VOLUME II — *Codices Venetos* (1900)

Codices Venetos Descripserunt G. Kroll et A. Olivieri

222 pages | Biblioteca Marciana (St Mark's Library), Venice

Structure and Page-by-Page Contents

pp. i–iv — Preliminary pages (title, publisher's imprint, series title page)

PART I: CATALOGUE OF VENETIAN MANUSCRIPTS (MARCIANI)

(pp. 1–75, approximately)

The Venice manuscripts are described under their Marcianus (Marc.) shelf numbers.

pp. 1–3 — Cod. Marc. 314 (parchment, 14th c., 286 ff.; formerly owned by Cardinal Bessarion)

The most important single MS in the Venetian collection. Contains:

- Ptolemy, *Tetrabiblos* (Books I–IV)
- Anonymous commentary on the *Tetrabiblos* (same as Flor. cod. 3)
- Porphyry's *Introduction to Ptolemy*
- Pseudo-Ptolemy, *Karpos* (Centiloquium)
- Commentary on the *Karpos* by Achmet
- Ptolemy, *Handy Tables* (*Procheiroi Kanones*)
- Ptolemy, *On the Criterion and Hegemonikon*
- Ptolemy, *Planetary Hypotheses*
- Theon of Alexandria, prolegomena to the *Almagest*
- Vettius Valens, *Anthologiarum* (two books — important source)

Topic: Complete Ptolemaic astrological and astronomical corpus; Vettius Valens (2nd-century CE astrological compendium).

pp. 3–74 — Cod. Marc. 323 (paper, 15th c., 487 ff.)

An enormous Byzantine encyclopaedic manuscript. Catalogued contents include:

- Various astronomical computations (cycles, lunar and solar tables, eclipse calculation)
- Isaac Argyros, Persian astronomical canons
- Maximus Planudes, Indian (Hindu) arithmetic (*psephophoria*)
- John of Pediastimus, geography
- Proclus, *Hypotyposis* of astronomical hypotheses
- Astronomical canons from the *Syntaxis*
- Various astronomical tables and computations
- Ptolemy, *Tetrabiblos*; *Karpos*; *Planetary Hypotheses*
- Geminus, *Eisagoge* (introduction to the phenomena)
- *Eisagoge* of Achrates the Persian: an Islamic-flavoured introduction to astrology organized in alphabetical topics — includes chapters on the planets' natures, their exaltations and depressions, time-lords by zodiac sign, planetary faces (prosopa) in the decans, the colours and nature of the planets

Topic: Encyclopaedic coverage of Greek mathematical astronomy and astrology; Byzantine reception of Islamic astrology.

pp. 4–73 — Cod. Marc. 324 (paper, 14th–15th c., 329 ff.)

A major collectaneum of astrological texts. Carefully cross-referenced to the Florentine manuscripts, as it represents an earlier archetype. Contents include:

- Heliodorus, apotelesmatic excerpts (*Peri Paulou Exegesis*)
- Extensive excerpts from **Hephaestion of Thebes**, including:
  - On the 36 decans and their significations
  - On the 12 places (houses) and their lords (*oikodespotoi*)
  - On conjunction (*synaphÄ¨*) and separation (*aporrhoia*)
  - On ray-casting (*aktinobolia*)
  - On *doryphoria* (bodyguards of the Sun)
  - On the 12 dodecatemoria
  - On universal (kataphysical) and inceptional (*katarche*) judgements
  - On length of life (*chronoi zÁ es*)
  - On the *tyche axiomatike* (dignified fortune)

    - On action (*praxis*), children, friends and enemies, slavery, travel abroad
    - On division of the chronocratorship of each planet
    - Saturn's, Jupiter's, Mars's, Venus's, Mercury's, Moon's time-lordship periods
- Theophilus of Edessa, *Peri KatarchÄ n* (extensive section)
- Anonymous: on the synodic conjunctions and full moons (*episÄ“ masiai*)
- **Rhetorius**, *Peri Kathairesis Ethnous* (on the fall of nations): an astrological-historical text on the political fate of peoples from their conjunction charts
- Anonymous chapters: on warlike elections; on determining the victor in war; on finding hidden treasure
- **Leukallion**, excerpts on colonial settlements (*metoikismos*)
- Many further interrogational and electoral chapters (over 200 numbered sections)

pp. 4–10 — Cods. Marc. 325–336 (further Marciana manuscripts briefly described)
Including additional Ptolemy manuscripts, astronomical works, and miscellaneous astrological fragments.

pp. 10–75 — Cods. Marc. 337–345 and other Venetian collections
Detailed catalogue of remaining manuscripts, including:
- Mss containing Vettius Valens (*Anthologiarum*) excerpts — important for the text history of this 2nd-century CE astrological compendium
- Manuscripts of the *Eisagoge* of Paul of Alexandria
- Byzantine astronomical works

PART II: APPENDIX — Critical Editions
(pp. 75–222)
pp. 75–110 — From Cod. Marc. 314: Vettius Valens, *Anthologiae*, Books V–VI excerpts
The first modern edition of important sections of Vettius Valens (2nd century CE), including:
- On the calculation of the *klÄ“ ros tuchÄ“ s* (Lot of Fortune) and other Lots
- On the time-lord system (*chronocratoria*)
- On methods for calculating length of life
- On the solar and lunar revolutions (annual profections)

Topic: Natal astrology; Hellenistic time-lord systems; annual charts.
pp. 110–160 — From Cod. Marc. 324: Extensive astrological material
- **pp. 110–130** — Chapters on conjunctions and aspects of planets (*peri schematismou tÅ n asterÅ n*): detailed rules for interpreting each planetary combination — Saturn–Jupiter, Saturn–Mars, Saturn–Sun, Saturn–Venus, Saturn–Mercury, Saturn–Moon; Jupiter–Mars, Jupiter–Sun, etc. Organized systematically through all 28 possible two-planet combinations. Gives political and mundane predictions (kings, wars, famines, plagues) as well as natal predictions.

Topic: Mundane astrology; natal astrology; planetary combinations.
- **pp. 130–145** — **Rhetorius**, *On the 12 Places (Houses)* and their significations, from which to calculate years of rule of a king; on the planetary chronocrators in elections (*katarchai*)

Topic: Mundane astrology; royal horoscopy; astrological history.
- **pp. 145–160** — Anonymous and attributed chapters on:
    - Warlike elections and tyranny
    - Determination of the stronger party in disputes
    - Finding lost or hidden treasure
    - On the nature of each zodiac sign's trigon (triplicity) — fire, earth, air, water
    - On eclipses and their political consequences (death of kings, changes of regime)
    - Signs of the death of a ruler
    - Abu Ma'shar–derived material on the great conjunctions (Jupiter–Saturn) and their historical significance

Topic: Mundane and political astrology; eclipses; great conjunctions and historical cycles.
pp. 160–185 — *Poiema Achratou tou Persou* (Poem of Achrates the Persian)
A substantial versified astrological introduction, organized into lettered chapters, including:
- Introduction to the planets and their significations
- On the dignities of planets (exaltations, depressions, domiciles)

- On planetary appearances (rising, setting, stations)
- On the faces (prosopa) of the planets in the decans
- Natures and colours of the planets (from Persian/Islamic tradition)
- On planetary time-lords by year
- Effects of planets in the 12 signs (apotelesmatica)
- On the significations of the zodiac signs and their trigons
- On planetary conjunctions and aspects (same systematic treatment as above)

Topic: Introductory and systematic astrology; Persian/Islamic influence; verse form.

pp. 185–222 — From Cod. Marc. 324: Further anonymous and attributed material

- On the risings and settings of stars (*episÄ“ masiai synodÅ n kai panselÄ“ nÅ n*) — Julius (Julianus Laodikeus) and Hephaestion sections
- Rules for interpreting the monthly solar ingresses
- On the finding of lost people and animals
- On travel abroad
- Chapters on medical astrology: fever prognosis; disease by planetary influence; blood-letting by the Moon's position (*peri phlebotomountÄ n*)
- Various horary chapters (interrogations) continued

Topic: Practical astrology; medical astrology; interrogations.

II

CODICES VENETOS

DESCRIPSERUNT

G. KROLL ET A. OLIVIERI

ACCEDUNT FRAGMENTA SELECTA

PRIMUM EDITA

A

FRANCISCO BOLL, FRANCISCO CUMONT, GUILELMO KROLL,
ALEXANDRO OLIVIERI

BRUXELLIS
IN AEDIBUS HENRICI LAMERTIN
20, RUE DU MARCHÉ AU BOIS, 20

1900

II

VENETIAN CODICES

DESCRIBED BY

G. KROLL AND A. OLIVIERI

WITH SELECTED FRAGMENTS

FIRST EDITED

BY

FRANCISCO BOLL, FRANCISCO CUMONT, GUILLEMO KROLL, and ALEXANDER OLIVIERI

BRUSSELS

AT THE HOUSE OF HENRI LAMERTIN

20, RUE DU MARCHÉ AU BOIS, 20

1900

3. Marcianus 314. — Membran., cm. 28 × 31, ff. 286, saec. XIV ineuntis. Olim Bessarionis (f. 286ᵛ). Cf. Zanetti, *Bibliotheca*, p. 146; Morelli, *Bibliotheca*, p. 195.

F. 1-76ᵛ. Ptolemaei Tetrabiblus. — Contulit Boll.

F. 78. Ἐξηγητὴς ἀνώνυμος εἰς τὴν τετράβιβλον Πτολεμαίου. Cf. cod. Flor., 3, f. 115.

F. 182-195. Πορφυρίου φιλοσόφου εἰσαγωγὴ εἰς ἀποτελεσματικὴν Πτολεμαίου. Cf. cod. Flor., 3, f. 1.

F. 197. Κλαυδίου Πτολεμαίου βιβλίον ὁ καρπός. Cf. cod. 1, f. 210ᵛ.

F. 201ᵛ. Commentarium Achmeti in Ptolemaei Καρπόν. Sine titulo. Inc. Ἡ πρόγνωσις διχῶς νοεῖται· μία μὲν... — Des. ... τῶν ἀστέρων γίνονται κα'. Cf. cod. 5, f. 202.

F. 209. Ptolemaei περὶ τῶν προχείρων κανόνων. Sine titulo.

F. 224. Κλαυδίου Πτολεμαίου περὶ κριτηρίου καὶ ἡγεμονικοῦ.

F. 229ᵛ. Κλαυδίου Πτολεμαίου περὶ ὑποθέσεων τῶν πλανωμένων.

F. 235. Θέωνος Ἀλεξανδρέως (superscr. est alia manu Διοφάντου) προλεγόμενα εἰς τὴν μεγάλην σύνταξιν τοῦ Πτολεμαίου. Cf. *supra*, cod. 1.

F. 256. Vetti Valentis opus apotelesmaticum duobus libris divisum, titulis cum totius operis tum singulorum capitulorum omissis. Plura ex his libris in appendice praebentur.

F. 286ᵛ. Tabula graeca librorum qui in hoc codice continentur, et infra manu recentiore : Κτῆμα βεσσαρίωνος καρδηναλ τοῦ τῶν τούσκων.

4. Marcianus 323. — Chartac. saec. XV, ff. 487 (23-24, 38-40, 70ᵛ, 170, 204ᵛ, 207ᵛ, 212-213ᵛ, 217, 219, 250-257, 263ᵛ-264, 303ᵛ, 308ᵛ, 383ᵛ, 400ᵛ-402, 461ᵛ, 476ᵛ-478, vacua). — Adiecta sunt ff. II vacua, in 1ᵉ exaratus est index recentior. In principio et fine f. 2 stemma cum inscriptione : MDCCXII, *Hieronymi Venetii equitis ac D. M. Procuratoris praesidis cura*. F. 1ᵛ imo margine manus alia quaedam conscribillavit. — Cf. Zanetti, *Bibliotheca*, p. 148; Morelli, *Bibliotheca*, p. 203.

F. 1. Ἑρμηνεία τοῦ ἐξαναλόγου (Εἰσάγεις τὸν καταχθέντα ... ἔχει). Sequitur diagramma.

F. 1ᵛ. Μέθοδος εἰς τὸ εὑρεῖν εὐχερῶς Ἡλίου καὶ Σελήνης ἐκλείψεις (Δέον ἀποσημειώσασθαι ... ὀγδόη).

F. 2. Excerptum de feriis et ieiuniis annorum ϛϡλδ'-ζ' [= 1426-1492 p. C. n.]. Inc. Ἔτους ϛϡλδου ἰνδικτιῶνος δης ... In fine legitur : Τέλος τῶν ἑπτὰ αἰώνων. Sequitur : Εἰς τὴν συμπλήρωσιν τῶν ἑπτὰ αἰώνων — καὶ χρόνων.

F. 7. Μέθοδος πῶς ἂν εὕροι τις ἀπλανῶς τὸν κύκλον τῆς Σελήνης πρὸ τούτου (?) τὸν θεμέλιον αὐτῆς καὶ πρὸς τούτοις καὶ ἄλλα τινὰ ἀναγκαῖα (Ἰστέον ὅτι ὁ θεμέλιος τῆς Σελήνης etc.). Sequuntur frustula quaedam varia, quorum extremum inscribitur Περὶ νηστείας τῶν ἁγίων ἀποστόλων.

F. 8ᵛ. Cycli solares. Οἱ κύκλοι τοῦ Ἡλίου.

3. Marcianus 314. Parchment, cm. 28 × 31, ff. 286, early 14th century. Formerly owned by Bessarion (f. 286). Cf. Zanetti, Bibliotheca, p. 146; Morelli, Bibliotheca, p. 195.

F. 1-76v. Ptolemy's Tetrabiblos. - Collated by Boll.

G. 78. Anonymous commentator on Ptolemy's Tetrabiblos. Cf. cod. Flor., 3, f. 115.

F. 182-195. Porphyry the philosopher's introduction to Ptolemy's Apotelesmatica. Cf. cod. Flor., 3, f. 1.

F. 197. Claudius Ptolemy's book the Karpos. Cf. cod. 1, f. 210.

F. 201v. Achmet's Commentary on Ptolemy's Karpos. Without title. Inc. Η πρόγνωσις διχῶς νοεῖται· μία μέν... — Des. ... τῶν ἀστέρων γίνονται κα'. Cf. cod. 5, f. 202.

F. 209. Ptolemy's On the Handy Tables. Without title. F. 224. Claudius Ptolemy's On the Criterion and the Ruling Faculty.

F. 229. Claudius Ptolemy's On the Hypotheses of the Planets. F. 235. Theon of Alexandria's (another hand has superscribed Diophantus) Prolegomena to Ptolemy's Almagest. Cf. above, cod. 1.

F. 256. Vettius Valens' apotelesmatic work divided into two books, with the titles of both the whole work and the individual chapters omitted. Several excerpts from these books are provided in the appendix.

F. 286. A Greek table of the books contained in this codex, and below in a more recent hand: Property of Bessarion, Cardinal of the Tuscans.

4. Marcianus 323. Paper, 15th century, ff. 487 (23-24, 38-40, 70*, 170, 204, 207, 212-213, 217, 219, 250-257, 263-264, 303, 308, 383, 400-402, 461, 476*-478, blank). — Two blank leaves have been added; on the first is written a more recent index. At the beginning and end, f. 2 bears a stemma with the inscription: MDCCXII, under the care of Hieronymus Venetius, knight and President of the Procurators of St. Mark. At the bottom margin of f. 1v another hand has scribbled something. — Cf. Zanetti, Bibliotheca, p. 148; Morelli, Bibliotheca, p. 203.

F. 1. Interpretation of the Exanalogos (Εἰσάγεις τὸν καταχθένταἔχει). A diagram follows.

Γ. 1. Method for easily finding solar and lunar eclipses (It is necessary to note... eighth).

C. 2. Excerpt on the feasts and fasts of the years ϡκϑο-ζ΄ [= 1426-1492 A.D.]. Inc. Ἔτους ϛάδου ἰνδικτιώνος δης ... At the end it reads: End of the seven centuries. The following continues: On the completion of the seven centuries — and of years.

F. 7. Method for how one might infallibly find the cycle of the Moon before this (?) its foundation and in addition to these also certain other necessary things (It should be known that the foundation of the Moon etc.). There follow certain various fragments, the last of which is entitled On the fast of the holy apostles.

F. 8. Solar cycles. The cycles of the Sun.

F. 9. <Nicolai Rhabdae> Παράδοσις σύντομος καὶ σαφεστάτη τῆς ψηφοφορικῆς ἐπιστήμης (Τὴν δήλωσιν τῶν ἐν τοῖς ἀριθμοῖς ζητημάτων — πρὸς κατάληψιν). — Ed. Possinus, Romae, 1673. Cf. Tannery, *Bull. sciences mathém.*, VIII, 1884, p. 269.

F. 14. Μαξίμου μοναχοῦ τοῦ Πλανούδη ψηφοφορία κατ' Ἰνδοὺς ἡ λεγομένη μεγάλη [1] (Οἱ τῶν ἀστρονόμων φιλοσοφώτεροι — ἐν ἄμμῳ δὲ ῥάδιον τοὺς μὲν ἐξαλείφειν τῷ δακτύλῳ, ἑτέρους δὲ.. Cetera desunt). — Ff. 23-24 vacua sunt.

Sequuntur ff. 25-36 diagrammata, ff. 36v diagramma et textus: Μέρη τοῦ ς' (Ἥμισυ γ' — ἐπὶ παντὸς γ'). Sequitur diagramma aliud.

F. 41. Τοῦ σοφωτάτου χαρτοφύλακος Βουλγαρίας κυρίου Ἰωάννου τοῦ Πεδιασίμου σύνοψις περὶ μετρήσεως καὶ μερισμοῦ γῆς· Ed. Friedlein, 1866. Cf. Dom. Bassi, *Rendiconti dell' Istit. Lombardo,* XXXI, 1898, p. 15.

F. 60v. Γεωδαισία σὺν θεῷ τοῦ Ἥρωνος. Ed. Hultsch, *Heronis Alex. geometricorum reliquiae,* Berlin, 1864, p. 141.

F. 63. Ἥρωνος εἰσαγωγὴ τῶν γεωμετρουμένων (Ἐπίπεδος γεωμετρία συνέστηκεν ...) Cf. Hultsch, ibidem.

F. 71. <Isaac Argyri> Παράδοσις εἰς τοὺς περσικοὺς προχείρους κανόνας τῆς ἀστρονομίας. Cf. Marc. 326, ff. 9 sqq. = cod. Flor. 7, f. 2.

F. 166. Προπαρασκευὴ εἰς τὴν μεγάλην σύνταξιν καὶ εἰς τοὺς προχείρους κανόνας τῆς ἀστρονομίας.

F. 171. Πρόκλου διαδόχου πλατωνικοῦ ὑποτύπωσις τῶν ἀστρονομικῶν ὑποθέσεων.

F. 205. Πραγματεία τῶν ἔμπροσθεν κανονίων καὶ πανσελήνων. Inc. Πρῶτον μὲν ἵνα τὰς τῶν μηνῶν....

F. 208. Canonia varia ἐκ τῆς μεγάλης συντάξεως.

F. 211. Isaac Argyri de reducendis triangulis non rectis in rectos, scriptum anno ϛωος' = 1368 p. C. n.

F. 215. Πῶς δεῖ τάς τε περιοδικὰς καὶ τὰς ἀκριβεῖς συζυγίας ἐκ τῶν τοιούτων κῆ (κινήσεων?) ἐπισκέψεσθαι ("Οταν οὖν προαιρώμεθα κατά τινα τῶν ἐπιζητουμένων χρόνων...).

F. 216. Πῶς ἡ τῶν νυχθημερῶν ἀνισότης γίνεται. Sequuntur f. 217v item notulae astronomicae; f. 218, diagramma.

F. 218v. Sine titulo. Ἰστέον ὅτι οἱ Ἀλεξανδρεῖς ἄρχονται τοῦ ἐνιαυτοῦ — ὁ Θέων μεθοδεύει καὶ προδεκτόν (?).

F. 230. Sine titulo. Καὶ τοῦτο ἀναγκαῖον εἰδέναι ὡς ἡνίκα τινὸς τῶν

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[1] Ex hoc codice initium opusculi ed. Villoison, *Anecdota,* t. II, p. 153. Cf. Krumbacher, *Gesch. Byz. Litt.,* p. 545, 6.

F. 9. <Of Nicholas Rhabdas> A brief and very clear introduction to the science of calculation (The explanation of the questions in numbers - for comprehension). - Ed. Possinus, Rome 1673. Cf. Tannery, Bull. sciences mathém., VIII, 1884 p. 269.

Γ. 14. Maximus Monachus Planudes, "The Great Indian Arithmetic" (ψηφοφορία κατ' Ἰνδοὺς ἡ λεγομένη μεγάλη) 1 (Those of the astronomers who are more philosophical — it is easy in the sand to erase some with the finger, and others... The rest is [redacted]ssing). Ff. 23-24 are blank.

Ff. 25-36 follow with diagrams, f. 36v with a diagram and text: Parts of the 6th (Half of 3 [redacted]plied to every 3). A diagram follows. another.

F. 41. Synopsis on the measurement and division of land by the most learned chartophylax of Bulgaria, Lord John Pediasimos. Ed. Friedlein, 1866. Cf. Dom. Bassi, Rendiconti dell' Istit. Lombardo, XXXI, 1898, p. 15.

F. 60. Geodesy, with God's help, by Heron. Ed. Hultsch, Heronis Alex. geometricorum reliquiae, Berlin, 1864, p. 141.

F. 63. Heron's introduction to geometrical matters (Plane geometry is composed of ...) Cf. Hultsch, ibidem.

F. 71. <Isaac Argyros> Introduction to the Persian handy tables of astronomy. Cf. Marc. 326, f. 9 sqq. = cod. Flor. 7, f. 2.

F. 166. Preparation for the great syntaxis and for the handy tables of astronomy.

F. 171. Proclus the Successor's Platonic outline of the astronomical hypotheses.

F. 205. Treatise on the preceding tables of new moons and full moons. Inc. First, so that the months....

F. 208. Various canons from the great syntaxis.

F. 211. Isaac Argyros on the reduction of oblique triangles to right triangles, written in the year ζωος' = 1368 A.D.

Γ. 215. How one must examine both the periodic and the precise conjunctions from such movements (When therefore we choose according to some of the times under investigation...).

Γ. 216. How the inequality of the nychthemerons occurs. There follow on f. 217 likewise astronomical notes; f. 218, a diagram.

F. 218. Sine titulo. It should be known that the Alexandrians begin the year — Theon methodizes and it is acceptable (?).

F. 230. Sine titulo. And this too is necessary to know, that when one of the

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1 From this codex the beginning of the opuscule was edited by Villoison, Anecdota, vol. II, p. 153. Cf. Krumbacher, Gesch. Byz. Litt., p. 545, 6.

ἄστρων ἤγουν τοῦ τε Ἡλίου τῆς Σελήνης καὶ τῶν ε' πλανωμένων ἐποχὴν ἀκριβῶς ζητοῦμεν εὑρεῖν — τὸ παραίτιον.

F. 222. <Heraclii imperatoris?> Ὅσα δεῖ προειδέναι τοὺς ἀρχομένους τῶν προχείρων κανόνων α' Περὶ τῶν ε' κεφαλαίων τῆς κατὰ μῆκος Ἡλίου καὶ Σελήνης καὶ τῶν ε' πλανωμένων ψηφοφορίας. De hoc opere cf. Morelli, *l. c.*, p. 205.

F. 258. Περὶ τῆς τῶν ἀπλανῶν ἀστέρων ἐποχῆς (Τὰς τῶν ἀπλανῶν ἀστέρων ἐποχὰς ὁ Πτολεμαῖος ... — τῶν αἰώνων ἀμήν).

F. 266v. Θέωνος Ἀλεξανδρέως εἰς τοὺς προχείρους κανόνας τῆς ἀστρονομίας παράδοσις.

F. 287v. Ἰσαὰκ μοναχοῦ τοῦ Ἀργυροῦ· πραγματεία νέων κανονίων συστάντων κατὰ τὴν ἀρχὴν τοῦ ͵ϛωος' ἀπὸ τῆς τοῦ κόσμου γενέσεως ἔτους. Cf. Lambecii, *Bibl. Vindobon.*, t. VIII, p. 492.

F. 384. Iohannis Philoponi de usu astrolabii. Cf. Cod. Flor. 10, f. 290.

F. 394. Isaac Argyri Μέθοδος κατασκευῆς ἀστρολαβικοῦ ὀργάνου. Cf. Cod. Flor. 10, f. 290.

F. 403. Κλαυδίου Πτολεμαίου τῆς πρὸς Σύρον ἀποτελεσματικῆς τετραβίβλου τὸ πρῶτον κτλ.... Inspexit Boll.

F. 462. Περὶ τῶν καλουμένων κέντρων, ἐπαναφορῶν τε καὶ ἀποκλιμάτων καὶ τῆς ἑκάστου τῶν ιβ' τόπων ὀνομασίας καὶ δυνάμεως (Τοῦ ζῳδιακοῦ κύκλου παρὰ τοῖς ἀστρονόμοις εἰς ιβ' μέρη διαιρουμένου ... ἐπὶ τὸ προγνωστικὸν τέλος ἐρχόμεθα).

F. 467. Cl. Ptolemaei βιβλίον ὁ Καρπός. Cf. cod. 1, f. 210v.

F. 471. Cl. Ptolemaei περὶ ὑποθέσεων τῶν πλανωμένων. Cf. cod. 3, f. 229v.

F. 479. Γεμίνου εἰσαγωγὴ εἰς τὰ φαινόμενα. Cf. Gemini, *Elem. Astronomiae*, ed. Manitius, 1898, p. XII, nº 9.

5. Marcianus 324. — Chartac. cm. 22 × 14,4; ff. 329 (43, 45v-48v [in marg. sup. f. 48v manu recentiore μηνὶ ἀπριλλ<ίου> κβ', ἰνδικτιῶνος θ' τοῦ ͵ϛ⓪κδ' ἔτους <= a. 1416>]. F. 77v-78, 87, 147v, 200-201, 299v, 302-305, 321. vacua). Adiecta sunt bina folia in principio (In f. 1v-2r index scriptus est inabsolutus, incipit. *Ex Graeca D. Marci Bibliotheca codd. mss., per titulos digesta, praeside Laurentio Theupolo,* 1740. Fol. pag. 349 <*sic*>) et fine, saec. XIV circ. — Codicem exaraverunt variae manus saec. XIV-XV[1]. — Cf. Zanetti, *Bibliotheca*, p. 149; Morelli, *Bibliotheca*, p. 207; Wachsmuth, *Lydi de ostentis*, p. XII sq.

F. 1. Ἀποτελεσματικὰ ἐκ τῶν εἰς τὸν Παῦλον ἐξηγητικῶν Ἡλιοδώρου. Inc. Τὸ ἐξάγωνον σχῆμα ἀγαθόν ἐστι ... — Des.

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[1] Hunc codicem Marcianum, anno 1416 antiquiorem, archetypum esse crediderim ex quo codicis Florentini, 7, ff. 99-219v descripta sunt, nam disiuncta et variis temporibus exarata in libro Veneto apparent diversorum scriptorum excerpta quae in Laurentiano sine intermissione subiunguntur. Textus capitulorum, quae quidem contulimus, idem probare videtur. F. C.

stars, that is of the Sun, the Moon, and the 5 wandering bodies, we seek to find the position precisely — the secondary cause.

F. 222. <Of Emperor Heraclius ?> What those beginning the study of the handy tables need to know in advance. 1st: On the 5 chapters of the calculation of the longitude of the Sun, the Moon, and the 5 planets. Concerning this work cf. Morelli, l. c., p. 205.

F. 258. On the position of the fixed stars (The positions of the fixed stars according to Ptolemy ... — of the ages, Amen).

F. 266. Theon of Alexandria's introduction to the handy tables of astronomy.

F. 287. Isaac the monk Argyros: a treatise on new tables compiled at the beginning of the year 6815 from the creation of the world. Cf. Lambecii, Bibl. Vindobon., vol. VIII, p. 492. F. 384. John Philoponus on the use of the astrolabe. Cf. Cod. Flor. 10, f. 290.

Γ.394. Isaac Argyrus, Method of Construction of the Astrolabe Instrument. Cf. Cod. Flor. 10, f. 290.

Γ. 403. Claudius Ptolemaeus, the first [book] of the Apotelesmatic Tetrabiblos dedicated to Syrus, etc.... Inspected by Boll.

F. 462. On the so-called centers, succedents, and cadents, and on the name and power of each of the 12 places (The zodiacal circle being divided by astronomers into 12 parts ... we come to the prognostic end).

F. 467. Cl. Ptolemaeus, the book Karpos. Cf. cod. 1, f. 210. F. 471. Cl. Ptolemaeus, On the Hypotheses of the Planets. Cf. cod. 3, f. 229.

F. 479. Geminus, Introduction to the Phenomena. Cf. Gemini, Elem. Astronomiae, ed. Manitius, 1898, p. xi, n° 9.

5. Marcianus 324. Pap[redacted] cm. 22 × 14.4; ff. 329 (43, 45*-48* [in the upper margin of f. 48' by a later hand: in the month of April, the 22nd, indiction 9, of the year 6924 = a. 1416]. Ff. 77-78, <[redacted] 87, 147, 200-201, 299, 302-305, 321 are blank). Two leaves have been added at the beginning (on ff. 1'-2' an incomplete index has been written, beginning: From the Greek Library of St. Mark, manuscripts, arranged by titles, under the direction of Lorenzo Tiepolo, 1740. Fol. pag. 349 <sic>) and at the end, ca. 14th century. The codex was copied by various hands of the 14th–15th century[1]. — Cf. Zanetti, Bibliotheca, p. 149; Morelli, Bibliotheca, p. 207; Wachsmuth, Lydi de ostentis, p. xi sq.

F. 1. Astrological results from the commentaries on Paul by Heliodorus. Inc. The sextile aspect is favorable ... — Des.

[1] I would believe this Marcianus codex, older than the year 1416, to be the archetype from which ff. 99-219v of the Florentine codex, 7, were copied, for in the Venetian book there appear excerpts of various writers, separated and written at different times, which in the Laurentianus are appended without interruption. The text of the chapters, which we have indeed collated, seems to confirm the same. F. G.

f. 40v Τέλος τῶν τοῦ Παύλου ἀπὸ ἐξηγήσεως τοῦ Ἡλιοδώρου. Consentiunt cum ff. 178-212 cod. 8 Florentini.

F. 41. Index in Hephaestionis Thebani excerpta quae sequuntur.

F. 43v (partim exustum). Sine titulo. Ἐπεὶ τοὺς ἐν τῇ συντάξει τῶν συνόδων καὶ πανσελήνων κανόνων πρὸς Αἰγυπτιακά — τῆς Σελήνης κίνημα ζη' λδ' νς''. Sqr. (f. 45) diagramma. — F. 46-48 vacant.

F. 49. Ἐκ τῶν Ἡφαιστίωνος τοῦ Θηβαίου ἀποτελεσματικῶν καὶ ἑτέρων παλαίων. Ff. 99-77 consentiunt cum cod. Flor., 7, ff. 99-140, vel potius cum cod. Flor., 8, ff. 33 ss. At caput Περὶ ιβ' μορίων τῶν ζῳδίων (f. 55v) in duas partes divisum est, quarum alteri titulus est Περὶ τῶν ιβ' μορίων τῆς Σελήνης, et caput Περὶ φύσεως τῶν ζῳδίων (ff. 56-57v) desinit verbis βλάβην ἐμποιοῦσιν.

F. 77r. Alio atramento sed eadem manu additum est initium capitis Πῶς δεῖ σκέπτεσθαι τὰς μεταφορὰς τῶν χρόνων κτλ. (cod. Flor., 7, f. 140), quod Hephaestionis non est sed Theophili [1]. Des. verbis τοῦ ὑπὸ γῆν μεσουρανήματος. — Ff. 77v-78 vacant.

F. 79. Iterum invenitur caput μζ'. Πῶς δεῖ σκέπτεσθαι τὰς μεταφορὰς κτλ. sed integrum est; des. f. 83 verbis τὰ αὐτὰ ἔσεσθαι δηλοῖ.

F. 83. μη'. Θεοφίλου περὶ καταρχῶν = Cod. Flor., 7, f. 144. [Ed. in *Catal. flor.*, p. 129]. Quae sequuntur ff. 83-86v conspirant cum eodem cod. Flor., ff. 145-148v. Ultimum caput est νγ'. Περὶ μηνὸς κατὰ τὸν Νεχεψώ. Deinde f. 87 totum vacat.

F. 88. νε'. Ἐπισημασίαι τῶν συνόδων καὶ πανσελήνων. Ff. 88-219 huius cod. Marciani cum eodem cod. Flor., 7, ff. 149-219v conspirant. Auctores iidem nominantur: f. 89v, νζ', Σύρος τις [= cod. Flor., 150v], f. 96v Ἰουλιανός [= cod. Flor., 158v]; f. 97, οε', Ἡφαι(στίων) [= cod. Flor., f. 159]; f. 99, οθ', item Ἡφαι(στίων) [= cod. Flor., f. 162v], tertium f. 104v, πα', Ἡφαι(στίων) [= cod. Flor., f. 166v]; f. 126v, ρμ', invenitur Valentis excerptum, auctoris nomine non addito [cf. cod. Flor., f. 189v]; f. 127v, ρμα', incipiunt Antiochi vel potius Rhetorii excerpta anonyma [cf. cod. Flor., f. 189v], quae desinunt f. 32, cap. ρπ'. Ultimum excerptum ambobus commune est σιε'. Περὶ δραπετῶν, quod verbis εὑρεθήσεται ὁ δραπέτης, f. 147v, desinit. [Cf. cod. Flor. 219v].

In imo fol. 147 manus recentior, quae alias notulas passim in margine (vide e. g. f. 140) addidit, quatuor versus scripsit: τὸ δωδεκατη-

[1] Cf. F. Boll, *Sitzungsb. Akad. München*, 1899, p. 92.

f. 40 End of Paul's [writings] from the commentary of Heliodorus. They agree with ff. 178-212 of codex 8 of the Florentinus.

F. 41. Index of the excerpts from Hephaestion of Thebes that follow.

F. 43 (partly burnt). Without title. 'Enei Toùç èV TĄ σUVTάEI TŴY συνόδων καὶ πανσελήνων κανόνων πρὸς Αἰγυπτιακάς Σελληνικνημα Zn' A' vs". Sqr. (f. 45) diagram.

F. 46-48 blank.

F. 49. From the Apotelesmatica of Hephaestion of Thebes and other ancient authors. Ff. 99-77 agree with cod. Flor., 7, ff. 99-140, or rather with cod. Flor., 8, ff. 33 ff. But the chapter On the Twelve Parts of the Zodiac (f. 55') is divided into two parts, of which one bears the title On the Twelve Parts of the Moon, and the chapter On the Nature of the Zodiac Signs (ff. 56-57) ends with the words βλάβην ἐμποιοῦσιν.

F. 77. Added in different ink but by the same hand is the beginning of the chapter How One Must Examine the Transferences of Times, etc. (cod. Flor., 7, f. 140), which belongs not to Hephaestion but to Theophilus. Ends with the words ToÛ Ûλò riv μεσουρανηματ. — Ff. 77-78 blank.

F. 79. The chapter μζ'. How One Must Examine the Transferences of Times, etc. appears again but is complete; ends f. 83 with the words τ& αύτà čσεσδαι δηλοῖ.

F. 83. μη'. Theophilus on Beginnings. Cod. Flor., 7, f. 144. [Ed. in Catal. flor., p. 129]. What follows in ff. 83-86 agrees with the same cod. Flor., ff. 145-148v. The last chapter is vy'. On the [matters] according to Nechepso. Then f. 87 is entirely blank.

F. 88. 55th. Observations of conjunctions and full moons. Ff. 88–219 of this Marcianus codex agree with the same cod. Flor., 7, ff. 149–219. The same authors are named: f. 89v, 57th, Σύρος τις [= cod. Flor., 150v]; f. 96, Julian [= cod. Flor., 158v]; f. 97, 75th, Hephaestion [= cod. Flor., f. 159]; f. 99, 80th, likewise Hephaestion [= cod. Flor., f. 162]; third time f. 104v, 81st, Hephaestion [= cod. Flor., f. 166]; f. 126v, 140th, there is found an excerpt of Valens, without the author's name added [cf. cod. Flor., f. 189]; f. 127v, 141st, begin the anonymous excerpts of Antiochus or rather Rhetorius [cf. cod. Flor., f. 189], which end at f. 32, cap. 148th. The last excerpt common to both is 215th: On runaways, which ends with the words εύρεθήσεται ó δραπέτης, f. 147v. [Cf. cod. Flor. 219.]

At the bottom of fol. 147 a more recent hand, which also added other small notes here and there in the margin (see e.g. f. 140), wrote four lines: Τò δωδεκατημ-

1 Cf. F. Boll, session b. Akad. Munich, 1899, p. 92.

μόριον οὕτως εὑρίσκεται ... αὐτοῦ ζῳδίου. F. 147ᵛ vacat. Mancum esse hunc librum ex indice praefixo (f. 42ᵛ) apparet ubi capitula non σιδ' sed λζ' enumerantur. Continebat olim (σιε') Ἰατρομαθηματικὰ Ἑρμοῦ ceteraque quae in cod. Flor. 8 pariter in indice commemorantur (σκε'-σμγ') et in textu desunt [cf. *Catal. Flor.*, p. 25], deinde σλς' Περὶ προρρήσεως διαφόρων ζητήματων, denique σλζ' Στεφάνου Ἀλεξανδρέως θέματα περὶ μελλόντων καὶ ἄλλων πολλῶν [cf. cod. Flor., 8, f. 169ᵛ].

F. 148. Titulus manu recentiore legitur: Ἱερέως τοῦ Αστραμψύχου ποίημα. Incipit prologus. Παντοκράτορ θεὲ αἰώνιε[1] ... Expl. f. 155ᵛ.

F. 156ʳ. Claudii Ptolemaei Tetrabiblus.

F. 190ʳ. Claudii Ptolemaei Βιβλίον ὁ καρπὸς ἐν κλήροις ρ'.

F. 192ᵛ. Claudii Ptolemaei Περὶ ὑποθέσεων τῶν πλανωμένων. Sqr. F. 199ᵛ sine titulo notula: ὅρα δὲ ὅπως οὐκ ἀπὸ τῶν προηγουμένων — ἐποιήσαντο. — F. 200-201ʳ vacant.

F. 201ᵛ. Initium indicis (saec. XV) in ea quae sequuntur.

F. 202. Εἰσαγωγὴ καὶ θεμέλιον εἰς τὴν ἀστρολογίαν· ποίημα Ἀχμάτου τοῦ Πέρσου. Capitula α' β' in appendice edita sunt.

γ'. Εἰσαγωγὴ συντετμημένως ἐκτεθεῖσα καὶ δι' ὀλιγογραφίας εἰσάγουσα καὶ δηλοῦσα τοὺς βουλομένους, εἰς πᾶσαν σχεδὸν τὴν τῆς ἀστρονομίας ὑπόβασιν καὶ αὐτῆς σχεδὸν τῆς ἀστρολογίας ἁπτομένη (Ὑπὸ τὴν οὐρανίαν σφαῖραν — κατάκρισιν) Sqr. diagramma et notula.

F. 204ᵛ. δ'. Περὶ ἀστέρων ὀνομασίας ἐκ τῆς τοῦ Ἡλίου ἐποχῆς ἢ δυτικῶν ὑπαύγων ἀκρονύχων (Ἰστέον ὅτι ὁπόταν ὁ Ἥλιος — ἀνατολικοί).

ε'. Περὶ ὑψώσεως καὶ ταπεινώσεως τῶν ἀστέρων (Διχῶς εὑρίσκεται τοῦτο — ταπεινοῦσθαι).

ς'. Πόσον χρόνον ἐπιμένει ἕκαστος ἀστὴρ ἐν ἑκάστῳ ζῳδίῳ (Ὁ Ζεὺς πλέον ἔλαττον — ἢ κ').

ζ'. Ποῖος ἀστὴρ χρονοκράτωρ ἐστὶν <καθ'> ἕκαστον χρόνον (Ὁ ὑψούμενος ἀστὴρ — ὑψοῦται).

η'. Ἀποτελέσματα ὁρίων Κριτοδάμους (lege Κριτοδήμου) (Κριὸς ἀπὸ πρώτης μοίρας ἕως ς'ης' — σοφοὺς καὶ ἀρχικούς).

F. 205ᵛ. θ'. Τὰ πρόσωπα τῶν ἀστέρων εἰς τοὺς δεκανοὺς τῶν ζῳδίων πρὸς τὰς τῶν ἀστέρων μορφάς (Ὁ μὲν πρῶτος δεκανὸς Κριός — λῃστάς).

F. 206ᵛ. ι'. Περσῶν· αἱ δυνάμεις καὶ χροιαὶ τῶν ἀστέρων (Ὁ Ἥλιος θέρμην — πολυειδῶν μερισμάτων).

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[1] Cf. Hercher, *Astrampsychi oraculorum decades*, 1863, p. 2.

όριον is found thus ***of its own sign. F. 147 is blank. That this book is defective is evident from the prefixed index (f. 42v), where the chapters are numbered not 214 but 37. It once contained (215th) the Iatromathematica of Hermes and the other works which are likewise mentioned in the index of cod. Flor. 8 (225th–243rd) but are absent from the text [cf. Catal. Flor., p. 25]; then 236th: On the prediction of various questions; and finally 237th: Stephanus of Alexandria's horoscopes concerning future events and many other matters [cf. cod. Flor., 8, f. 169v].

F. 148. The title is read in a more recent hand: Ἱερέως του Αστραμψύχου ποίημα. Incipit prologus. Παντοκράτορ θεὲ αἰώνιε ' ... Expl. f. 155!

F. 156. Claudii Ptolemaei Tetrabiblus.

F. 190. Claudii Ptolemaei Book of the fruit in lots r'.

F. 192. Claudii Ptolemaei Περὶ ὑποθέσεων τῶν πλανωμένων. Sqr. F. 199 without title, a note: ὅρα δὲ ὅπως οὐκ ἀπὸ τῶν προηγουμένων — ἐποιήσαντο. - F. 200-201r vacant.

F. 201v. Beginning of an index (15th century) of the contents that follow.

F. 202. Introduction and Foundation to Astrology: a work by Achmat the Persian. Chapters 1 and 2 have been edited in the appendix.

3. An introduction set forth in summary form, presenting and explaining in brief writing to those who desire it, almost the entire foundation of astronomy, and touching upon almost astrology itself (Ὑπὸ τὴν οὐρανίαν σφαῖραν – κατάκρισιν) Sqr. diagram and note.

F. 204. 4. On the naming of stars from the position of the Sun, or of western, under-beam, and acronychal stars (Ἰστέον ὅτι ὁπόταν ὁ Ἥλιος ἀνατολικοί).

5. On the exaltation and depression of the stars (Διχώς εὑρίσκεται τοῦτο — ταπεινοῦσθαι).

6. How long each star remains in each zodiac sign (Ο Ζεὺς πλέον ἔλαττον - ἢ κ').

7. Which star is the chronocrator for each period (The exalted star — is exalted).

VIII. Results of the terms of Critodamus (read: Critodemou) (Aries from the first degree up to - wise and ruling).

G. 205. IX. The faces of the stars in the decans of the zodiac signs in relation to the forms of the stars (The first decan Aries - robbers).

G. 206. X. Of the Persians: the powers and colors of the stars (The Sun [brings] heat — of many kinds of distributions).

1 Cf. Hercher, Decades of Astrampsychi oracles, 1863, p. 2.

F. 207. ια'. Περσῶν· περὶ ἀγαθοποιῶν καὶ κακοποιῶν ἀστέρων (Τὰ δὲ περὶ ἀγαθοποιῶν καὶ κακοποιῶν — καθώς ἐστι ταῦτα).
ιβ'. Περὶ ἡμερινῶν καὶ νυκτερινῶν ἀστέρων (Δεῖ γινώσκειν ὅτι — νυκτερινός).
ιγ'. Περὶ τῆς πρὸς τὸν Ἥλιον σχηματισμοῖς <*sic*> (Ἡ δὲ Ἀφροδίτη καὶ ὁ Ἑρμῆς — γνωσθήσεται).
ιδ'. Περὶ φύσεως τῶν ζῳδίων (Τὰ ζῴδια πάντα — τῷ αἵματι).
F. 207v. ιε'. Περὶ ἀνατολικῶν καὶ δυτικῶν ἀστέρων (Ἰστέον ὅτι ὅτε ἀστὴρ — μοῖραι μζ').
ιε'. Περὶ προστασσόντων καὶ ὑπακουόντων (Αἱ μὲν μοῖραι — ὑπακούοντα).
ιζ'. Περὶ βλεπόντων καὶ ἰσοδυναμούντων (Βλέπει μὲν καὶ ἰσοδυναμεῖ — τοῦ Αἰγόκερω) sqr. diagramma.
ιη'. Περὶ οἰκιῶν ἑκάστου ἀστέρος (Ἄντικρυς τῶν οἴκων ἑκάστου ἀστέρος — ὅμοια).
ιθ'. Περὶ τριγώνων (Τὰ ιβ' ζῴδια — ἀστέρων ἐστίν) sqr. diagramma.
F. 208. κ'. Περὶ ὑψωμάτων (Ἰστέον ὅτι ἐν κανονίῳ — ταπεινούμενα).
F. 208v. κα'. Περὶ συναφῶν καὶ ἀπορροιῶν (Χρὴ γινώσκειν ὅτι αἱ συναφαὶ — καθώς εἴρηται).
κβ'. Περὶ ἀκτινοβολίας (Πάλιν ἐκείνη συναφή — προαίρεσίς ἐστιν).
F. 209. κγ'. Εἰς τὰς δυνάμεις τῶν ἀστέρων· τὸ κατ' οὐσίαν (Καθόλου αἱ δυνάμεις — φίλων αὐτοῦ).
Ἄλλο (Καὶ δύναμις πάλιν — ἀρκτικός).
Ἄλλο· τὸ κατὰ συμβεβηκός (Ἡ δὲ δύναμις τοῦ συμβεβηκότος αὕτη — καὶ χαρὰν αὐτοῦ).
Ἄλλο· τὸ κατὰ ἀγαθότητα (Ἡ δὲ δύναμις τῆς ἀγαθότητος — ἀγαθοσύνης).
Ἄλλο (Τῆς καθυπερτερείας ἤγουν τῆς ἐπιδεκατεύσεως — ψηφοφοριῶν τῶν ἀστέρων).
F. 209v. κδ'. Περὶ ἀγαθοσύνης χαρᾶς θλίψεως ἰδιοπροσωπίας συνοικειώσεως καὶ δωδεκατημορίου (Ἡ ἀγαθοσύνη τοῦτο — οἴκῳ ἔχει).
κε'. Περὶ συναφῆς (Προηγούμενος ἀστὴρ — ἑπόμενος).
Sine num. Περὶ ἀπορροίας (Ἀπόρροια — ἢ ζ').
Sine num. Περὶ στηριγμοῦ (Στηρικτὸς ... ἱστάμενος).
κς'. Περὶ φάσεως (Φάσις λέγεται — προποδίζει).
Sine num. Περὶ ἐξάλματος καὶ ἐμπτώσεως ἡμερ<ιν>ῶν καὶ νυκτερινῶν ἀστέρων (Ἡμερινοὶ ἀστέρες — πρὸς... Sqr. lacuna folii unius, ut videtur); f. 210 diagramma. Τὰ ὀνόματα τῶν ἀστέρων: Positiones astrorum κατὰ μῆκος et κατὰ πλάτος.
F. 210v. λγ'. Περὶ ζῳδίου ὡροσκοποῦντος ἡνίκα ὁ Ἥλιος εἰς τὸν Κριὸν

G. 207. XI. Of the Persians: on benefic and malefic stars (And the matters concerning benefic and malefic stars – as these things are).

XII. On diurnal and nocturnal stars (One must know that [illegible] nocturnal).

XIII. On the configurations with respect to the Sun <sic> (And Venus and Mercury – will be known).

XIV. On the nature of the Zodiac signs (All the zodiac signs [illegible] with blood).

G. 207. XV. On oriental and occidental stars (It is to be known that when a star [illegible] degrees 47).

15. On Commanding and Obeying (The degrees [illegible] that obey).

17. On Beholding and of Equal Power (It both beholds and is of equal power [illegible] of Capricorn sgr. diagramma.

18. On the Houses of Each Star (Directly of the houses of each star — similar).

19. On Trigons (The 12 Zodiac signs [illegible] of the stars) sgr. diagramma.

F. 208. 20. On Exaltations (It must be known that in the table — those in dejection).

F. 208. 21. On Conjunctions and Separations (One must know that the conjunctions — as has been said).

22. On the casting of rays (Again that conjunction – is a choice).

F. 209. 23. On the powers of the stars: that which is by essence (In general the powers – of his friends).

Another (And power again — arctic).

Another: that which is by accident (The power of accident this [illegible] and his joy).

Another: that which is by goodness (The power of goodness – [illegible] of goodness).

Another (Of superiority, that is, of the decimation of the numerical [illegible] calculations of the stars).

F. 209v. 24. On goodness, joy, affliction, proper appearance, cohabitation, and the twelfth-part (Goodness this — has in its house).

25. On conjunction (The preceding star — the following).

Sine num. On separation (Separation – or 7th).

Sine num. On station (Stationary ... standing still).

26. On phase (Phase is called – moves forward).

Sine num. On the jumping and falling of diurnal and noctural stars (Diurnal stars — pros... Sqr. lacuna of one folio, as it seems); f. 210 diagram. The names of the stars: Positions of the stars κατὰ μῆκος and κατὰ πλάτος.

F. 210. 33. On the zodiacal sign on the horoscope when the Sun enters Aries

εἰσέρχεται (Περὶ τῆς τῶν κατ' ἔτος ὡροσκοπούντων — τῆς δύσεως).

F. 212v. λδ'. Ἐκλογὴ εἰς τὴν κρίσιν τοῦ ὡροσκόπου τοῦ χρόνου ἥτις καὶ εἰς τὰς ἐφημερίδας τοῦ χρόνου χρησίμη ἐστίν (Εἶπεν ὁ Γεχιᾶς ἤτοι Ἰωάννης ὁ υἱὸς τοῦ Ἀπισκοῦν — τοῦ κυριεύοντος κρίνη).

λε'. Περὶ Κρόνου ὁπηνίκα τὸν ὡροσκόπον τοῦ Κρόνου κυριεύει καὶ τῶν ἄλλων καθεξῆς ἀστέρων (Εἰ μὲν οὖν ὁ Κρόνος κυριεύει — στηνότητα).

F. 213. λς'. Ὁπηνίκα ἐστὶν ὁ Κρόνος ἐν τοῖς ιβ' ζῳδίοις (Ὅτε μὲν εἰς τὸν Κριὸν ὁ Κρόνος — πολλὴν ὑετόν).

F. 213v. Περὶ τῆς δηλώσεως τοῦ Διὸς εἰς τὴν ἀρχὴν τοῦ χρόνου (Ὁπηνίκα δὲ μόνος — πνεῦσιν).

F. 214. Sine num. Ὁπηνίκα ἐστὶν ὁ Ζεὺς ἐν τοῖς ιβ' ζῳδίοις (Ὅτε μέν ἐστιν εἰς τὸν Κριόν — εἰς τὸ ἄρχον).

F. 215. Sine num. Περὶ τῆς δηλώσεως τοῦ Ἄρεως εἰς τὴν ἀρχὴν τοῦ χρόνου (Ὁπηνίκα δὲ μόνος — καιρὸν αὐτοῦ). Ὁπηνίκα ἐστὶν ὁ Ἄρης ἐν τοῖς ιβ' ζῳδίοις. Sqr. de Sole Aphrodite Mercurio Luna eiusdem generis mentiones εἰς ἀρχὴν τοῦ χρόνου, ἐν τοῖς ιβ' ζῳδίοις.

F. 218. λζ'. Περὶ τῆς δηλώσεως τῶν συνδέσμων εἰς τὰ ιβ' ζῴδια.

F. 218v. λη'. Περὶ τῆς δηλώσεως τῶν ζῳδίων ὁπότε ὡροσκόποι τοῦ χρόνου ὑπάρχουσι.

F. 219. λθ'. Τί δηλοῦσιν οἱ ὁποιοιδήποτε σχηματισμοὶ τῶν ἀστέρων εἰς τὴν ἀρχὴν τοῦ χρόνου (Ὅτε σχηματίζονται οἱ κακοποιοὶ — πολέμου καὶ ἀσθενείας).

F. 219v. μ'. Εἴδεσις καὶ κρίσις ἐπὶ πᾶσι προσώποις.

F. 220. μα'. Περὶ τοῦ εἰδέναι τὴν ἐλθοῦσαν φήμην ἢ ἀληθής ἐστιν ἢ ψευδής.

μβ'. Περσῶν· περὶ τῶν δ' τροπῶν τοῦ ἐνιαυτοῦ· ὁπηνίκα βούλῃ γνῶναι τὰ μέλλοντα γίνεσθαι ἐπὶ ἡγεμόνων βασιλέων καὶ ἰδιωτῶν κατὰ τὸ ζητούμενον κλίμα (Ποιήσας ἐκβολὴν ἀπὸ τῆς μεγάλης συντάξεως — τοῦ κυριεύοντος).

F. 220v. In margine legitur. Περὶ κακώσεως τῶν ἀστέρων — Περὶ δυνάμεως τῶν ἀστέρων εἰς τὸ ζητεῖν καὶ εὑρεῖν τὸν οἰκοδεσποτοῦντα ἐν τόπῳ τῆς Σελήνης.

F. 221r. In margine. Περὶ τριγώνων. — Περὶ ὑψώματος.

μδ'. Περὶ εὐθηνίας ἀπὸ τῶν Σαρακηνῶν (Ὅταν μεταβαίνει — ἀλλ' οὐ πολλ<ά>).

με'. Διαίρεσις καθολικῆς ἐπισκέψεως περὶ τοῦ πόσον καιρὸν ἕκαστον τῶν ζῳδίων ὡροσκοποῦν ἔχει τὴν κρίσιν (Ἰστέον ὅτι ἡ ὑπόθεσις — ἐξερχόμενα).

F. 221v. μς'. Περὶ τοῦ ὡροσκόπου τῆς ἀρχῆς τοῦ χρόνου τίς ἐστιν καὶ

enters (On the yearly horoscopes — of the setting).

F. 212. 34. A selection for the judgment of the horoscope of the year which is also useful for the ephemerides of the year (Said Geniás, that is, John the son of Apiskoun – of the ruling judge).

35. On Saturn, when Saturn rules the horoscope of Saturn and of the other stars in succession (If indeed Saturn rules ... narrowness).

F. 213. 36. When Saturn is in the 12 signs (When Saturn is in Aries ... much rain).

F. 213. On the signification of Jupiter at the beginning of the year (When he alone ... breath).

F. 214. Sine num. When Jupiter is in the 12 signs (When he is in Aries ... into the ruling one).

F. 215. Sine num. On the signification of Mars at the beginning of the year (When he alone — his season. When Mars is in the 12 signs. Sqr. de Sole Aphrodite Mercurio Luna eiusdem generis mentiones at the beginning of the year, in the 12 signs.

F. 218. 37. On the signification of the conjunctions in the 12 signs. F. 218. 38. On the signification of the signs when they serve as horoscopes of the year.

F. 219. 39. What the various configurations of the stars signify at the beginning of the year (When the malefics are configured — ... of war and disease).

F. 219. 40. Observation and judgment concerning all persons.

F. 220. 41. On knowing whether a report that has arrived is true or false.

42. Of the Persians, on the 4 turning points of the year; when you wish to know the things that are about to happen concerning rulers, kings, and private individuals according to the climate under inquiry (Having made a projection from the great composition — of the one who rules).

F. 220v. In the margin one reads: On the affliction of the stars; On the power of the stars in seeking and finding the lord of the place of the Moon.

F. 221. In the margin: On triangles. — On exaltation.

44. On prosperity from the Saracens (When it passes — but not much).

45. Division of the general examination concerning how long each of the Signs of the Zodiac, when ascending, holds its judgment (It is to be known that the hypothesis — those going out).

F. 221. 46. On the horoscope of the beginning of the year, what it is, and

περὶ διαφορᾶς καὶ διαιρέσεως τῆς τάξεως τῶν ἀνθρώπων (Χρὴ γινώσκειν ὅτι ὁ ὡροσκόπος ... οἶδεν).

F. 222. μζ'. Περὶ τοῦ εἰδέναι ὁποῖα σήματα φανήσονται ἐν τῷ ἀέρι καί ἐν τῇ γῇ (Ὁπόταν ὁ Ἄρης εἰς ι' οἶκον — ἔκλειψιν).

μη'. Περὶ ταραχῆς ὀχλησίας πολέμου καὶ ἐχθρῶν (Ἰστέον ὅτι ὁπηνίκα — πυρῶδές ἐστιν).

Ἄλλως (Λάμβανε τὸ ζῳδιον τῆς συντελείας — καὶ πανσελήνου).

F. 222v. μθ'. Περὶ παθῶν καὶ ἀσθενειῶν καὶ θανατικοῦ καιροῦ (Ἰστέον ὅτι ὁ ὡροσκόπος — μέσον πάντων).

ν'. Περὶ θέρμης ψύξεως καὶ ἀνέμων (Ὁπόταν ἡ Σελήνη ἀπορρεύσῃ — καὶ οἱ Ἰχθύες).

F. 223. να'. Περὶ ὑδάτων καὶ ὑετῶν (Ἰστέον ὅτι τὰ ζῳδια — ἐπιζήμιόν τι).

F. 223v. νβ'. Περὶ τῆς ὠνῆς καὶ ἀκριβείας καὶ εὐθηνίας πάντων τῶν πιπρασκομένων ἀπὸ τῆς ἐναλλαγῆς καὶ εἰσελεύσεως τοῦ χρόνου γνῶναι, etc. (Ἡ δήλωσις τῆς χαρᾶς — δημιουργὸς τῶν ἀστέρων).

F. 224. νγ'. Ἄλλως περὶ ἀκριβείας καὶ εὐθηνίας (Δεῖ εἰδέναι ... ταλαιπωρότεροί εἰσι τῶν συνόδων).

F. 225. νδ'. Περὶ διαγνώσεως ὄμβρου καὶ ἀνομβρίας (Εἰ βούλῃ τὸν ὄμβρον γνῶναι — ὑετόν).

νε'. Περὶ τοῦ γνῶναι ἐναλλαγὴν ἀέρος (Ὅταν ἡ Σελήνη ἀπὸ Ἡλίου ἀπορρέουσα — ἄνεμον).

νς'. Περσῶν καὶ Ἀράβων περὶ τῆς τῶν χωρῶν πρὸς τὰ τρίγωνα τῆς τῶν ζῳδίων συνοικειώσεως καὶ ἑκάστῳ τῶν ζῳδίων τῆς τῶν χωρῶν ὡσαύτως συνοικειώσεως (Τὸ τρίγωνον τὸ πυρῶδες — καὶ Κύπρου). Partim ex Ptolem. *Tetrab.*, II, 2.

F. 225v. νζ'. Περὶ τῶν κατὰ μέρος συνοικειουμένων χωρῶν ἑκάστῳ ζῳδίῳ (Τῷ Κριῷ Βαβυλωνία — σύμπτωμα γράψαι).

F. 226. νη'. Περὶ σχηματισμῶν πάντων τῶν ἀστέρων καθὼς εἶπεν Μασήρης ὁ Πέρσης καὶ Μουχαμάτης ὁ Παλχιώτης· μετηνέχθη δ' ἐκ τῆς τῶν Περσῶν διαλέκτου, etc. Editum in appendice.

F. 228v. νθ' et ξ'. Περὶ τῆς συνόδου τῶν ὑψηλοτάτων ἀστέρων γινομένων διὰ πολλῶν χρόνων καὶ τῶν δηλούντων ἐν αὐταῖς (Λέγομεν ἡμεῖς οἱ πλείστην ἐπιστήμην, etc.).

F. 229v. ξα'. Ἐξήγησις τῆς κρίσεως τῆς συνόδου τῶν μεγάλων καὶ ὑψηλῶν ἀστέρων (Εἰς τὸν τῆς συνόδου λόγον — οἶδεν).

F. 230. Περὶ τῶν δηλώσεων τῶν ταπεινωμάτων καὶ τῶν ὑψωμάτων τῶν ἀστέρων (Τοῦ Ἡλίου ὄντος — δηλοῖ).

F. 230v. ξγ'. Περὶ δηλώσεων ὄντων τῶν ἀστέρων εἰς τὸν ἀναβιβάζοντα (Τοῦ Κρόνου ὄντος εἰς τὴν κεφαλήν — δηλωθέντων).

ξδ'. Περὶ ἀνατελλόντων ἤτοι ὡρῶν ἀστέρων (Ὁ Κρόνος ἐν τῇ ἀνατολῇ — ὁμοίων).

on the difference and division of the rank of men (One must know that the horoscope ... knows).

F. 222. 47. On knowing what signs will appear in the air and on the earth (Whenever Mars is in the house — eclipse).

48. On disorder, disturbance of war and enemies (It is to be known that whenever — it is fiery).

*Otherwise (Take the sign of the conjunction — — — and the full moon).

F. 222. 49. On sufferings and illnesses and the time of death (It is to be known that the horoscope — the middle of all).

50. On heat, cold, and winds (Whenever the Moon departs— flow - and Pisces).

F. 223. li. On waters and rains (It is to be known that the signs of the zodiac— something harmful).

F. 223v. lii. On the purchase and exactness and abundance of all the things sold, from the change and entry of the year, to know, etc. (The manifestation of joy – creator of the stars).

Γ. 224. νγ'. Otherwise on prosperity and abundance (One must know ... are more wretched than the conjunctions).

Γ. 225. νδ'. On the discernment of rain and drought (If you wish to know the rain — rainfall).

νε΄. On knowing the change of air (When the Moon flowing away from the Sun — wind).

νς'. Of the Persians and Arabs on the affinity of regions with the triangles of the zodiacal signs and likewise on the affinity of regions with each of the Signs (The fiery triangle - and Cyprus). Partim ex Ptolem. Tetrab., II, 2.

Γ. 225. νζ'. On the regions severally affiliated with each Sign (To Aries, Babylonia - to write the occurrence).

F. 226. νη'. On the configurations of all the stars as stated by Maseres the Persian and Moukhamares the Palchiot

it was translated from the Persian dialect, etc. Published in the appendix.

Γ. 228. νθ' and E'. On the conjunction of the most exalted stars occurring over many years and on what they signify therein (We who possess the greatest knowledge say, etc.).

Γ. 229. ξα'. Explanation of the judgment of the conjunction of the great and exalted stars (Regarding the account of the conjunction, one knows).

Γ. 230. On the significations of the depressions and exaltations of the stars (The Sun being — signifies).

Γ. 230. Eγ΄. On the significations of the stars being in the ascending node (Saturn being in the head — of those signified).

64. On the rising of the stars, that is, the hours of the stars (Saturn in the east — of similar ones).

ξε'. Περὶ τῆς δύσεως τῶν ἀστέρων ἤτοι κρύψεως ('Ο Κρόνος δύνων — φροντιστῶν).

F. 231. ξς'. Περὶ ἀναποδισμῶν τῶν ἀστέρων εἰς δήλωσιν ('Ο Κρόνος ἀναποδίζων — φροντιστῶν).

ξζ'. Περὶ δηλώσεως τῶν προποδισμῶν αὐτῶν τῶν ἀστέρων ('Ο Κρόνος προποδίζων — αὐτοῦ).

ξη'. Στεφάνου Ἀλεξανδρέως [1] περὶ τῆς δηλώσεως τῶν ἀστέρων (?) ἑνώσεων τοῦ τε Κρόνου καὶ Διὸς ἐν τοῖς τριγώνοις (Χρὴ γινώσκειν ὅτι — φαύλων).

F. 231v. ξθ'. Ἐκ τῶν μυστηρίων τοῦ Ἀπομάσαρ [2] περὶ Κρόνου καὶ Διὸς συνόδων δηλώσεων μυστηρίων μεγάλων (Αἱ σύνοδοι τοῦ Κρόνου — ἐν Κριῷ). Cf. cod. Flor., 10, f. 76v.

F. 232r. ο'. Περὶ τῆς συνόδου τῶν ὑψηλοτέρων ἀστέρων καὶ εἰς τὰ ζῴδια καὶ τῆς δηλώσεως αὐτῶν· σύνοδος Κρόνου καὶ Διὸς ἐν Κριῷ (Ἐὰν ὁ Κρόνος — τὸ τέταρτον). Cf. *Ibid.*, f. 98v.

F. 232v. οα'. Ὁπηνίκα ἐστὶν ἡ σύνοδος ἔν τισι τῶν ιβ' οἴκων τοῦ θεματίου, τί δηλοῖ (Εἰς τὸν πρῶτον οἶκον — δυναστείαν).

F. 233. οβ'. Περὶ τῆς συνόδου τῶν κακοποιῶν Κρόνου καὶ Ἄρεως ἐν τοῖς ιβ' ζῳδίοις (Ἐν Κριῷ ὄχλησις — ὑετόν) sqr. aliae coniunctiones quarum extrema Σύνοδος ♀ ☾ desinit ὁ θεὸς οἶδεν καὶ οὐχ ἕτερος.

F. 233v. οε'. Περὶ τοῦ εἰδέναι διὰ πόσου καιροῦ ἐλεύσεται ἡ δήλωσις καὶ τὸ σύμπτωμα ἢ εἰς ὥρας ἢ εἰς ἡμέρας, etc. ('Η κρίσις τῶν συνόδων — σύνοδον).

ος'. Περὶ τῆς δηλώσεως τῶν ἀστέρων τῶν συνοδευόντων τῷ Ἡλίῳ εἰς ἕκαστον ζῴδιον ὃ λέγεται καῦμα (Ἐν Κριῷ εἴπερ ὁ Ζεύς — τούτοις).

F. 240. οζ'. Περὶ συνόδων μεγάλων ἀστέρων καὶ τῆς δηλώσεως αὐτῶν ('Οταν ἡ κεφαλὴ τοῦ Δράκοντος — χαράς). Sqr. περὶ τῆς συνόδου Κρόνου — περὶ τῆς συνόδου τοῦ Διός. Explic. ἔργον χρήσιμον.

F. 242. οη'. Περὶ τῶν συναφῶν τῆς Σελήνης πρὸς τοὺς ἀστέρας μετὰ τὸ χωρισθῆναι αὐτὴν τῆς συνόδου ἤτοι πανσελήνου καθ' ἕκαστον ζῴδιον, etc. [3] ... (Σελήνη χωρισθεῖσα — καὶ κνηπείαν).

F. 243. Sine num. Περὶ τῶν συναφῶν τῆς Σελήνης πρὸς τὸν Δία μετὰ σύνοδον ἢ πανσέληνον (Σελήνη χωρισθεῖσα — τῶν κριτῶν). Περὶ τῶν συναφῶν τῆς Σελήνης πρὸς τὸν Ἄρην, etc. (Σύνοδος τοῦ Ἡλίου ἀπορρέουσα — καὶ δοστασίας (?)).

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[1] Cf. excerptum e cod. 7, f. 25r, editum in appendice.

[2] Ex Apomasaris (i. e. Abu-Ma'aschar) mysteriis non solum hoc capitulum sed sequentia ab Achmato Persa mutuata esse videntur, cf. cod. Flor., 7, f. 46 s.

[3] Cf. Firmicum Maternum, IV, 2 ss.

85. On the setting of the stars, that is, their concealment (Saturn setting [redacted] of those who are anxious).

F. 231. 86. On the retrogradations of the stars for signification (Saturn retrograding — of [redacted]se who are anxious).

87. On the signification of the direct motions of the same stars (Saturn moving direct — of itself).

68. Of Stephanus of Alexandria, on the signification of the (?) conjunctions of the stars of Saturn and Jupiter in the trigons (One must know that — of [redacted]he wicked).

F. 231v. 69. From the mysteries of Albumasar, on the conjunctions of Saturn and Jupiter, significations of great mysteries (The conjunctions of Saturn — in Aries). Cf. cod. Flor., 10, f. 76.

F. 232. 70. On the conjunction of the superior stars and in the zodiac signs and their signification; conjunction of Saturn and Jupiter in Aries (If Saturn — the fourth quarter). Cf. Ibid., f. 98.

F. 232. 71st. When the conjunction is in some of the 12 houses of the nativity chart, what it signifies (In the first house — sovereignty).

F. 233. 72nd. On the conjunction of the malefic planets Saturn and Mars in the 12 zodiac signs (In Aries, disturbance [redacted]f the sacred) sqr. other conjunctions whose last is Conjunction * ☾ ends: God knows and no other.

F. 233. 75th. On knowing after how much time the indication and the event will come, whether in hours or in days, etc. (The judgment of the conjunctions — conjunction).

96. On the signification of the stars accompanying the Sun in each sign of the zodiac, which is called combustion (If Jupiter is in Aries — to these [redacted] things).

F. 240. 97. On the conjunctions of the great stars and their signification (When the head of the Dragon — of joy). Sqr. on the conjunction of Saturn — on the conjunction of Jupiter. Explic. a useful work.

F. 242. 98. On the applications of the Moon to the stars after its separation from the conjunction or full moon in each sign of the zodiac, etc. 8 ... (The Moon having separated — and gnawing). F. 243. Sine num. On the applications of the Moon to Jupiter after conjunction or full moon (The Moon having separated from the judges). On the applications of the Moon to Mars, etc. (The conjunction of the Sun flowing away — and opposition (?)).

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1 Cf. the excerpt from cod. 7, f. 25[3], published in the appendix.

* Not only this chapter but the following ones appear to have been borrowed by the Persian Achmat from the mysteries of Apomasar (i.e. Abu-Ma'shar), cf. cod. Flor., 7, f. 46 s. 8 Cf. Firmicus Maternus, IV, 2 ss.

F. 244v. Sine num. Περὶ τῶν συναφῶν τῆς Σελήνης πρὸς τὸν Ἄρην μετὰ σύνοδον ἢ πανσέληνον (Σύνοδος — μεταξὺ λογίων).

F. 246. οθ'. Περὶ κενοδρομίας Σελήνης μετὰ σύνοδον ἢ πανσέληνον· κενοδρομία δέ ἐστι, etc. (Ἐν μὲν τῷ Κριῷ ... ἀνθρώπων).

π'. Περὶ συναφῶν τῆς Σελήνης πρὸς τὸν ἀναβιβάζοντα καὶ καταβιβάζοντα μετὰ τὸ χωρισθῆναι αὐτὴν τῆς συνόδου ἢ τοῦ πανσελήνου (Ἡ Σελήνη χωρισθεῖσα — τῶν φρεάτων).

πα'. Περὶ συνόδου ἢ πανσελήνου (Σελήνη χωρισθεῖσα — ὕδατος).

F. 246v. πβ'. Σχηματισμοὶ Σελήνης πρὸς τοὺς ἀστέρας ἐν τοῖς ιβ' ζῳδίοις καὶ τὰ ἀποτελέσματα τούτων. Inc. Ἡ Σελήνη συνοδεύουσα, etc., sqr. idem argumentum κατὰ τρίγωνον ἢ ἑξάγωνον, κατὰ τετράγωνον, κατὰ διάμετρον, etc.

F. 248. πγ'. Ἀποτελέσματα τῶν ε' πλανητῶν ἀπὸ τῆς εἰς τὰ ζῴδια μεταβάσεως αὐτῶν (Ὁ Κρόνος εἰς τὸν Κριὸν — σημαντικός). — F. 250v. Περὶ τοῦ Διὸς τῆς μεταβάσεως (Ὁ Ζεὺς εἰς τὸν Κριὸν — ἄβροχος). — F. 251v. Περὶ τῆς μεταβάσεως τοῦ Ἄρεως (Ὁ Ἄρης εἰς τὸν Κριὸν — ἀκρόνυχος). — F. 252v. Περὶ τῆς μεταβάσεως τῆς Ἀφροδίτης (Ἡ Ἀφροδίτη εἰς τὰ προηγούμενα — φόβον σημαίνει). — F. 253v. Περὶ τῆς μεταβάσεως τοῦ Ἑρμοῦ.

F. 254v. πδ'. Σχηματισμοὶ ἀστέρων (Primum κατὰ τρίγωνον ὃ καλεῖται τελεῖα φιλία — extremum f. 255. πς'. Κατὰ τετράγωνον ὃ καλεῖται ἡμισυέχθρα).

F. 255. πζ'. Εἰς καταρχὰς ἀπὸ τῶν ὁρίων γνῶσις. Ὅρια τῶν ἀστέρων πρὸς Κρόνον (Ὁ Κρόνος ὡροσκοπῶν ἐν ἰδίοις ὁρίοις. Sequuntur ὅρια Iovis, Martis, Veneris — δίδωσι).

F. 256v. πθ'. Περὶ τῆς δηλώσεως τῶν ιβ' τόπων (Ὁ πρῶτος τόπος σημαντικός — ἐχθρῶν).

F. 257. ϛ'. Περσῶν· περὶ κλήρων οἳ καὶ ὅροι λέγονται (Εἴ τίς σε ἐρωτᾷ — ἡ ἐρώτησις).

F. 257v. Sine num. Σύνοψις περὶ τῶν κλήρων πόσοι εἰσὶ καὶ ἐκ πόσων ἐκβάλλονται (Ἰστέον ὅτι — ἀληθείας).

Multa deinde interciderunt, nempe quaternio qui hic desinit numeratur ε', qui hic incipit ια'; itaque viginti quatuor folia desunt. Continebant finem primi et initium secundi libri Achmeti. Deinceps capitula non numerantur.

F. 258. Summo margine scriptum est: Εἰς τὸ γνῶναι ποῦ ἀπέρχεται ὁ ἀποδημῶν καὶ ἐκ ποίας αἰτίας ἀποδημεῖ. (Inc. textus ... ἀπέρχεται· εἰ δ' ἀπὸ Ἄρεως — αὐτοῦ).

F. 258v. Περὶ ἐλεύσεως ἀποδήμου (Ἐὰν ἐρωτᾷ τις — λέγουσιν. Interponuntur varia ἄλλο). — Περὶ τοῦ εἰδέναι εἰ νοσῇ ἢ

F. 244r. Sine num. On the applications of the Moon to Mars after conjunction or full moon (Conjunction — among the learned).

F. 246. 99. On the void course of the Moon after conjunction or full moon; the void course is, etc. (In Aries ... of men).

80. On the conjunctions of the Moon with the ascending and descending node after its separation from the conjunction or the full moon (The Moon having separated — of the wells).

81. On the conjunction or full moon (The Moon having separated from water).

F. 246. 82. Configurations of the Moon with the stars in the 12 signs and their effects. Inc. The Moon in conjunction, etc., sqr. same argument according to trine or sextile, according to square, according to opposition, etc.

F. 248. 83. Effects of the planets from their transition into the signs (Saturn into Aries – significant). -

F. 250. On the transition of Jupiter (Jupiter into Aries — rainless). - F. 251. On the transition of Mars (Mars into Aries — acronychal). - F. 252. On the transition of Venus (Venus into the preceding signs - signifies fear). - F. 253. On the transition of Mercury.

F. 254. 84. Configurations of stars (First according to trine which is called perfect friendship – last f. 255. 86. According to square which is called semi-enmity).

F. 255. 87. Knowledge of inceptions from the terms. The terms of the stars with respect to Saturn (Saturn on the horoscope in its own terms. There follow the terms of Jupiter, Mars, Venus — gives).

F. 256. 89. On the signification of the 12 places (The first place significant – of enemies).

F. 257. III. Of the Persians, concerning lots which are also called boundaries (If someone asks you — — the question).

F. 257. Sine num. Synopsis concerning the lots, how many there are and from how many they are cast out (It is to be known that — of truth).

Many things have since been lost, namely the quaternion which ends here is numbered 60, which begins here is 11; and so twenty-four folios are missing. They contained the end of the first and the beginning of the second book of Achmet. Thereafter the chapters are not numbered.

F. 258. Written in the upper margin: On knowing where the traveler goes and for what reason he travels abroad. (Inc. textus ... departs; but if from Mars — of him).

F. 258. Concerning the return of a traveler abroad (If someone asks — they say. Various passages are interspersed (another). Concerning knowing whether he is sick or

ὑγιαίνῃ ὁ ἀποδημῶν. — Περὶ τοῦ εἰδέναι εἰ ζῇ ἢ ἀπέθανεν ὁ ἀποδημῶν.
Ἀρχὴ τοῦ ι' ζῳδίου εἰς ἐρωτήματα· περὶ βασιλικῆς ἐνεργείας, etc. (Εἴ τις ἐρωτᾷ, etc.).

F. 260. Περὶ τοῦ γνῶναι περὶ πραγματευομένου πράγματος εἰ κέρδος φέρει ἢ ζημίαν (Εἴ τις ἐρωτᾷ, etc.).
Περὶ ἐλπίδος ἐρωτήματα (Ἐὰν ἐρωτᾷ τις, etc.).
<Περὶ> φίλου (Ἐὰν ἐρωτᾷ τις, etc.).

F. 260v. Ἀρχὴ τοῦ ιβ' ζῳδίου εἰς ε' ἐρωτήματα (Εἴ τινα βάλλῃ — ἐλευθεροῦται).

F. 260. Ἄλλως (Βλέπε τὴν Σελήνην — ἀσθενήσει).
Περὶ τραυματίων δεσμῶν καὶ κολάσεως ἔτι καὶ περὶ κρύψεως δεσμίου (Ὁπόταν ὁ κύριος ὡροσκόπου — ἔχθρας).

F. 261v. Περὶ δασμοῦ (Ὅρα τὸν κύριον — δεσμίου).
Τέλος <?> τῶν ιβ' ζῳδίων εἰς ἐρωτήματα.
Περὶ καταρχῶν δουλειῶν καὶ τῶν ἐρωτήσεων αὐτῶν, etc. (Κακοποιὸς ὡροσκοπῶν — πραγμάτων).

F. 263. Ἄλλως περὶ τῶν ιβ' τόπων, etc.
Περὶ τοῦ πρώτου τόπου τοῦ δηλωτικοῦ τῆς ζωῆς καὶ τοῦ κυρίου τῆς ἐρωτήσεως. Sqr. cap. cum titulo evanido. Inc. Τὸ θεμάτιον τουτὶ, etc.

F. 265. Ἄλλως περὶ τῶν κατ' εἶδος ἐκ τῆς τοῦ ἀστέρος φύσεως (Σκόπει τὸν κύριον, etc.).

F. 265v. Περὶ τοῦ γνῶναι εἰ γενήσονται σεισμοί (Προγιγνώσκεται τὸ τοιοῦτον σημεῖον — δεκανός).
Περὶ τοῦ γνῶναι καὶ εἰπεῖν τί τὸ ἐρωτώμενον (Εἰ μέν ἐστιν ὁ κύριος — τὸ ζητούμενον). Sqr. cap. cum titulo fere evanido (Ἐὰν Κριὸς ὡροσκοπῇ — ξένης).

F. 266. Περὶ τοῦ γνῶναι τὸν τῆς ζωῆς χρόνον τοῦ γεννηθέντος βρέφους (Ἰδὲ κατὰ τὴν — τὸ γεννηθέν).
Περὶ τοῦ γνῶναι ποῖον καιρὸν θανῆται ὁ ἄρχων (Ὅτε νοήσεις τὸν χρόνον — κρατήσεις).
Περὶ τοῦ εἰδέναι πόσον χρόνον ... (evanida) (Λάμβανε τὸν Ἥλιον — σώζεται. Interponuntur varia ἄλλως).

F. 266v. Περὶ τοῦ γνῶναι περί τινος εἰ ἄρξει (Λαβὲ ἀπὸ τῆς μοίρας ... ἡ βασιλεία).
Περὶ τοῦ γνῶναι πότε γίνεται ἡ βασιλεία αὕτη περὶ ἧς ἠρωτήθης (Σκόπει — ἐκείνη). — Περὶ τοῦ γνῶναι καὶ τὸ εἶδος αὐτοῦ. — F. 267. Περὶ βασιλέων καὶ ἀρχόντων πῶς ἐστι γνῶναι τὸ μῆκος τῆς ἀρχῆς αὐτῶν, etc. — Περὶ τοῦ γνῶναι εἰ γίνεταί τις ἀρχιερεύς. — Περὶ πλοίων. Expl. Ἐκεῖνο τὸ μέρος.
Κρίσις Ἀλεὶμ υἱοῦ Ἰσαὰχ ἔχουσα χρήσιμόν τι καὶ ἀποδεικνύουσα πῶς ἐπὶ τοῦ αὐτοῦ πράγματος ἐρωτηθείς, ἄλλο καὶ

the traveler is in good health. — Concerning knowing whether the traveler is alive or has died.

Beginning of the 10th sign for questions; concerning royal activity, etc. (If anyone asks, etc.).

F. 260. Concerning knowing about a matter under negotiation, whether it brings profit or loss (If anyone asks, etc.).

Questions concerning hope (If anyone asks, etc.).

Concerning a friend (If anyone asks, etc.).

F. 260. Beginning of the 12th zodiac sign in 5 questions (If someone casts [redacted] is freed— he is freed).

F. 260. Otherwise (Look at the Moon— [redacted] he will be ill).

Concerning wounds, bonds, and punishment, and also concerning the concealment of a prisoner (Whenever the lord of the horoscope — of enmity).

F. 261. Concerning tribute (Observe the lord — of the prisoner).

End <?> of the 12 Zodiac Signs in questions.

On the beginnings of tasks and their questions, etc.

(A malefic ruling the horoscope – of matters).

F. 263. Otherwise on the 12 places, etc.

On the first place indicating life and the lord of the question. Sqr. cap. cum titulo evanido. Inc. This little chart, etc.

F. 265. Otherwise on the particulars from the nature of the star (Observe the lord, etc.).

F. 265. On knowing whether earthquakes will occur (Such a sign is foreknown — decan).

On knowing and stating what is being asked (If indeed the lord is — the thing sought. Sgr. cap. cum titulo fere evanido (If Aries rules the horoscope — of a foreign land).

F. 266. On knowing the lifespan of the newborn infant (See according to — the newborn).

On knowing at what time the ruler will die (When you shall perceive the time [redacted] kratēseis).

On knowing how much time ... (evanida) (Take the Sun – is [redacted] preserved. Interponuntur varia ἄλλως).

Γ. 266. On knowing whether someone will rule (Take from the degree ... or kingdom).

On knowing when this kingdom about which you were asked comes to pass θης (Consider [redacted]... that one). – On knowing also the form

On knowing also the form of it. - F. 267. On kings and rulers, how to know the length of their rule, etc. - On knowing whether someone becomes a high priest. – On ships. Expl. That part.

Judgment of Aleim son of Isaac containing something useful and showing how, when asked about the same matter, another and

ἄλλο συνέβη, καθὼς εἶπεν καὶ ἕτερα αὐτοῦ χρήσιμα. Editum in appendice.

F. 267. Θεμάτιον ἐγχαραχθὲν παρὰ τοῦ φιλοσόφου Ἐλευθερίου τοῦ Ζεβεληνοῦ χρήσιμον εἰς πολλ<ὰ> ἐπὶ χρόνου ζωῆς ἐρωτῶντος. — Editum in appendice.

F. 269. Ὅσα σημαίνουσιν αἱ τῶν φωστήρων ἐκλείψεις Ἡλίου καὶ Σελήνης κατὰ τὰ ζῴδια καὶ τοὺς δεκανοὺς καὶ τὰ πρόσωπα (Σκόπει γινομένην ἔκλειψιν — τραύματα).

F. 269v. Ἐκ τῶν Περσῶν περὶ τῆς δηλώσεως τῶν ἐκλείψεων Ἡλίου καὶ Σελήνης (Ἰστέον ὅτι τὴν τῆς ἐκλείψεως ὑπόθεσιν — λογαριαστῶν).

F. 271. Ἡ δήλωσις τῆς ἐκλείψεως εἰς τοὺς ιβ' οἴκους (Εἰς τὸν ὡροσκόπον — οἶδεν). Sqr. capp. quorum tituli paene evanidi: Primum: Ὀπηνίκα τὸ πλ' — λαζουρίου. Secundum: <Ἐ>ὰν πολλ' ἀμαυρὴ — τετραπόδων.

F. 271v. Περὶ τῆς δηλώσεως τῆς θεωρίας τῆς Σελήνης πρὸς τοὺς ἀστέρας μετὰ τὴν ἀπόρροιαν.
Ἡ δήλωσις τῆς κρύψεως τῆς Σελήνης εἰς τὰ ζῴδια — εἴδησις ἑτέρα περὶ ἐκλείψεως.

F. 272. Περὶ βασιλέως εἰς τὴν ἔκλειψιν (Καὶ ὁρατὰ περὶ βασιλέως — ἔκλειψιν).

F. 272v. Προοίμιον εἰς τὸν τῶν Περσῶν τρίτον λόγον περὶ γενεθλίου καὶ περὶ τῶν σχηματισμῶν τῶν ἀστέρων καὶ τῶν ἑτέρων δυνάμεων χρήσιμον, etc. (Ἰστέον ὅτι ἡ νόησις ἀγαθὸν καὶ κακὸν σημαίνει — εἰς τὸ φῶς)[1].

F. 273. Περὶ σπορᾶς ἀνθρώπων καὶ σαρκώσεως, etc. (Ἀρχὴ τῆς σπορᾶς ... τὸ φῶς).

F. 273v. Capitula parva. Περὶ γονέων. — Περὶ τοῦ γνῶναι εἰ ἄρρεν ἐστὶ τὸ ἐν τῇ μήτρᾳ ἢ θῆλυ. — Περὶ ἀνατροφῆς (Ἰστέον ὅτι τὰ τῆς ἀνατροφῆς — οἶδεν). Sqr. diagramma.

F. 274v. Περὶ μορφῆς καὶ κράσεως σωματικῆς τοῦ τεχθέντος (Γινώσκεται τοῦτο — ἐξέθεντο).

F. 275. Capitula parva. Περὶ τύχης κτητικῆς. — Περὶ τύχης ἀξιωματικῆς. — Περὶ πράξεως ποιότητος. — Περὶ συναρμογῆς ἤτοι γάμων. — F. 275v. Περὶ τέκνων. — Περὶ φίλων. — Περὶ ξενητείας. — Περὶ θανάτου ποιότητος τοῦ γεννηθέντος. — Περὶ χρόνου διαιρέσεως τοῦ γεννηθέντος (Ἰστέον ὅτι ἡ ἐναλλαγή... sqr. θεμάτιον. Expl. Καὶ τοῦτὸ τὸ βιβλίον κυρίως μετὰ προσοχῆς σύντομόν ἐστι καὶ ἡ κατάληψις αὐτοῦ μετὰ ἀριθμοῦ καὶ

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[1] Totam doctrinam quae in hoc tertio " Persarum " libro exponitur, ex HEPHAESTIONIS THEBANI libro II (c. 1-25) haustam esse animadvertit Kroll.

something else happened, as he said, and other useful things of his. Editum in appendix.

F. 267. A theme inscribed by the philosopher Eleutherios Zebelenos, useful for many questions concerning the time of life. — Editum in appendice.

F. 269. What the eclipses of the luminaries, of the Sun and Moon, signify according to the zodiac signs, the decans, and the faces (Observe the eclipse occurring — wounds).

F. 269. From the Persians, on the signification of the eclipses of the Sun and Moon (Know that the subject of the eclipse — calculators).

F. 271. The signification of the eclipse in the 12 houses (In the horoscope — knows). Sqr. capp. quorum tituli paene evanidi: Primum: When the pl' — lapis lazuli. Secundum: <If many dim — quadrupeds.

F. 271v. On the indication of the theory of the Moon in relation to the stars after the separation.

The indication of the hiding of the Moon in the zodiac signs; — notice another [chapter] on eclipse.

F. 272. On the king in relation to the eclipse (And visible matters concerning the king — eclipse).

F. 272. Proem to the third book of the Persians on nativity and on the configurations of the stars and of the other powers, useful, etc. (It should be known that the concept signifies good and evil — into the light) 1.

F. 273. On the sowing of men and incarnation, etc. (Beginning of the sowing ... the light).

F. 273. Small chapters. On parents. — On knowing whether the child in the womb is male or female. — On upbringing (It is to be known that the matters of upbringing — he knows). Sqr. diagram.

F. 274. On the form and bodily constitution of the newborn (This is recognized — they exposed).

F. 275. Small chapters. On fortune of acquisition. — On fortune of rank. — On the quality of action. — On union, that is, marriage. — F. 275. On children. — On friends. — On sojourn abroad. — On the quality of death of the one born. — On the division of time of the one born (It is to be known that the alternation... sqr. little theme. Expl. And this book is properly concise with attention and its comprehension is with number and

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1 Kroll noted that the entire doctrine expounded in this third book of the Persians was drawn from HEPHAESTION OF THEBES, book II (cc. 1–25).

τέλειον καὶ φανερὸν εἰς τὸν βουλόμενον μετέρχεσθαι τοῦτο μετὰ βοηθείας καὶ σοφίας τοῦ θεοῦ ἀμήν.

F. 277. Προοίμιον τοῦ τετάρτου βιβλίου τῶν Περσῶν περὶ καταρχῆς (Χρὴ γινώσκειν ὅτι αἱ καταρχαὶ...). Sequuntur sexaginta sex capitula brevissima; ultimum f. 281r inscribitur Ὑπόδειξις ἐμφανήσεως ἴριδος κατὰ τὴν κίνησιν καὶ συνδρομὴν τῆς Σελήνης ἐν τοῖς ιβ' ζῳδίοις. Sqr. diagramma.

F. 380v duo thematia. Primum : Τὸ τῆς Κωνσταντινουπόλεως θεμάτιον ὅπερ ἐγένετο καθ' ὃν καιρὸν καὶ καθ' ἣν ὥραν ἤρξατο κτίζεσθαι ἔτους ,ϛωλη' <= a. 1330> μηνὶ Μαίῳ ια' ἡμέρᾳ δευτέρᾳ ἰνδικτιῶνος τρίτης ὥρᾳ δευτέρᾳ καὶ <*sic*>. Secundum : Θεμάτιον ἐγχαραχθὲν παρὰ τοῦ φιλοσόφου Ἐλευθερίου τοῦ Ζεβεληνοῦ, χρήσιμον εἰς πολλὰ καὶ περὶ χρόνων ζωῆς τοῦ ἐρωτῶντος καὶ διὰ τῶν χρόνων τούτων ἐπιγενησομένων αὐτῷ. Haec iam Achmeti esse non videntur.

F. 282. Capp. brevissima. Πῶς δεῖ εὑρίσκειν τοὺς περιπάτους τῶν ἀστέρων καὶ τῶν τόπων. — Περὶ καιροῦ τῶν ἀποτελεσμάτων. — Περὶ τοῦ περιπάτου τῶν ἀστέρων καὶ τῶν τόπων. — Ὑπόδειγμα τοῦ πρώτου. — F. 282v. Ὑπόδειγμα Δημοφίλου (Τέθεικα ἐν δυσὶ τόποις ... τῆς πόλεως συμπτωθῆναι).
Περὶ τελευτῆς ἤγουν θανάτου ποίῳ μηνί τις τελευτήσει. — Μαθεῖν τίς τῶν γονέων προτελευτᾷ. — Περὶ τοῦ γνῶναι τὴν ἡμέραν ἐν ᾗ τις τεθνήξεται.
Ἰωάννου Λαυρεντίου Λυδοῦ Φιλαδελφέως ἐπὶ τῆς βασιλείας (*sic*, lege τῶν βροντῶν) (Πολλῶν — πρῶτον λαβεῖν) Lydus, *De ostent.*, c. 31-26 ed. Wachsmuth.

F. 284v: Ἐφήμερος βροντοσκοπία τοπικὴ πρὸς τὴν Σελήνην κατὰ τὸν ῥωμαῖων Φιγοῦλον ἐκ τοῦ Τάγητος καθ' ἑρμηνείαν πρὸς λέξιν i. e. Nigidii tonitruale, *Ibid.*, c. 27-38.

F. 287v. Περὶ σεισμῶν μετὰ τὸ τὰ ἐν τῷ ἑτέρῳ βιβλίῳ γεγραμμένα ἀναγεγνῶσθαι καὶ ταῦτα. Inc. Ταῦταμ ἐν ἄν τις κτλ. (= *Ibid.*, c. 54 med. usque ad finem et Vicellii <?> seismologiumc. 55-58).

F. 289. Ἑρμοῦ τοῦ Τρισμεγίστου περὶ σεισμῶν (Φράζεο δὲ καὶ τόνδε λόγον — ἂν' ἄστεα καὶ κατὰ χώρας). Cf. Abel, *Orphica*, p. 141 et cod. Flor., 5, f. 367v.

F. 289v. Περὶ τοῦ γνῶναι καθ' ἕκαστον ἐνιαυτὸν ποῖον ζῴδιον ἄρχει αὐτοῦ ἤτοι ὡροσκόπου (Ἀπὸ τῶν ἀπὸ κτίσεως κόσμου ἡμῖν ὑφαίρει ,σρϛζ' — ὡροσκοποίων). Sqr. diagramma. Πῶς ἐστιν ἡ τοῦ κόσμου γένησις (Τὴν δὲ τοῦ θνητοῦ καὶ αἰσθητοῦ κόσμου ... κατωνόμασται).

F. 289. Περὶ ἀναφορῶν τῶν ιβ' ζῳδίων (Αναφέρεται δὲ ... προσοικειοῦσθαι).

perfect and clear for the one wishing to pursue this with the help and wisdom of God, amen.

F. 277. Proem of the fourth book of the Persians on inceptions (One must know that inceptions...). There follow sixty-six very brief chapters; the last, on f. 281r, is inscribed: Demonstration of the appearance of the rainbow according to the motion and conjunction of the Moon in the 12 signs of the zodiac. Sqr. diagram.

Γ. 380 two thematia. The first: The thematium of Constantinople, which was made at the time and hour when it began to be built, in the year 6838 [= A.D. 1330], in the month of May, on the 11th day, Monday, of the third indiction, at the second hour and <sic>. The second: A thematium inscribed by the philosopher Eleutherius Zebelenos, useful for many purposes and concerning the years of life of the inquirer and the events that will befall him during those years. These no longer appear to be the work of Achmet.

F. 282. Very brief chapters. How one should find the courses of the stars and of the places. — On the time of outcomes. – On the course of the stars and of the places. — Example of the first. Γ. 282. Example of Demophilus

(I have set it in two places ... to fall together with the city).

On death, that is, in which month a person will die. To learn which of the parents will die first. On knowing the

the day on which a person will die.

Of John Laurentius Lydus of Philadelphia, on the reign (sic, read: on thunder) (Many things — to take first) Lydus, De ostent., c. 31–26 ed. Wachsmuth.

Γ. 284v: Daily brontoscopy by region in relation to the Moon, according to the Roman Figulus, from Tages, interpreted word for word, i. e. Nigidius's tonitruale, Ibid., c. 27–38.

Γ. 287. On earthquakes, after reading also what is written in the other book. Inc. Ταῦτα μὲν ἄν τις etc. (= Ibid., c. 54 med. to the end and Vicellius's <?> seismologium c. 55–58): Γ. 289. Of Hermes Trismegistus on earthquakes (Heed also this account — cities and lands). Cf. Abel, Orphica, p. 141 and cod. Flor., 5, f. 367v.

F. 289. On knowing for each year which zodiac sign rules it, i.e., the ascendant (From those from the creation of the world we subtract 6236 of the ascendants). Sqr. diagramma. How the generation of the world is (But the mortal and sensible world ... has been named).

F. 289. On the risings of the 12 Zodiac signs (It rises ... to be made akin).

Περὶ ὁρίων, ὡς οἱ Αἰγύπτιοι (Διὰ τῶν ὁρίων οἱ σοφοὶ τῶν Αἰγυπτίων ... τέλεια τῆς ζωῆς ἔτη).
Περὶ χρόνου ζωῆς (Ὅταν γὰρ ὁ οἰκοδεσπότης τῆς γενέσεως ... πλανωμένων δίδωσι).
Περὶ τῆς τῶν ἀστέρων μονομοίριας (Τὴν δὲ τῶν ἀστέρων μονομοιρίαν ... εἶναι).

F. 290v. Περὶ τῆς τῶν β' φωστήρων αἱρήσεως (Ὁ Ἥλιος ἐκληρώσατο ... δύο τούτων ἀστέρων).
Περὶ τῶν τεταρτημορίων (Τεταρτημόριον ἀρσενικὸν ... τελευτῆς).
Ἀποτελέσματα Σελήνης μετὰ τοὺς συνδέσμους (Τῆς Σελήνης παριούσης ... ἐκλειπτικοὺς τόπους).
Τί σημαίνει ἕκαστον τῶν ζῳδίων ὁπόταν ὡροσκόποι τοῦ χρόνου τοῦ καθολικοῦ εἰσιν (Ἐν ἔτει ἔχοντι — καὶ αἱ ἄμπελοι εὐφορήσουσιν).

F. 291v. Ἀποτελέσματα Σελήνης εἰς τὰ ζῳδίων μοιρ ... (Τῆς Σελήνης ἀπὸ πρώτης μοίρας — λυθήσεται).

F. 293v. Περὶ ἀνέμων (Εἰ συναφὴν ποιεῖται ἡ Σελήνη ... ἀπορρέουσι γνώσῃ). Ima pagina vacua est.

F. 294. Incipit tractatus geomantiae initio mutilus. Capitulum primum. Περὶ ὁδοῦ. Inc. Ἡ ὁδὸς ἐν κέρδῃ κακή ... Sequuntur capitula Περὶ συναγωγῆς. — Περὶ συνοδίας (Συνοδία ἢ σύνδεσμος — τέλος).

F. 294v. Περὶ στύλου (Στύλος ἐξιὸν ἐν τῷ πρώτῳ οἴκῳ — τέλος).

F. 295. Τί μὴ μεῖζον πάντων (Τί μὴ κεκρυμμένη — ἐλπίζει).

F. 295v. Τί μὴ φαινομένη ἡ τύχη ἐλάττων (Τί μὴ φαινομένη — πράγματι).

F. 296. Ἀποβολὴ (Πρᾶγμα ὑπερεκπίπτον — σημαίνει).

F. 299. Manus recentior excerptum addidit. Πρὸς τὸ εὑρεῖν ἐν ἑκάστῳ ἀγγείῳ πόσον ὕδωρ δύνηται χωρῆσαι (Λάμβανε τὸ πλ<άτος> — ἀγγεῖον).

F. 300. Ἐὰν ἔννοιαν ἔχεις ἐν τῇ καρδίᾳ σου, ἢ ὀφείλ<ῃ> πράγματι ἐπιχειρήσασθαι, νῆστις ἀνάπτυξαι τὸ ψαλτήριον καὶ οἷος ἂν ψαλμός σοι ἐξέλθῃ, ψηλάφησον τὸ κεφάλαιον αὐτοῦ καὶ ἀπ' ἐκείνου μέτρησον ἕτερα ἕξ ψηφία ὡς γίνεσθαι ἀμφότερα ἑπτὰ καὶ τὸ ἕβδομον ἀναγίνωσκε, etc. Des. ... μετ' ὀλίγον πληρούμενον.

F. 301v. Excerpta varia parvi momenti. Εἰς τὸ εὑρίσκειν τὴν ἀποκρ' — ὑποδείγματα τοῦ πασχᾶ, etc.

F. 302 ss. vacant.

F. 306. Ἐζήτησέ τις εἰ νικήσει τὸν ἀντίδικον — σημαίνει ἔξοδον.

F. 307. Incipiunt iterum fragmenta de geomantia : Αἱ εὔχρηστοι ἡμέραι τῶν ιβ' μηνῶν αὗταί εἰσιν.

On the terms, as the Egyptians [use them] (Through the terms the wise men of the Egyptians ... the complete years of life).

On the duration of life (For when the lord of the nativity ... of the planets gives).

On the monoiria of the stars (The monoiria of the stars ... to be).

F. 290. On the choice of the 2 luminaries (The Sun was allotted ... two of these stars).

On the quadrants (Masculine quadrant ... of death).

Effects of the Moon after the conjunctions (As the Moon passes ... the eclipse points).

What each of the Zodiac signs signifies when they are ascendants of the universal period (In a year having — and the vines shall be fruitful).

F. 291. Results of the Moon in the degrees of the zodiac signs ... (Of the Moon from the first degree - it will be released).

F. 293. On Winds (If the Moon makes a conjunction ... flowing away you will know). The bottom of the page is blank.

F. 294. Begins a treatise on geomancy, mutilated at the beginning. Chapter one. On the Road. Inc. The road in profit is bad ... There follow chapters On Assembly. - On Companionship (Companionship or bond – end).

G. 294. On the Column (The column that goes out in the first house — end).

G. 295. What is not greater than all things (What is not hidden — hopes).

G. 295. Why the fortune that does not appear is lesser (What does not appear – matter).

G. 296. Loss (A matter that exceeds — signifies).

F. 299. A more recent hand added an excerpt. On finding how much water each vessel can hold (Take the width — vessel).

G. 300. If you have a thought in your heart that ought to be undertaken in a matter, open the psalter while fasting, and whatever psalm comes out for you, feel out its heading and from it count six other digits so that both together make seven, and read the seventh one, etc. Ends: ... being fulfilled after a short while.

G. 301. Various excerpts of little importance. On finding the calculation, examples of Easter, etc.

F. 302 ff. blank.

F. 306. Someone asked whether he would defeat his adversary — signifies departure. F. 307. Fragments on geomancy begin again: The useful days of the 12 months are these.

F. 307v. Αἱ ὧραι τῶν ἑπτὰ πλανητῶν εἰσιν αὗται (Ἐν ὥρᾳ ζοχὰλ, etc.).

F. 308. Τὰ φυσικὰ ἀποτελέσματα αὐτῶν (Ἡμέρᾳ πρώτῃ — ἐπὶ τοῦ Κρόνου μίαν). Sqr. signa geomantica.

F. 312. [Alia manu]. Ἐπιστολὴ ἐκδοθεῖσα παρὰ τοῦ ἀοιδίμου καὶ ἁγίου βασιλέως τοῦ Πορφυρουγεννήτου κυροῦ Μανουὴλ τοῦ Κομνηνοῦ, γέμουσα πολλῶν καὶ ὑψηλῶν καὶ ἀναγκαίων θεωρημάτων, ἀπολογητικὴ πρὸς γραφήν τινος μοναχοῦ παλατίνου τῆς μονῆς τοῦ παντοκράτορος, τὰ τῆς ἀστρονομικῆς τέχνης κακίζουσαν καὶ ἀσέβειαν ἀποκαλοῦσαν τὸ πρᾶγμα (Τιμιώτατε πάτερ — ἐν μυστηρίῳ). — Cf. cod. Angelic., 29, f. 1 (*Studi italiani*, IV, p. 60).

F. 316r. Περὶ καταρχῶν. διαφορὰ τινῶν σόφων. Editum in appendice.

F. 317. Isaac Argyri Μέθοδος κατασκευῆς ἀστρολαβικοῦ ὀργάνου (Ἐπεὶ καθάπερ — εἰρημένοις). Cf. cod. Flor., 8, f. 279.

F. 320v. Diagrammata.

F. 321v. Διὰ ποίαν αἰτίαν ἐν τῇ ἀράχνῃ καταγράφονται καὶ ἀστέρες τινές· καὶ πῶς δεῖ καταγράφειν αὐτούς (Ἐπεὶ δὲ δὴ τὸν ἀστρονόμον — καθ' ἑνὸς). — Τέλος.

F. 323. Ἰωάννου γραμματικοῦ Ἀλεξανδρέως περὶ τῆς τοῦ ἀστρολάβου χρήσεως καὶ τί τῶν ἐν αὐτῷ γεγραμμένων ἕκαστον σημαίνει. Προοίμιον (Τὴν ἐν τῷ ἀστρολάβῳ — τούτου δὲ γενομένου οσ... Cetera evanida sunt. Textus in imo f. 329v abrumpitur). — Cf. *Catal. Flor.*, p. 39, n. 1; *infra*, cod. 8, f. 134r.

6. Marcianus 334. — Chartac. foliorum 212 (213, si numeres folium 41a notatione carens) cm. 17 × 12, scriptus saec. XIV a duobus librariis (*A* 1-141r, *B* 142v-210v, in f. 141v-142, 210v-212v notae variae neglegenter scriptae) scriptura admodum minuta siglisque scatente; multa rubricata. — Cf. Zanetti, *Bibliotheca*, p. 153.

F. 1-3, quorum ordo turbatus est, indicem continent mutilum; f. 1-3r (οε'-ρπδ') ad f. 75v sqq., f. 3v-2 (α' οδ') ad f. 142-210 (praemittitur in f. 3v ἀπὸ ἑτέρων βιβλίων). Monendum est indicis prioris numeros cum eis, quae contextui in margine adduntur, non consonare; nam capita, quae in indice numerantur οε'-ρπδ', re vera sunt οδ'-ρπγ'. — Post indicem aliquid excidit; nam f. 4 in ipso capite incipit [1].

F. 4. <α'>. Ὁριοκράτ(ωρ ?)· Σελήνης ἐποχή· ὁριοκράτωρ τῆς ἐποχῆς — ἄνεσιν τῶν ἀποτελουμένων ποιοῦσιν.

F. 8v. β'. Περὶ χρωμάτων ἐκλείψεων καὶ κομήτων καὶ τῶν τοιούτων. Est Ptolem. II, 8 et 9 initium usque ad προσδιαλαβεῖν.

F. 10. γ'. Περὶ ἀποτελεσμάτων τῶν ἡλιακῶν ἐκλείψεων (Ἥλιος ἐκλείπων ἐν τῇ — ἀγριότητα καὶ ἀπανθρωπίαν) = cod. Flor., 8, f. 271.

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[1] Non multum inde discimus, quod quaterniones ita numerantur, ut in f. 10 sit γ', in 14, δ', etc.

G. 307. The hours of the seven planets are these (In the hour of Zochal, etc.). G. 308. Their natural effects (First day under Saturn, one). Sqr. geomantic signs.

F. 312. [Another hand]. A letter issued by the renowned and holy emperor Porphyrogennetos, lord Manuel Komnenos, full of many lofty and necessary reflections, written in defense against a letter of a certain palatine monk of the Pantokrator monastery, which condemned the art of astronomy and called the matter impiety (Most honored father — in mystery). — Cf. cod. Angelic., 29, f. 1 (Italian Studies, IV, p. 60).

F. 316. On beginnings. Differences of certain sages. Editum in appendice.

F. 317. Isaac Argyrus, Method of constructing an astrolabe instrument (Ἐπεὶ καθάπερ - εἰρημένοις). Cf. cod. Flor., 8, f. 279.

F. ξ20v. Charts.

F. 321. For what reason certain stars are also inscribed on the spider, and how they must be inscribed (Ἐπεὶ δὲ δὴ τὸν ἀστρο-νόμον – καθ᾽ ἑνός). — End.

F. 323. John the Grammarian of Alexandria, On the use of the astrolabe and what each of the things written on it signifies. Proem (Τὴν ἐν τῷ ἀστρολάβῳ — τούτου δὲ γενομένου οσ... The rest is faded. The text breaks off at the bottom of f. 329). - Cf. Catal. Flor., p. 39, n. 1; below, cod. 8, f. 134. 6. Marcianus 334. Paper, 212 folios (213, if one counts folio 41* lacking notation) cm. 17 × 12, written in the 14th century by two scribes (A 1-141*, B 142-210v, on ff. 141*-142, 210*-21[illegible] various notes written carelessly) in a very small hand full of abbreviations; much rubricated. — Cf. Zanetti, Bibliotheca, p. 153.

Ff. 1-3, whose order is disturbed, contain a mutilated index; ff. 1-3r (οε-ρπδ') refer to f. 75 sqq., ff. 3v-2 (α'-οδ') refer to ff. 142-210 (preceded on f. 3v by ἀπὸ ἑτέρων βιβλίων). It should be noted that the numbers of the first index do not agree with those added to the text in the margin; for the chapters numbered οε'-ρπδ' in the index are in reality οδ'-ρπγ'. After the index something is missing; for f. 4 begins right in the middle of chapter 1. F. 4. <α'>. Lord of the terms (?); lunation; lord of the terms of the lunation — producing a relaxation of outcomes.

F. 8v. β'. On the colors of eclipses and comets and such things. This is Ptolem. II, 8 and the beginning of 9 up to προσδιαλαβεῖν.

F. 10. γ'. On the effects of solar eclipses (The sun being eclipsed in the — savagery and inhumanity) = cod. Flor., 8, f. 271.

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1 We do not learn much from this, that the quaternions are numbered in such a way that in f. 10 there is γ', in 14, δ', etc.

F. 10v. δ'. Περὶ ἀποτελεσμάτων τῶν σεληνιακῶν ἐκλείψεων (Σελήνη ἐκλείπουσα ἐν τῇ α' — διὰ γῆς καὶ θαλάσσης) = cod. Flor., 8, ib.

F. 11v. ε'. Ἀποτελέσματα τῶν ε' πλανητῶν ἀστέρων κατὰ τὰ ζῴδια (Κρόνος εἰς το [*sic*] Κριὸν — ἀσύμφορος αὐτοῖς ἔσται), cf. cod. 4, f. 248.

F. 26. ς'. Τὰ παραλειπόμενα τῶν καταρχῶν τῶν παρανατελλόντων ἀστέρων ἀποτελούμενα ἐν πάσαις καταρχαῖς καὶ ἐρωτήσεσιν (Ὁ Στάχυς ≏ μοι. δ' — ἀρχόντων καὶ στρατηγῶν).

F. 27v. ζ'. Καταρχαὶ διάφοροι (Ὡροσκοπῶν Λέων νο' γ' ἢ ε' — εὐτυχίαν καὶ ἀγγελίαν).

η'. Ἄλλως (Ἡ Σελήνη ἀσύνδετος — ἐκτὸς τῆς ὁμοζωνίας).

θ'. Περὶ δαιμονιζομένων καὶ ἐπιληπτικῶν (Σελήνη μετὰ Κρόνου ὡροσκοποῦσα — καὶ τῶν διχοτόμων).

F. 28. ι'. Περὶ ληστῶν (Σελήνη καὶ Ἄρης καὶ Ἑρμῆς ἐπίκεντροι — ψεῦδος δηλοῦσι).

ια'. Περὶ θανάτου (Κλῆρος θανάτου ἀπὸ Σελήνης — οἱ δὲ κύριοι τὴν τελείωσιν).

F. 28v. ιβ'. Περὶ τοῦ γνῶναι ζῇ ἢ ἀπέθανεν (Ἐκ τοῦ ὡροσκόπου καὶ τοῦ κυρίου αὐτοῦ — ἤδη τεθνάναι).

F. 29. ιγ'. Ἄλλως (Ὁ τῆς προγενομένης συζυγίας — ἐν τῇ κακῇ τύχῃ).

ιδ'. Πρὸς τὸ γνῶναι τί ἔχει ἡ ἐπιστολή, ἀληθὲς ἢ ψεῦδος ἢ ἐν δόλῳ γεγραμμένη <ἢ> ὑπὸ <δούλου> ἐκομίσθη ἢ ἐλευθέρου (Τοῦ Αἰγόκερω ὡροσκοποῦντος ἢ τῶν Διδύμων — ἀληθῆ καὶ βέβαια) = cod. Flor., 7, f. 217.

ιε'. Καταρχαὶ πρὸς τὰ ὅρια τῶν ἀστέρων (Πρὸς Κρόνον. Κρόνος ὡροσκοπῶν ἐν ἰδίοις ὁρίοις — ἐναντιότητα σημαίνει).

F. 32v. ις'. Περὶ τοῦ ὑγιαίνει ἢ ἀρρωστεῖ (Σελήνη συσχηματιζομένη καλοποιῷ — νοσεῖν αὐτὸν λέγε).

ιζ'. Πότε σύλληψις γίνεται (Ζεὺς εἰς τὸν τοῦ Ἄρεος — σύλληψιν γίνεσθαι λέγε).

ιη'. Περὶ ἀποτελεσμάτων τοῦ ἀναβιβάζοντος καὶ καταβιβάζοντος (Ἐὰν ὁ ἀναβιβάζων γένηται — οὔτε βλάψει οὔτε ὠφελήσει) = cod. Flor., 12, f. 69v.

F. 33. ιθ'. Περὶ καταρχῶν τόπου (scr. τρόπου) = ib., f. 70.

κ'. Περὶ τῶν φωστήρων = ibidem.

F. 33v. κα'. Περὶ τοῦ Ἡλίου τοῦ ἐν τῇ καταρχῇ = ib., f. 70v.

F. 34. κβ'. Περὶ τοῦ ποταπὴ ἡ καταρχή = ib., f. 73.

κγ'. Τί τὸ εἶδος τῆς καταρχῆς = ibidem.

F. 34v. κδ'. Περὶ στοχασμοῦ τῆς καταρχῆς = ib., f. 73v.

F. 35. κε'. Σύνοψις πινακική = ib., f. 76v.

κς'. Καθολικά = ibidem.

κζ'. Εὐδόκιμος ἡ καταρχὴ ἢ οὔ = ib., f. 79.

F. 10. δ'. On the effects of lunar eclipses (The moon being eclipsed in the 1st [redacted] through land and sea) == cod. Flor., 8, ibid.

F. 117. ε'. Effects of the 5 planetary stars according to the Zodiac signs (Saturn in [sic] Aries — will be [redacted] disadvantageous to them), cf. cod. 4, f. 248.

F. 26. ς'. The omitted matters of the beginnings of the paranatellonta stars taking effect in all beginnings and inquiries (The Ear of Wheat - part. 4 — of r[redacted]ers and generals).

F. 27. ζ'. Various beginnings (Horoscope Leo 51° 3' or 5' — good fortune and a message).

η'. Otherwise (The Moon unconnected — outside of the likeness).

9. On the demonically possessed and epileptics (the Moon together with Saturn rising on the horoscope — and of the half-moons).

III. 28. 10. On robbers (the Moon and Mars and Mercury in angular positions [redacted] signify falsehood).

11. On death (the Lot of Death from the Moon — [redacted] but others the lords [bring about] the completion).

III. 28. 12. On knowing on which day one died (From the horoscope and its lord — already to have died).

F. 29. xiii. Otherwise (The [lord] of the preceding conjunction — in the evil fortune). xiv. To know what the letter contains, whether true or false or written in deceit <*> whether brought by a <slave> or a free man (With Capricorn ascending or Gemini — true and certain) cod. Flor., 7, f. 217.

xv. Inceptions according to the terms of the stars (Concerning Saturn. Saturn ascending in his own terms — signifies opposition).

F. 32. xvi. On whether one is healthy or ill (The Moon configured with a benefic — say that he is sick).

xvii. When does conception occur (Jupiter into the [place] of Mars — [redacted] ass say that conception occurs).

xviii. On the effects of the ascending and descending node (If the ascending node comes to be — [redacted] will neither harm nor benefit) = cod. Flor., 12, f. 69.

F. 33. xix. On inceptions of place (read: manner) [redacted] ib., f. 70.

xx. On the luminaries ====== ibidem.

F. 33. xxi. On the Sun in the inception — ib., f. 70.

F. 34. xxii. On what kind the inception is = ib., f. 73.

xxiii. What the character of the inception is = ibidem.

Γ. 34. 24. On the conjecture of the beginning = ib., f. 73.

C. 35. 25. Tabular synopsis [redacted] ib., f. shshv

26. General matters [redacted] ibid.

27. Whether the beginning is auspicious or not [redacted] ib., f. 79.

Cod. He will come.

F. 35v. κη'. Περὶ καταρχῆς νοσούντων (Στῆσον τὰ δ' κέντρα — ἑνὸς τῶν συνδέσμων) = ib., f. 80 τὰ ς' κεφάλαια κτλ.
κθ'. Περὶ ἀνδρογύνων ἀτέκνων ποῖος αὐτῶν στεῖρος = ib., f. 81v usque ad ἐπὶ ἑκάστης πράξεως.

F. 36. λ'. Περὶ ἀγορασίας (Ὑποτίθεται εἶναι τὴν μὲν Σελήνην — καὶ καλῶς λήψεται).
λα'. Περὶ εὑρέσεως ἀπολλομένων (Ἔστω ὁ ὡροσκόπος ὁ ἀπολέσας — ἐν τῇ οἰκίᾳ εἶναι λέγε).

F. 36v. λβ'. Περὶ κριτηρίων (Ὁ ὡροσκόπος ἔσται ὁ κατήγορος — καὶ οὕτως ἀποφαίνου).
λγ'. Περὶ δραπετῶν (Ὁ ἀποδιδράσκων ἐν τροπικοῖς — ἐποπτεύων εὐαλώτους ποιεῖ).

F. 37. λδ'. Περὶ κλεπτῶν (Οἱ κλέπται τὸν αὐτὸν τρόπον — ἕως ἀγαθοποιοῦ μεταρυθμίζεται).
λε'. Περὶ καταρχῆς (Τοῦ δευτέρου τόπου — τῆς καταρχῆς σημαίνει) = cod. Flor. 12, f. 76v.
λς'. Ἄλλως (Ἀγαθοποιὸς ἐπὼν τῷ β' τόπῳ — ἔκπτωσιν χρημάτων ποιεῖ) = ibidem.

F. 38. λζ'. Περὶ τοῦ δ' τόπου τῶν καταρχῶν (Ὁ τέταρτος τόπος — καταγνώσεις καὶ ψόγους).
λη'. Περὶ καταρχῆς, πότερον ἀληθὲς ἢ ψεῦδος τὸ πρᾶγμα (Τὰ στερεὰ ζῴδια — καὶ Σελήνη ἀληθείας σημαίνει).
λθ'. Περὶ ὧν ἐρωτώμεθα φίλοι εἰσὶν ἢ ἐχθροί (Χρὴ σκέπτεσθαι τὰς συμπαθείας — ἢ τετράγωνον σχῆμα ἀσυμπαθῶς).
μ'. Περὶ ἀρσενικῶν καὶ θηλυκῶν ἐγγαστρίων γνῶναι θέλοντες ἢ κυήσεων (Χρὴ ἡμέρας τὸν ὡροσκόπον — εἰ δὲ τεθηλυμένοι, θηλείαν).
μα'. Ἄλλως (Ἐὰν εὕρῃς τινὰ — ἔχει ἐν γαστρί).
Ἄλλως (Χρὴ σκέπτεσθαι τὸν Δία — ἔχειν ἐν γαστρὶ λέγε).

F. 38v. μβ'. Ἄλλως (Κλῆρος τέκνων ἀπὸ Διὸς — ἔχει ἐν γαστρί).
μγ', Περὶ τοῦ ἄρρεν ἢ θῆλυ τὸ ἐγγάστριον (Ὁ Ἥλιος ἐὰν γένηται — θῆλύ ἐστιν).
μδ'. Ἄλλως (Ὁ ε' τόπος ἀπὸ ὡροσκόπου — ἄρρενα ἔχει).
με'. Ἰστέον ὅτι ἐάν τίς σοι ὁμιλῇ — καὶ βέβαια τὰ λεγόμενα.
μς'. Εἰ δὲ Δίδυμοι ἢ Αἰγόκερως — ἀγαθοποιοῦ δηλονότι μαρτυροῦντος.
μζ'. Εἶπεν ὁ Ἀπομάσαρ· ταῦτα τὰ τετράγωνα — ἡ Σελήνη ἐν Καρκίνῳ.

F. 39. μη'. Ἑρμοῦ τοῦ τρισμεγίστου ἐπιλογὴ καθολ(ικὴ) τῶν καταρχῶν ἀπὸ τῆς Σελήνης οὔσης ἐν τοῖς ιβ' ζῳδίοις (Περὶ τοῦ συναντῆσαι βασιλεῖ καὶ σουλτάνῳ — καὶ ἐν Ἰχθύσι καλόν).
μθ'. Περὶ ὑποστροφῆς ἀποδήμου ἀπὸ ἐρωτήσεως (Ἴδε τὸν

Γ. 35. xxviii. On the beginning of illness (Set the 4 centers one of the conjunctions) - ib., f. 80 the 6 chapters etc.

xxix. On androgynous childless persons, which of them is barren f. 81v up to concerning each action.

C. 36. nF. xxx. On purchasing (It is assumed that the Moon – and will receive well).

xxxi. On finding lost things (Let the horoscope be the one who lost say it is in the house).

Γ. 36. xxxii. On judgments (The horoscope will be the accuser – and thus pronounce judgment).

xxxiii. On fugitives (He who flees in tropical signs — watching over makes them easy to catch).

Γ. 37. 34. On Thieves (Thieves in the same manner — until it is reformed by a benefic).

35. On the inceptional chart (The second house of the inceptional chart signifies)== code. Flower. 12, page 76.

36. Otherwise (A benefic ruling the 2nd house of fall money produces) Ibidem.

F. 38. 37. On the 4th house of inceptional charts (The fourth house [signifies] condemnations and censures).

38. On the inceptional chart, whether the matter is true or false (The fixed Signs — and the Moon signifies truth).

39. On whether those we are asked about are friends or enemies (One must consider the sympathies — or a square aspect unsympathetically).

40. On wishing to know of masculine and feminine embryos or pregnancies (One must [consider] the Ascendant by day — and if they are feminized, a female).

41. Another (If you find someone — she is pregnant).

*Another (One must consider Jupiter - say she is pregnant). F.

38. 42. Another (The Lot of children from Jupiter — she is pregnant). 43. On whether the child in the womb is male or female (If the Sun should be - it is female).

44. Another (The 5th place from the horoscope she carries a male).

45. Know that if someone speaks to you and the things said are certain.

46. But if Gemini or Capricorn — of a benefic, that is to say of a benefic bearing witness.

47. Abū Maʿshar said: these squares — the Moon in Cancer.

F. 39. 48. A general epilogue of Hermes Trismegistus on inceptions with the Moon in the 12 Signs (On meeting a king and a sultan, and in Pisces it is favorable).

49. On the return of a traveler from a question (See the

κύριον τοῦ ὡροσκόπου — σύντομον λέγε τὴν παρουσίαν αὐτοῦ).

ν'. Περὶ συγκοπῆς ἱματ(ίου) καὶ φορᾶς [?] (Μὴ συγκόψῃς ἱμάτιον — τῆς ὑγείας αὐτοῦ [citantur οἱ Ἰνδοί]).

να'. Περὶ διαφόρων πραγμάτων τῆς Σελήνης οὔσης ἐν ἑκάστῳ τῶν ζωδίων (Ἐν Κριῷ κακὸν — Ὑδροχόῳ καλόν· Ἰχθύσιν ὁμοίως).

F. 39v. νβ'. Περὶ ὀρυγῆς πηγά(δων) καὶ πακτεύσεως ὑδάτων (Κριῷ κακόν· Ταύρῳ καλόν — Ἰχθύσι καλόν).

νγ'. Περὶ κινήσεως καὶ ἀποδημίας (Κριῷ μέσον· Ταύρῳ καλόν — Ἰχθύσι κακόν).

νδ'. Περὶ ἀγορᾶς ψυχαρ(ίων) (Κριῷ κακόν — Ἰχθύσι κακόν).

νε'. Περὶ κοινωνίας καὶ δουλείας ἀερικῆς (Κριῷ κακόν — Ἰχθύσι καλόν).

νς'. Περὶ ἀγορᾶς καὶ πράσεως (Κριῷ καλόν — Ἰχθύσι καλόν).

νζ'. Περί φλεβοτομίας καὶ συκιάσεως (Κριῷ καλόν — Ἰχθύσι κακόν).

νη'. Περὶ γάμου (Κριῷ κακόν — Ἰχθύσι καλόν).

νθ'. Περὶ συνελεύσεως χάριν γονῆς παιδὸς ἀρρένου (Κριῷ καλόν — Ἰχθύσι μέσον).

ξ'. Περὶ ἀποκοπῆς βρέφους ἀπὸ τοῦ γάλακτος (Κριῷ κακόν — Ἰχθύσι μέσον).

ξα'. Περὶ διαδοχῆς τέχνης καὶ λόγου (Κριῷ κακόν — Ἰχθύσι μέσον).

ξβ'. Περὶ λουτροῦ (Κριῷ καλόν — Ἰχθύσι καλόν).

F. 40. ξγ'. Περὶ συγκοπῆς ἱματίου καὶ ἐνδύσεως αὐτοῦ (Κριῷ καλόν — Ἰχθύσι μέσον).

ξδ'. Περὶ ἀποστολῆς γραφῆς καὶ ἀποκρίσεως (Κριῷ καλόν — Ἰχθύσι μέσον).

ξε'. Περὶ βοηθήματος (Κριῷ κακόν — Ἰχθύσι καλόν).

ξς'. Ποταπὸν ἕξει τέλος ἕκαστον τῶν πραττομένων γνῶναι οὕτως (Ἐπιβλέπου τῆς Σελήνης τὰ φῶτα — αἱ διὰ τοῦ κέντρου ἀγόμεναι πλευραί), cf. cod. Flor. 12, f. 82v.

F. 41. ξζ'. Περὶ δοξῶν καὶ ἐλπίδων καὶ τύχης καὶ ζωῆς (Initium interiit cum parte folii, deinde καὶ δειλίας ἐπικειμένης ἀσχολιῶν — καὶ δόσεως καὶ λήψεως).

F. 41v. ξη'. Περὶ ὡροσκοποῦντος ζῳδίου (Ἐὰν ὡροσκοπῇ ζῴδιον δίσωμον — ἐν δὲ φαύλοις, νυκτερινοῖς).

ξθ'. Περὶ εὑρέσεως χρόνου τοῦ ἀποτελέσματος περὶ οὗ τις ἐρωτᾷ (Ἐὰν ζητῇς εὑρεῖν — τὰ δίσωμα μῆνας).

F. 41a. ο'. Περὶ ἐγγύης (Εἰ δὲ βουληθῇς μὴ ἐγγυήσασθαι — ἐνόχλησιν ἐκφεύξῃ).

F. 41av. οα'. Περὶ τοῦ πῶς δεῖ γνῶναι τὸν συντυγχάνοντά σε, διὰ ποῖα

lord of the horoscope — make your visit brief of it).

50. On the cutting of a garment and its wearing [?] (Do not cut a garment — of his health [the Indians are cited]).

51. On various matters when the Moon is in each of the Zodiac signs (In Aries bad — in Aquarius good; in Pisces likewise).

G. 39. 52. On the digging of wells and the contracting of waters (In Aries bad; in Taurus good — ; in Pisces good).

53. On movement and travel abroad (In Aries middling; in Taurus good — in Pisces bad).

54. On the purchase of small livestock (In Aries bad — ; in Pisces bad). 55. On partnership and aerial servitude (In Aries bad; in — Pisces good).

56. On buying and selling (Aries: favorable — Pisces: favorable).

57. On phlebotomy and cupping (Aries: favorable — Pisces unfavorable).

58. On marriage (Aries: unfavorable — Pisces: favorable).

59. On cohabitation for the purpose of begetting a male child (Aries: favorable — Pisces: middling).

60. On weaning an infant from milk (Aries: unfavorable — Pisces: middling).

61. On the succession of craft and learning (Aries: unfavorable — Pisces: middling).

62. On bathing (Aries: favorable — Pisces: favorable).

Γ. 40. 63rd. On the cutting and putting on of a garment (For Aries good — for Pisces middling).

64th. On the sending of a letter and the reply (For Aries good — for — Pisces middling).

65th. On assistance (For Aries bad — for Pisces good).

66th. How to know what outcome each of the things being done will have, as follows (Observe the lights of the Moon — the sides drawn through the center), cf. cod. Flor. 12, f. 82.

F. 41. 67th. On opinions and hopes and fortune and life (Initium inte riit with part of the folio, then and of cowardice attending to occupations — and of giving and receiving).

Γ. 41. 68th. On the Horoscoping Sign (If a bicorporeal sign is on the horoscope — but in base, nocturnal ones).

69th. On finding the time of the outcome concerning which one inquires (If you seek to find — the bicorporeal signs months).

Γ. 41α. 70th. On surety (But if you wish not to stand surety — trouble you will escape).

Γ. 41αν. Chapter 71. On how one must know the person you encounter, and for what

κεφάλαια θέλει ἐρωτᾶν (Ἐπὶ ἑκάστης καταρχῆς λάμβανε — ὁ δέσας βασιλικὸς ἡγεμονικός), cf. I, 8, f. 234v.

F. 42. οβ'. Περὶ δραπετῶν (Σκόπει τοὺς ἐκλειπτικοὺς — ὑπὲρ γῆν φανεροῖ). cf. *infra*, f. 53.

F. 42v. ογ'. Περὶ τῶν ἐν δεσμοῖς Μαξίμου = cod. Flor., 8, f. 235; Vindob. 115, f. 129v.

οδ'. Πότε δεῖ γράμμα πέμπειν (Ὅτε γράμμα πέμπεις — τῆς βουλῆς οὐκ ἀποτύχῃς), cf. ibidem.

οε'. Περὶ αἰτήσεως (Ὅτι ἡ αἴτησις ἡ Σελήνη ἐστί — καὶ μάλιστα ὁ Ζεύς), cf. ibidem.

F. 43. ος'. Περὶ δικαστηρίου (Πρὸς δίκας μέντοι γε — ὀλέθριος γίνεται) = cod. Flor., 8, f. 236v.

οζ'. Περὶ φλεβοτομίας καὶ πάσης χειρουργίας (Δεῖ δὲ ἐπὶ πάσης φλεβοτομίας—πάσης λοιπῆς χειρουργίας)= cod. Flor.,8,f.236v.

F. 43v. οη'. Περὶ καθαρτηρίων (Ἐπὶ δὲ καθαρσίων διδόναι — στρόφους ποιεῖ), cf. ibidem.

οθ'. Περὶ ἀρρώστων καὶ κατακεκλεισμένων ἐν φρουρᾷ (Ὁ κύριος τοῦ ὡροσκόπου — σκέπτου ὥς σοι προείρηται), cf. ib., f. 237.

F. 44. π'. Περὶ νοσούντων (Ἐπὶ νοσοῦντος δεῖ λαμβάνειν — ἢ ἐξαγών(ου) αὐτ(οῦ) ἀγαθόν) = ibidem.

πα'. Περὶ κατακλίσεως (Λαβὼν τὴν ἡμέραν καὶ τὴν ὥραν — οἱονεὶ τήκων τοὺς κάμνοντας) = ibidem.

F. 44v. πβ'. Περὶ κατακλίσεως ἄλλως (Ὅτι δεῖ τηρεῖν τὸν — καὶ ἀθεραπεύτους).

F. 45. πγ'. Περὶ νόσων (Σελήνης Κριῷ οὔσης — ἐπισφαλεῖς καθίστανται). Capita πβ' + πγ' extant in cod. Flor., 8, f. 237v.

F. 45v. [πδ' fuit, vel deletum est]. Περὶ ἀστέρων (Σελήνη μετὰ Διὸς — σημαίνει διὰ θερμασίας), cf. ib., f. 238v.

F. 46. πδ' [δ' ex ε']. Περὶ τεχνῶν διδασκαλίας (Σελήνη Κριῷ Ἰχθύσι Παρθένῳ — συνοδεύῃ τῷ Ἡλίῳ ἢ διαμετρῇ) = ibidem.

πε' [ε' ex ς']. Περὶ χειρουργίας (Τὰς δὲ χειρουργίας — Ἰχθύσι ποδῶν ἄκρων) = ibidem. Cf. cod. 7, f. 68r.

πς'. Περὶ κρυφιμαίων (Κρυφιμαία τῆς Σελήνης συνοδευούσης — ἐν Ἰχθύσι μή).

F. 46v. πζ'. Περὶ τοῦ ἐχθροῖς ἐπιτίθεσθαι (Τῆς Σελήνης οὔσης Κριῷ Διδύμοις — μετὰ καὶ ἀστέρων).

πη'. Περὶ ἐπιθέσεως ἐχθρῶν (Σελήνης μόνης οὔσης ἐν τοῖς — σὺν τῷ τοῦ Ἄρεως ἢ Σελήνης ᾖ).

πθ'. Περὶ τροπῆς (Δέον τηρῆσαι τὰ ἀπὸ Ἀδὰμ ἔτη — τὸ δὲ τέταρτον ψυχρὸν καὶ ὑγρόν). — F. 47r vacuum.

F. 47v. ϛ'. Ἔτη μέγιστα καὶ μέσα καί ἐλάχιστα (Κρόνον μέγιστα ἔτη νζ' — ἔχει ἔτη ρκ'), cf. cod. Flor., 8, f. 239.

chapters he wishes to inquire (At each beginning take - δ binding royal, ruling), cf. I, 8, f. 234.

C. 42. nF. Chapter 72. On runaways (Consider the ecliptic [redacted] above the earth manifest). cf. infra, f. 53.

Γ. 42. Chapter 73. On those in bonds, of Maximus [redacted] code. Flor., 8, f. 235 ; Vindob. 115, f. 129.

Chapter 74. When one must send a letter ("When you send a letter [redacted] of the you will not miss the counsel), cf. ibidem.

Chapter 75. On petition (That the petition is the Moon [redacted] and especially Zeus), cf. ibidem.

C. 43. 76. On the Court of Justice (For lawsuits indeed [redacted] deadly it happens) cod. Flor., 8, f. 236.

77. On phlebotomy and all surgery (One must in all phlebotomy - all remaining surgery) cod. Flor., 8, f. 236.

G. 43. 78. On purgatives (For purges to give – colic [redacted] it causes), cf. ibidem.

79. On the sick and those confined in prison (The [redacted] lord of the horoscope - consider as it was told to you beforehand), cf. ib., f. 237.

G. 44. 80. On the sick (For a sick person one must take - or in sextile aspect to it) is good) ibidem.

81. On taking to bed (Having taken the day and the hour [redacted] as if melting away the sick) - ibidem.

Γ. 44. 82nd. On lying down, otherwise (That one must observe the [redacted] and incurable).

G. 45. 83'. On Diseases (When the Moon is in Aries [redacted] become precarious/dangerous ίστανται). Chapters 82' + 83' are found in cod. Flor., 8, f. 237.

F. 45. [84' was present, or has been deleted. On the Stars (Moon with Jupiter – [redacted] signifies through heat), cf. ibid., f. 238.

F. 46. 84' [4' from 5']. On the Teaching of the Arts (Moon in Aries, Pisces, Virgo — accompanies the Sun or is in opposition) [redacted] - ibidem.

85' [5' from 5']. On Surgery (Surgical operations - Pisces [redacted] extremities of the feet) - ibidem. Cf. cod. 7, f. 68.

86'. On Secret Matters (The secret matters of the Moon accompanying [redacted] — in [redacted] Pisces, not).

F. 46. 87'. On Attacking Enemies (The Moon being in Aries, Gemini — along with the stars as well).

88'. On the Attack of Enemies (The Moon being alone among them — [redacted] together with that of Mars or the Moon).

89'. On Revolution (It is necessary to observe the years from Adam — and the fourth is cold and moist). - F. 47r blank.

F. 47. 3'. Greatest, Mean, and Least Years (Saturn's greatest years [redacted] 57' — has years 120'), cf. cod. Flor., 8, f. 239.

F. 48. ϛα'. Περὶ μεταγγισμοῦ οἴνου (Σελήνης αὐξιφωτούσης — ἐν θέρει), cf. ib., f. 239v; *infra*, cod. 8, cap. τιε'.
ϛβ'. Περὶ αἰτήσεως χάριτος καὶ δωρεῶν (Ἐὰν παρά τινος θέλῃς αἰτῆσαι — καὶ πρὸς τέρψεις), cf. ibidem.

F. 48v. ϛγ'. Ἐὰν παρηγμένως τι αἰτῇς (Εὐθυπορείτω ὁ Ζεύς — ἀμφοτέροις προσθεῖναι), cf. ibidem.
ϛδ'. Περὶ τοῦ εὑρεῖν ἐκ τῆς ὥρας ἄρρεν ἢ θῆλυ τὸ γεννηθέν (Λαβὼν τὴν ὥραν — ὁ Ἥλιος ἐν τῷ Ζῳδίῳ), cf. ibidem.
ϛε'. Εἰ ὁ ἰατρὸς πολίτης ἢ ξένος (Εἰ δὲ ἐπὶ τοῦ ὡροσκόπου κακοποιὸς — τὰ δὲ λοιπὰ μέσα).

F. 49. ϛς'. Ἑρμοῦ τοῦ Τρισμεγίστου μέθοδος μυστικὴ εἰς πᾶσαν καταρχὴν ἐπιτήδειος (Πρὸ πάντων δεῖ τὸν σκεπτόμενον — ἐν τῇ τέχνῃ καὶ μηδὲν κτώμενον) = ib., f. 241.

F. 51. ϛζ'. Ἄλλως περὶ καρπῶν ἀπὸ φωνῆς τοῦ γέροντος (Τήρει τὴν ια' τοῦ Ἰουνίου — ἐκεῖνο λέγε εὐθηνεῖν), cf. ib., f. 242v.
ϛη'. Περὶ τροπῆς (Ἐὰν ἡ Σελήνη φάσιν ἔχουσα — ἔχῃ φάσιν), cf. ibidem, cap. τοη', quod complectitur etiam ϛθ' et ρ' huius codicis.
ϛθ'. Ἄλλως (8 litt. cum charta perierunt, tum τὸ ἑπόμενον — ἑπόμενον κέντρον ἐνεργεῖν).

F. 51v. ρ'. Ἄλλως (Οὐ μόνον τὴν Σελήνην δεῖ ἐπιτηρεῖν — ἀκριβῶς ὑφ' ἡμῶν).
ρα'. Ἄλλως (Οἱ ἐν ταῖς τοῦ Ἡλίου τροπαῖς — ἐστὶ σημαντικός), cf. ib., f. 243.
ρβ'. Καθολικὴ παραγγελία περὶ καταστημάτων Σύρου (Τὴν ἀρχὴν τῆς παρατηρήσεως — εἰ δὲ μετὰ καιρόν, ὄψιμος) = cod. Flor., 8, f. 243; 12, f. 144; Vind. 115, f. 157v; *infra*, 8, f. 305v. Edit. in catal. Flor., p. 171.

F. 52v. ργ'. Ποῖοι τόποι τίνας ἀστέρας ἀπεκληρώθησαν (Ὁ μὲν α' ὡροσκόπος — ὁ ιβ' Κρόνου).
ρδ'. Περὶ ἀγορασμοῦ Ἰουλιανοῦ (Περὶ δὲ ἀγορασμοῦ σκέπτου — τῷ τοῦ Ἰουλιανοῦ βιβλίῳ). Hinc transiit in Vindob. 115, f. 159.
ρε'. Περὶ ἀγορασμοῦ κοινά (Κρόνος οὐκ ἀγαθὸς — πρὸς δὲ τὰς ἄλλας πράξεις ἄπρακτος).

F. 53. ρς'. Πῶς χρὴ γνῶναι τὸ μέγεθος τῆς ἡμέρας πόσων ὡρῶν μοιρῶν ἐστιν (Εἰσαγαγὼν εἰς τὸ κλίμα — παρὰ τῶν ιε').
ρζ'. Περὶ δραπετῶν Μαξίμου (Σελήνης Κριῷ ὁ φυγὼν — εὑρεθήσεται ὁ δραπέτης), cod. Flor., 8, f. 235; cf. *supra*, f. 42.

F. 54. ρη'. Περὶ ἀγορασίας δούλων ἀρρενικῶν ἢ θηλυκῶν (Σκέπτου οὕτως· εἰ μὲν ἄρρεν — τῆς ἀγορασθείσης θηλείας), cf. ibidem.
ρθ'. Ὅρα τὸν Ἥλιον καὶ τὴν Σελήνην — οὐκ ἀγαθὴ ἡ ὤνησις, cf. ibidem.

F. 48. 81st. On the transfer of wine (When the Moon is waxing in light in in summer), cf. ibid., f. 239; below, cod. 8, cap. 315th.

92nd. On the request for favor and gifts (If from someone you wish to ask — and for pleasures), cf. ibidem.

Γ. 48. 3rd. In a derived sense something of it (Let Jupiter move in a straight course to add to both), cf. ibidem.

"4. On determining from the hour whether the newborn is male or female (Having taken the hour — the Sun in the sign), cf. ibidem.

35. Whether the physician is a citizen or a stranger (But if on the horoscope there is a malefic — the rest being middling).

C. 49. 36. The mystical method of Hermes Trismegistus, suitable for every beginning (Above all, the one examining in the art and acquiring nothing) == ib., f. 241.

Γ. 51. 37. Otherwise on fruits from the voice of the old man (Observe the 11th of June — say that it thrives), cf. ib., f. 242.

38. On the turning point (If the Moon having a phase — has a phase), cf. ibidem, cap. 378, which includes also 389 and 390 of this codex.

389. Otherwise (8 letters lost with the page, then the following following center to be active).

Γ. 51. 390. Otherwise (Not only must the Moon be observed — accurately by us).

391. Otherwise (Those at the solstices of the Sun — is significant), cf. ib., f. 243.

392. General instruction on the constitutions of Syria (The beginning of the observation — but if after the season, late) = cod. Flor., 8, f. 243; 12, f. 144; Vind. 115, f. 157; infra, 8, f. 305v. Edit. in catal. Flor., p. 171.

G. 52. 143. Which places were allotted to which stars (The 1st is the horoscope — the 12th belongs to Saturn).

144. On the Purchase according to Julian (Concerning purchase, consider to the book of Julianus). Thence it passed into Vindob. 115, f. 159.

135. On purchasing in common (Saturn is not good — but for other activities he is inactive).

G. 53. 136. How one must determine the magnitude of the day, of how many hours and degrees it consists (Having introduced into the clime — from the 15).

137. On runaways, by Maximus (The Moon in Aries, the fugitive will be found, the runaway), cod. Flor., 8, f. 235; cf. above, f. 42. G. 54. 138. On the purchase of male or female slaves (Consider thus: if male — of the purchased female), cf. ibidem.

139. Observe the Sun and the Moon — the purchase is not good, cf. ibidem.

ρι'. Ἐνταῦθα περὶ ἐπιτηδείων <Ἡλίου> (lac. 4 litt.) ἢ Σελήνης ἐπιτηρήσεων εἰς καταρχήν (Τὰ μὲν οὖν ὀρθῶς — κατὰ καιρὸν δυνατοῖς).

F. 55. ρια'. Πῶς δεῖ τὴν νύκτα κρατεῖν τὴν ὥραν διὰ τοῦ ἀστρολάβου (Κατὰ τὴν νύκτα εἰ — εἶναι τὴν ζητουμένην).

ριβ'. Sine titulo. Ἰστέον ὅτι ὁπόταν ὁ Ἥλιος — ἑῶοι ἀνατολικοί.

F. 55v. ριγ'. Περὶ οἰκοδομίας καὶ καθάρσεως (Ἐὰν οἰκοδομεῖν μέλλῃς — ἀπὸ τῶν κακοποιῶν).

ριδ'. Περὶ [βι] βιβλίων ἢ γραμμάτων ἢ πραγματείας ἢ δίκης ἢ λαλιᾶς ἢ γνώσεως πότε γίνεται (Βλέπε τὸν Ἑρμῆν καὶ ἐὰν ἔστιν — ἀπαρτίζωσι ζῴδια, ἡμέραι εἰσίν).

F. 56. ριε'. Ἡ Σελήνη σχηματιζομένη τῷ Κρόνῳ ἐν τοῖς ιβ' ζῴδίοις κατὰ τρίγωνον καὶ ἑξάγωνον (Ἐν Κριῷ etc. Deinde ceterae Lunae cum omnibus stellis stellarumque inter se coniunctiones. Ultimum caput [Τοῦ Ἑρμοῦ τὸν Ἄρεα διαμετροῦντος] des. ἀστραπαὶ καὶ βρονταί).

F. 63. Εἰς τοὺς μῆνας τῶν Ῥωμαίων ὅταν ἀστράψῃ ἢ βροντήσῃ ἢ γένηται σεισμὸς ἢ φανῇ ἶρις, τί σημαίνει ἕκαστον (Σεπτεμβρίου ἐὰν βροντῇ — desinit in Augusto mense τὸν βασιλέα ἐχθρός).

F. 63v. Ἰστέον ὅτι ὁπόταν ὁ Ἥλιος ἔρχεται — post decem fere litteras cum charta deletas ἀνατολικοί.

F. 64. In margine ἑτέρας βίβλου (cf. *supra*, de indice).

α'. Inscriptio et initium legi non possunt, nec magis extrema.

β'. Περὶ ἐπιτυχίας αἰτήσεως (Ἐὰν ὁ Ἥλιος ἢ ὁ Ζεύς, extrema prorsus detrita sunt).

γ'. Περὶ ἐπιτυχίας πράξεως (Εἴ τις πρᾶξιν βούλεται — ὡς ἡμέρας).

δ'. Περὶ τυραν ..... (Ἐάν τις τυραννίδος — τὸν ἀποστάτην).

ε'. Περὶ τοῦ πότε ὁ τύραννος πληροῦται (Τὸ δὲ πότε ἡ τυραννὶς — τῶν τῆς Σελήνης συναφῶν).

ς'. Εἰ πολὺς ὁ ..... ἢ ὀλίγος (Λαβὼν ἀπὸ τῶν μοιρῶν — συναχθεὶς ἀριθμός).

ζ'. Περὶ βασιλέως νικᾷ ἢ νικᾶται (Βλέπε τὸν Ἥλιον — πλήρης, τὸ ἔτος ἐκεῖνο) = cod. 7, f. 305.

F. 64v. η'. <Theodosii> Περὶ τοῦ εἰδέναι τὴν ἡμέραν ἐν ᾗ τις τεθνήξεται (Στερεοῦ μὲν ἢ δισώμου – τὴν ἡμέραν ἀποφαινόμεθα) = cod. 7, f. 193v; cf. *infra*, f. 68v, cap. με'.

θ'. Λέοντος φιλοσόφου περὶ βασιλέων καὶ ἀρχόντων, πῶς ἐστι γνῶναι τὸ μῆκος τῆς ἀρχῆς αὐτοῦ καὶ τί γίνεται ἐν τῇ ἀρχῇ αὐτοῦ (Σκόπει τὸν Ἥλιον — ἡ βασιλεία ἐκείνη) = cod. 7, f. 189v.

F. 65. ι'. Περὶ τῆς αὐτῆς (an αὐτοῦ?) τοῦ ἄρχοντος ἰδέας (Εἰ δὲ

140. Here on the observations of the Sun (lacuna of 4 letters) or Moon suitable for a beginning (Therefore the things rightly according to the occasion to the capable).

G. 55. 141. How one must determine the hour of the night by means of the astrolabe (During the night, if the sought hour is present).

142. Without title. It should be known that whenever the Sun — living beings rising in the east. G. 55. 143. On building and purification (If you are about to build — from the malefics).

144. On books or letters or business or lawsuit or speech or knowledge, when it comes to pass (Look at Mercury and if it is — the Signs complete, they are days).

G. 56. 145. The Moon in aspect with Saturn in the 12 signs according to trine and sextile (In Aries etc. Then the remaining conjunctions of the Moon with all the stars and of the stars with one another. The last chapter [Mercury in opposition to Mars] ends: lightnings and thunders).

Γ. 63. Concerning the months of the Romans, when there is lightning or thunder or an earthquake occurs or a rainbow appears, what each signifies (September if there is thunder — desinit in Augusto mense τὸν βασιλέα ἐχθρός).

Γ. 63. It should be known that whenever the Sun comes - post decem fere litteras cum charta deletas ανατολικοί.

F. 64. In the margin of another book (cf. above, on the index).

a'. The title and beginning cannot be read, nor can the end. β'. On the success of a petition (If the Sun or Jupiter, the final parts are entirely worn away).

γ'. On the success of an action (If someone wishes to carry out an action during [illegible] -ny the day).

δ'. On tyran- [illegible] ...(If someone seeks tyranny — the rebel).

ε'. On when the tyrant is satisfied (But as to when the tyran-

-ny [illegible] of the conjunctions of the Moon).

ς'. If much d- ····· the few (Taking from the degrees [illegible] the collected number).

7th. Concerning the king who conquers or is conquered (Look at the Sun – full, that year) = cod. 7, f. 305.

F. 64. 8th. <Theodosii> On knowing the day on which someone will die (Of a solid or bicorporeal [sign] – we declare the day) = cod. 7, f. 193; cf. infra, f. 68°, cap. με'.

9th. Of Leo the philosopher, on kings and rulers, how one may know the length of his rule and what happens during his rule (Look at the Sun — that kingdom) = cod. 7, f. 189.

FF. 65. 10th. Concerning the same (or his?) idea of the ruler (But if

βούλει γνῶναι — ἀπ' οἴκου βασιλικοῦ) = ibid., f. 190r, cap. σπβ'.
ια'. Περὶ προβολῆς ἄρχοντος (Ἐὰν ἐρωτηθῇς περὶ βασιλέως — κακοποιῷ δὲ τὴν φαύλην) = ibid., cap. σπγ'.

F. 65v. ιβ'. Πότε τις εὐπραγεῖ καὶ πότε δυστυχεῖ (Ζήτει τὴν μοῖραν — τοῦ οἰκοδεσπότου τῆς μεσουρανούσης μοίρας).

F. 66. ιγ'. Τίνες τῶν ἀστέρων ὀξύτεροι· ἐξ ὧν δὴ καὶ τὰς μεταβολὰς δεῖ παραιτεῖσθαι (Παρατηρεῖν δεῖ τοὺς ἀστέρας — βραδυκίνητοι Κρόνος Ζεύς).
ιδ'. Περὶ γραφῆς πρὸς βασιλέα ἢ ἄρχοντα ἢ πατριάρχην ἢ ἀρχιερέα (Εἰ μὲν πρὸς βασιλέα — τῶν κακοποιῶν) = cod. 7, f. 184v.
ιε'. Ἐάν τις σε ἐρωτῇ κατηγορηθείς, πῶς ἄρα λυτρωθήσεται τῆς κατηγορίας καὶ τῆς καταπλοκῆς (Σκόπει οὕτως· εἰ Κρόνος — τὸν κίνδυνον ὑποστρέψει).

F. 66v. ιϛ'. Περὶ χωρισμῶν (Τοὺς δὲ χωρισμοὺς τῶν ἀνδρογύνων καὶ ἐπανελεύσεις — ἐπὶ δὲ δισώμων ἀμφισβητήσιμα) = cod. 7, f. 180.
ιζ'. Περὶ διαφορᾶς κυουμένων (Ἐπὰν δὲ κατὰ γαστρὸς — μαρτυρίας Ἄρεως καὶ Ἀφροδίτης).
ιη'. Περὶ γεωργίας (Συνούσης τῆς Σελήνης τοῖς — ἐν τῷ ὑπογείῳ) = Hephaest., III, 14; cf. cod. 7, f. 180.
ιθ'. Περὶ φρεάτων ὀρυγῆς (Ἐὰν λάχῃ ὡροσκόπον Καρκίνος — ὕδωρ καλόν) = Hephaest., III, 15?; cf. ibidem.
κ'. Πῶς δεῖ γνῶναι τὸν εἰσιόντα, ποῖον σκοπὸν ἔχων εἰσέρχεταί σοι (Ἐὰν τύχῃ ἡ Σελήνη — τῇ Σελήνῃ σχηματισθείς) = cod. 7, f. 183.
κα'. Εἰ ὠφέλιμος ἔσται ὁ ἐρωτῶν σε (Ὅταν τις σὲ ἐρωτῶν — ἢ κίνδυνον σημαίνει) = ibidem.

F. 66a. κβ'. Περί τῆς προαιρέσεως αὐτοῦ (Ἰστέον ὅτι πρῶτον πρόσωπον — τὸ ῥηθέν ἐστιν).
κγ'. Πότε γίνεται τὸ ἐρώτημα (Ἐὰν ἐρωτηθῇς περὶ — ἐν τῷ μεσουρανήματι).
κδ'. Περὶ τοῦ εἰ γίνεταί τι ἢ οὐ γίνεται (Βλέπε τὸ μεσουράνημα — οὐ γενήσεται) = cod. 7, f. 191v.
κε'. Ἄλλως (Ἀπὸ τοῦ κλήρου — μὴ οὐδαμῶς).
κϛ'. Πότε γίνεται (Λαβὼν ἀπὸ τοῦ διέποντος — μῆνα α' ἢ χρόνον) = ib., f. 192.

F. 66av. κζ'. Ἄλλως (<Λ>άβε ἀπὸ τοῦ κυρίου — καταλήγει ὁ ?).
κη'. Περὶ ἀκοῆς γινομένης περί τινος εἰ ἐτελεύτησεν (Ὅρα τὴν Σελήνην — τέθνηκεν ὁ ἄνθρωπος) = cod. 7, f. 189v.
κθ'. Περὶ ἀποδημίας (Ἐάν τις βουλόμενος — ἀνυπόστροφος ἔσται ὁ ἐκδημῶν).
λ'. Περὶ ταξειδίας (aut -δεύσεως) καὶ ἀποδημίας καὶ ἱματοφορησίας (Εἴ τις ταξειδεύσειε — τὸ ἱμάτιον) = cod. 7, f. 177v.

βούλει γνῶναι — ἀπ᾽ οἴκου βασιλικού) - ibid., f. 190r, cap. σπβ'.

11. On the Projection of a Ruler (If you are asked about a king — but to the malefic the bad) = ibid., cap. σπγ'.

F. 65b. 12. When does one prosper and when does one suffer misfortune (Seek the degree — of the ruler of the culminating degree).

f. 66. 13. Which of the stars are swifter; from which indeed the changes must be avoided (One must observe the stars — slow-moving Saturn, Jupiter).

14. On writing to a king or ruler or patriarch or high priest (If indeed to a king — of the malefics) = cod. 7, f. 184v.

15. If someone who has been accused asks you how he will be freed from the accusation and the entanglement (Consider thus: if Saturn — will turn back the danger).

f. 66. 16. On Separations (The separations of married couples and reunions — but in bicorporeal signs the matters are disputed) = cod. 7, f. 180.

17. On the Difference of Conceived Children (But when in the womb — testimonies of Mars and Venus).

18. On Agriculture (When the Moon is in conjunction with those in the — in the subterranean [place]) = Hephaest. III, 14; cf. cod. 7, f. 180.

19. On the Digging of Wells (If Cancer falls on the Ascendant — good water) = Hephaest., III, 15?; cf. ibidem.

20. How one must know the person entering, with what purpose he comes to you (If the Moon happens to be - having formed an aspect with the Moon) = cod. 7, f. 183.

21. Whether the one questioning you will be useful ("When someone questioning you — or indicates danger) = ibidem.

F. 66a. 22. On his intention (It is to be known that the first person — what was said).

23. When the question arises (If you are questioned about – in the midheaven).

24. On whether something happens or does not happen (Look at the midheaven – it will not happen) = cod. 7, f. 191.

25. Otherwise (From the lot — by no means).

26. When it happens (Taking from the ruler – 1 month and year) = ib., f. 192.

F. 66av. 27. Otherwise (Take from the lord – it ends in ?). 28. On a rumor arising about someone whether he has died (See the Moon — the man is dead) = cod. 7, f. 189.

29. On travel abroad (If someone wishing — the traveler will not return).

30. On a journey (aut -δεύσεως) and travel abroad and the wearing of garments (If someone were to travel — the garment) = cod. 7, f. 177v.

λα'. Περὶ ἀποδημίας (Ἐὰν ὁ κύριος τοῦ — τέθνηκεν).
λβ'. Εἰ συμφέρει συμφωνῆσαι ἢ δουλείαν λαβεῖν ἤ τι τοιοῦτον πρᾶξαι (Εἰ ὁ κύριος τοῦ ὡροσκόπου — συμφέρει γενέσθαι).
λγ'. Εἰ γένηταί τις ἀρχιερεύς (Ἐὰν ὡροσκοπῇ Ζυγός — τοῦτο δηλοῖ) = cod. 7, f. 184v.
λδ'. Εἰ γένηται τὸ ἐνθυμούμενον (Ἐὰν ὁ κύριος τοῦ μεσουρανήματος — τότε γενήσεται).
F. 67. λε'. Περὶ τοῦ εἰ μέλλει τι deinde duodecim signa fortasse cryptographica (Εἰ μὲν ὁ ἐρωτῶν — κλῆρον γένηται).
λς'. Περὶ ὑετε' (Εἰ ὁ κύριος τοῦ, desinit in signa obscura).
F. 67v. λζ'. Ἄλλως (<Β>λέπε τὸν κύριον desinit in signa).
λη'. Περὶ ὑπολήψεως τινῶν εἰ ἥμαρτον (Ἔστω ὁ κύριος τοῦ — τὴν et signa).
λθ'. Περὶ κληρονομίας (Εἴ τις περὶ τούτου — ὅτι κληρονομήσεις ἀκόπως).
μ'. Περὶ ἀρρώστων καὶ ἐναποκλείστων (Ἀπὸ τοῦ ὡροσκόπου καὶ τοῦ κύριου αὐτοῦ — λύσιν ἀμφοτέρων δηλοῖ) = cod. 7, f. 206; cf. *supra*, f. 43v.
μα'. Περὶ θανάτου αὐτῶν (Εἰ ὁ κύριος — τῆς φυλακῆς τελευτᾷ) = ibidem.
μβ'. Περὶ θησαυρῶν (Ἴδε τὴν ἐρώτησιν — καὶ οὕτως ἀποφαίνου).
F. 68. μγ'. Περὶ τοῦ εἰ ἀπὸ τύχης (ἐπιτύχης?) εὑρεῖν θησαυρόν (Βλέπε τὸν ἀστέρα — οὐχ εὑρεθήσεται).
F. 68v. μδ'. Περὶ τοῦ εἰ ὠφεληθήσεταί τις ἀπὸ βασιλέως ἢ ἄρχοντος ἢ εὑρήσει νόμισμα (Βλέπε τὴν Σελήνην, desinit in signa).
με'. Περὶ τοῦ γνῶναι τὴν ἡμέραν ἐν ᾗ τις τεθνήξεται (Στερεοῦ μὲν ἢ δισώμου — τὴν ἡμέραν ἀποφαινόμεθα), cf. *supra*, f. 64v.
μς'. Περὶ τοῦ εἰ ἔστι πόλεμος (Σκόπει κατὰ τὴν ὥραν — ἐν τῷ ὡροσκόπῳ).
μζ'. Περὶ ἀσθενῶν (Ἐὰν κατὰ τὴν ὥραν — θανατῶδές ἐστι τὸ σημεῖον).
μη'. Περὶ αἰτήσεως εἰ γίνεται (Ἐάν ἐστιν ἡ Σελήνη — ἀλλ' ἀργῶς).
μθ'. Περὶ τοῦ γνῶναι τινὰς εἰ ἔχουσι πρὸς ἀλλήλους ἀγάπην, ἢ εἰ ἐρωτήσει τις εἰ ἀγαπᾶται παρ' ἑτέρου (Βλέπε τὸν ὡροσκόπον — λάθρα δὲ ἐχθροί).
F. 69. ν'. Περὶ τοῦ γνῶναι τὰ ἔτη τῶν κατὰ τὴν undecim signa ἀπὸ ἐρωτήματος (Βλέπε τὸν ὡροσκόπον — εἰ δὲ κακοποιός, ἀπόλλυται).
F. 69v. να'. Περὶ τοῦ κατὰ ποῖον καιρὸν θανεῖται (Ὅτε νοήσεις τὸν χρόνον — μετὰ τοῦ κλήρου) = cod. 7, f. 206v.
F. 70. νβ'. Ἄλλως (Βλέπε τὸν ἥλιον ὅτε εἰσέρχεται — τίθει ἔτος).

31. On travel abroad (If the lord of — he is dead). 32. Whether it is advantageous to make an agreement or to take on servitude or to do something of that sort (If the lord of the horoscope – it is advantageous that it happen).
33. Whether someone will become a high priest (If Libra is on the ascendant – this indicates) = cod. 7, f. 184.
34. Whether what is intended will come to pass (If the lord of the midheaven — then it will come to pass).
G. 67. 35. Concerning whether something is about to [happen] then twelve signs perhaps cryptographica.
36. On rain (Εἰ δ κύριος τοῦ, ends in obscure signs).
f. 67. 37. Otherwise (look at the lord, ends in signs).
38. On the assumption of some whether they have sinned (Ἔστω ὁ κύριος τοῦ — τὴν et signa).
39. On inheritance (Εἴ τις περὶ τούτου — that you will inherit without difficulty).
40. On the sick and those confined (From the horoscope and its lord — indicates the release of both) = cod. 7, f. 206; cf. above, f. 43°.
41. On their death (If the lord — of the prison dies)) = ibidem.
42. On treasures (See the question — and thus declare).
f. 68. 43. On whether to find a treasure by chance (by good fortune?) (Look at the star — it will not be found).
Γ. 68. 44. On whether someone will benefit from a king or ruler or will find money (Look at the Moon, desinit in signa).
45. On knowing the day on which someone will die (We declare the day in a fixed or bicorporeal sign), cf. supra, f. 64v. 46. On whether there is war (Look at the hour — in the horoscope).
47. On the sick (If at the hour — the sign is deadly).
48. On a request, whether it comes to pass (If the Moon but is slow).
49. On knowing whether certain people have love for one another, or whether someone asks if he is loved by another (Look at the horoscope — but secret enemies).
Γ. 69. 50. On knowing the years of those concerning the undecim signa from a question (Look at the horoscope — but if a malefic, he is destroyed).
Γ. 69. 51. On at what time he will die ("When you understand the time — with the lot") = cod. 7, f. 206.
Γ. 70. 52. Otherwise (Look at the sun when it enters — — — set a year).

νγ'. Περὶ τοῦ πόσον κρατήσει (Λάμβανε τὸν Ἥλιον — τοσούτους χρόνους κρατήσει).
νδ'. Ἄλλως (Εἰ βούλει εὑρεῖν — ἢ χρόνους).
F. 70v. νε'. Ἄλλως ἀπὸ κλήρου (Λάβε ἀπὸ τοῦ κέντρου — ἢ χρόνους).
νς'. Περὶ τῆς ἀγάπης τοῦ δήμου πρὸς τὸν ἄρχοντα καὶ αὐτοῦ πρὸς ἐκείνους (Σκόπει τὸν ζ' τόπον — καὶ εὐσπλαγχνίαν) = cod. 7, f. 69v.
νζ'. Πότε διαδεχθήσεται (Ὅτε εὑρίσκεται — ἐπὶ τοῦ μεσουρανήματος) = ibidem.
νη'. Περὶ ὀνείρων (Στήσας τὸ θεμάτιον — τοῦ τόπου ἀποφαίνου) = cod. 7, f. 198v.
F. 71. νθ'. Περὶ ἀποδημίας, ὅτε τις βούλεται ἀποδημῆσαι (Ἔστω ἀγαθοποιὸς — λησταῖς περιτύχῃ) = ibidem.
F. 71v. νθ' (*sic*). Περὶ καιρῶν ταραχῆς, ἐμπρησμοῦ καὶ καταποντισμοῦ (Βλέπε τὴν Σελήνην — ποῖος ἀστὴρ ὑψοῦται).
F. 72. ξ'. Περὶ πράσεως (Ἔστω ἡ Σελήνη ἀνὰ — τις ἐπικερδῆ) = cod. 7, f. 199v.
ξα'. Περὶ τοῦ γενέσθαι φανερὸν καὶ περίφημον ὃ βούλει ποιῆσαι (Ἔστω ὁ ὡροσκόπος — τριγωνίσαν ἢ ἑξαγωνίσαν) = ibidem.
ξβ'. Περὶ σεισμῶν (Προγινώσκεται — δεκανὸς τῶν ἀστέρων).
F. 72v. ξγ'. Περὶ αἰτήσεως πότε ἔσται (Ἡ Σελήνη ἐπὶ τοῦ — αἰτήσεις ποιούμεθα).
ξδ'. Περί τινος μέλλοντος μετοικῆσαι εἰς ἑτέραν γῆν εἰ συμφέρει αὐτῷ (Ὅταν μετοικῆσαι — τὸ αὔταρκες).
ξε'. Περὶ τοῦ εἰπεῖν τί ἐστι τὸ ἐρωτώμενον ἀπὸ τοῦ ὡροσκοποῦντος ζωδίου (Ἐὰν Κριὸς ὡροσκοπῇ — γυναικὸς ξένης).
F. 73. ξς'. Περὶ ἀνέμων προγνώσεως (Δυνατὸν ἐκ τῶν — ἐκ τῆς φύσεως τοῦ ἀστέρος γνώσει).
ξζ'. Περὶ κληρονομίας (Εἰ ὁ κύριος τοῦ — ὁ ἐρωτῶν).
ξη'. Περὶ τοῦ εὑρεῖν ὄνομα οὔτινος βούλει (Στῆσον τὸν ὡροσκόπον — Ἑρμοῦ γβ'· Σελήνης πρι') = cod. 7, f. 176v.
F. 74. ξθ'. Εἰ ἐρωτηθεὶς (scr. -θῇς) περὶ ἐκβάσεως πράγματος καὶ εἰ συμφέρει (<Σ>κόπει τὸν δ' τόπον — ὅτι συμφέρει).
ο'. Περὶ ἀποδήμου εἰ ἔρχεται ἢ οὔ καὶ εἰ ζῇ ἢ οὔ καὶ πόσας ἡμέρας ἢ μῆνας ποιήσει (Σκόπει τὸν ὡροσκόπον — ἐν τῇ ὁδῷ).
F. 74v. οα'. Περὶ τοῦ εἰ συμβῇ τινι καλὸν ἢ πονηρόν (Εἴ τίς σε ἐρωτήσῃ — τότε γένηται).
οβ'. Εἰ βούλει γνῶναι τὸν ὡροσκόπον τοῦ γεννηθέντος ἀπὸ τῆς ἐρωτήσεως καὶ τὴν ὥραν καθ' ἣν ἐγεννήθη καὶ τὴν ἡμέραν καὶ τὸν μῆνα καὶ τὸν χρόνον (Στῆσον τὸν ὡροσκόπον — ἡμέρας ιβ').
F. 75. ογ'. Εἰ βούλει γνῶναι τὴν μοῖραν τοῦ ια' τόπου ἀπὸ τοῦ ἀστρολάβου (Θὲς τὴν μοῖραν — ἐν τῷ μεσουρανήματι).

53. On how long he will hold power (Take the Sun — for so many years he will hold power).

54. Otherwise (If you wish to find — or years).

Γ. 70. 55. Otherwise from the lot (Take from the center — or years). 56. On the love of the people toward the ruler and of him toward them (Look at the 7th place — and compassion) = cod. 7, f. 69v.

57. When he will be succeeded ("When he is found — on the midheaven — of the thread) ibidem.

58. On Dreams (Having set the thema — of the place it declares) === cod. 7, f. 198v.

F. 71. 59. On travel abroad, when someone wishes to travel abroad (Let there be a benefic — he encounters robbers) — he encounters robbers) - ibidem.

F. 71. 59 (sic). On times of disturbance, arson, and drowning (Look at the Moon — which star is in the ascendant).

F. 72. 60. On sale (Let the Moon be up — someone profits) = cod. 7, f. 199v.

61. On making known and famous what one wishes to do (Let the horoscope be in trine or sextile) ibid.

62. On earthquakes (It is foreknown — the decan of the stars). F. 72. 63. On petition, when it will take place (The Moon upon the — requests we make).

54. On someone who intends to migrate to another land, whether it is beneficial for him ("When one migrates'— self-sufficiency).

65. On stating what the matter is from the ascending zodiac sign (If Aries ascends — a foreign woman). F. 73. 66. On the prediction of winds (It is possible from — you will know from the nature of the star).

67. On inheritance (If the lord of the — the questioner).

68. On finding the name of whomever one wishes (Set the ascendant — Mercury 32; Moon 110) = cod. 7, f. 176. 69. If

F. 74. asked (scr. - θῆς) about the outcome of a matter and whether it is beneficial (<Consider the 4th place - that it is beneficial).

70. On an absent person, whether he is coming or not, and whether he is alive or not, and how many days or months he will spend (Consider the ascendant — on the road). F. 74. 71. On whether something good or bad will befall someone (If someone asks you — then it may happen).

72. If you wish to know the ascendant of the one born from the question, and the hour at which he was born, and the day and the month and the year (Set the ascendant at 12 hours of the day). F. 75. 73. If you wish to know the degree of the 11th place from the astrolabe (Place the degree — in the midheaven).

F. 75v. οδ'. Περὶ τοῦ εἰ συμφέρει λαβεῖν ἄνδρα γυναῖκα ἢ γυναῖκα ἄνδρα (Περὶ τούτου εἰ ἐρωτήσει — ἔσεσθαι τὸ ἀποτέλεσμα).
οε'. Ἐάν τις πεπόρνευκεν (Περὶ τούτου σκέψαι τὸν Ἄρεα, φησὶν ὁ Θεόφιλος — πεπορνευκέναι λέγε) = cod. 7, f. 204v.

F. 76. ος'. Περὶ φαρμακείας (Κακούμενος ὁ Ἑρμῆς, φησὶν ὁ Θεόφιλος — πίπτοντα καὶ σβεννύμενα) = ib., f. 204v, cap. τνς'.
οζ'. Περὶ προσδοκίας φόβου (Ἐάν τίς σοι περὶ προσδοκίας — ἀγαθὸν ἀποτέλεσμα).
οη'. Περὶ τοῦ εἰ εὐδοκιμεῖ τις ἐν τοῖς ἐλπιζομένοις (Ἐπεὶ ὁ ? τόπος — δηλοῦσι τὸ ἀνάπαλιν).

F. 76v. οθ'. Περὶ τῆς κατ' ἐχθρῶν νίκης (Ἐάν τίς σε περὶ τῆς — δηλοῦσι τὸ ἀνάπαλιν).
π'. Περὶ οἰκοδεσπότου (Ἀρίθμει ἐκ Λέοντος ἕως Ἡλίου — ἔνθεν ἡ ἀφαίρεσις).
πα'. Περὶ πολέμου ἢ κακοῦ τινος πότε γίνεται (Σκόπει τὸν Ἄρεα — γενήσεται ὁ πόλεμος). Cf. Palchum in cod. Flor. 11, f. 229.
πβ'. Πρὸς τὸ πολιορκῆσαι πόλιν (Σκέπτου τὴν Σελήνην καταβαίνουσαν — ὁ δὲ Κρόνος βραδυτῆτα).

F. 77. πγ'. Ἐρώτησις περὶ πολέμου (Ὅταν ἐρώτησις γένηται — εἰς τόπον κεκινηκέναι). Cf. cod. Flor. 12, f. 169 etiam ad sequentia.
πδ'. Πότε κινοῦσι (Βλέπε ὁμοίως τοὺς — καὶ σχηματογραφίαν).
πε'. Περὶ τοῦ πότε γίνεται πόλεμος (Φησὶν ὁ Θεόφιλος ὅτι ἐὰν τὰ φῶτα — οὐ σημαίνει πόλεμον), cf. de Paris., 2417; Engelbrecht, *Hephaestion*, p. 6; de Theophilo, *Philol.* N. F., XI, 124; *Catal. Flor.*, p. 129 ss.

F. 77v. πς'. Ἐὰν ἐρωτηθῇς περὶ πόλεως εἰ πολιορκεῖται ἢ οὔ, καὶ ἐὰν πολιορκηθῇ, σώζεται ἢ οὔ (Ἔστω ὡροσκόπος ἡ πόλις, φησὶν ὁ Θεόφιλος — κακοποιὸς δὲ τοὐναντίον) = cod. 7. f. 203r.

F. 78. πζ'. Ἄλλως περὶ πολιορκουμένων πόλεων (Ἐπιτηρητέον τὴν Σελήνην — τὸν πόλεμον ἔσεσθαι σημαίνει).
πη'. Sine titulo. Ἄριστον εἰς πόλεμον συμβαλεῖν ὅταν — τὸν πόλεμον καταλύουσιν.
πθ'. Περὶ πολέμου κατὰ Θεόφιλον (Ὅταν τις εἰς πόλεμον ἐξέλθῃ — τρακταϊσμὸν πορίζει ἐκείνῳ τῷ μέρει) = cod. 7, f. 203r.

F. 78v. ϛ'. Περὶ λόχου καὶ ἐνέδρας (Ἔστω ὁ Ἑρμῆς σὺν τῇ Σελήνῃ, φησὶν ὁ Θεόφιλος — ἐπὶ τοὺς τοῦ ζωδίου κυρίους) = ibid., f. 203v.
ϛα'. Περὶ τοῦ ἐπιτυχεῖν ἀξίας τινὸς ἢ μή (Εἴ τις σε περὶ τοῦ τυχεῖν — βλάβην μεγάλην δηλοῦσιν).

F. 79. ϛβ'. Περὶ ἀγορᾶς ἀλόγων (Ἐάν τις σε περὶ ἀγορᾶς — ἐρεῖς τὸ ἀνάπαλιν).
ϛγ'. Περὶ καταρχῶν πολεμικῶν καὶ ἐπιστρατιῶν καὶ τυραννίδων

F. 75. 74. On whether it is beneficial for a woman to take a husband or a man to take a wife (On this matter, if one asks — the outcome shall be). 75. If someone has committed fornication (On this matter consider Mars, says Theophilus — say that he has committed fornication) cod. 7, f. 204v. F. 76. 76. On poisoning (Mercury afflicted, says Theophilus — falling and being extinguished) ib., f. 204r, cap. 356.

77. On the expectation of fear (If someone asks you about expectation — a good outcome).

208. On whether one succeeds in one's hopes (Since the ? place – they indicate the opposite).

F. 76. 79. On victory over enemies (If someone asks you about the — they indicate the opposite).

80. On the lord of the house (Count from Leo to the Sun whence the subtraction).

81. On war or some evil, when it occurs (Consider Mars – the war will take place). Cf. Palchum in cod. Flor. 11, f. 229.

82. On besieging a city (Consider the Moon descending – and Saturn slowness).

F. 77. 83. Question on war (When a question arises into having moved to a place). Cf. cod. Flor. 12, f. 169 also for the following. 84. When they move (Look likewise at those — and the figure-description). 85. On when war occurs (Theophilus says that if the lights — does not signify war), cf. de Paris., 2417; Engelbrecht, Hephaestion, p. 6; de Theophilo, Philol. N. F., XI, 124; Catal. Flor., p. 129 ss.

F. 77. 86. If you are asked about a city whether it is besieged or not, and if it is besieged, whether it is saved or not (Let the horoscope be the city, says Theophilus – but a malefic planet the contrary) = cod. 7. f. 203. F. 78. 87. Otherwise on besieged cities (One must observe the Moon – signifies that the war will take place).

88. Sine titulo. Ἀριστον εἰς πόλεμον συμβαλεῖν ὅταν — τὸν πόλεμον καταλύουσιν.

89. On War according to Theophilus (When someone goes out to war — provides a tractatio to that party) = cod. 7, f. 203. F. 78.

3. On Ambush and Ambuscade (Let Mercury be with the Moon, says Theophilus — upon the lords of the zodiac sign) = ibid., f. 203v.

31. On Obtaining a Certain Dignity or Not (If someone asks you about obtaining — indicate great harm).

F. 79. 2. On the Purchase of Irrational Animals (If someone asks you about a purchase — you will say the opposite).

53. On the Beginnings of Military Affairs and Campaigns and Tyrannies

περὶ ἐξελεύσεως [scr. -λάσεως?] (Ὅταν τις εἰς πόλεμον ἐξέλθῃ — νίκης ἀποτελεστικὰ κατασκευάσεις) = cod. 7, f. 305v.
ϛδ'. Περὶ δόλου καὶ ἐνέδρας (Ὁ Κρόνος καὶ ἡ Σελήνη — τοὺς ἐπιστρατευομένους) = ibidem.

F. 79v. ϛε'. Περὶ παραδόσεως τεχνῶν (Εἰσόμεθα δὲ εἰ εὐμαθεῖς — εἰς τὰς μαθήσεις) = cod. 7, f. 93av.
ϛς'. Περὶ γάμου (Ἐν συνελεύσει καὶ ἁρμογῇ — ὑποτεταγμένην γὰρ αὐτὴν ποιεῖ).

F. 80v. ϛζ'. Πότε ἔσται τὸ ἀποτέλεσμα (Δεῖ λαβεῖν τὸν κύριον τοῦ ὡροσκόπου — ἔσωθεν τοῦ δωδεκατημορίου).

F. 81. ϛη'. Περὶ ἐρωτήσεως ὅτι γίνεται τόδε (Σκόπει τὸν οἰκοδεσπότην — λέγε ὅτι γίνεται).
ϛθ'. Περὶ διαιρέσεως σύντομον (Τὸν γεννητικὸν ὡροσκόπον — καὶ τῆς ἀντιγενέσεως).

F. 81v. ρ'· Περὶ ὀνείρων (Δέον λαβεῖν τὴν | τὴν ποστιαίαν — καὶ ἕως τοῦ μεγάλου ω', η').
ρα'. Περὶ ἀποδημίας (Εἶπεν ὁ γέρων, ὅτι — τροπικὸν ἦν).
ρβ'. Περὶ τοῦ εἰδέναι τὴν τοῦ δείπνου κατασκευήν (Ἐὰν τὴν Σελήνην Ἀφροδίτη ἐπιθεωρήσῃ — ἀκροαμάτων ἐπιδείξεις) = cod. 7, f. 190v.

F. 82. ργ'. Περὶ βαθμῶν καὶ ἀνέμων τῆς Σελήνης (Τὸν δὲ βαθμὸν καὶ τὸν ἄνεμον — ὁ δὲ Ὑδροχόος οἷον καταβαίνων νότιον πέρας).
ρδ'. Περὶ ἀκοῆς εἰ ἀληθὴς ἢ ψευδής (Ὅρα τὴν Σελήνην — πρὸς ἀπώλειαν τῶν πραγμάτων).

F. 82v. ρε'. Εἰ εὐτυχήσει τις (Σκόπει τὸν ὡροσκόπον — εἰς τόπον καλόν).
ρς'. Εἰ ἐλεύσεται ὁ ἐν τῷ ἔξω (Ἐὰν ὁ κύριος τοῦ ὡροσκόπου — ἔτι ζῇ καὶ ἐλεύσεται).
ρζ'. Εἰ θέλεις εἰσελθεῖν εἴς τινα πόλιν, ἵνα κατευοδωθῇς. Ποίησον ὡροσκόπον ἀγαθοποιόν. Nil praeterea.
ρη'. Εἰ ὁ ἀποδημῶν ἔρχεται καὶ πότε εἰσέλθῃ (Ἴδε περὶ τίνος ἐστίν — λέγε ὅτι ὑγιαίνει).

F. 83. ρθ'. Περὶ τοῦ γνῶναι, εἰ ἀληθεύει ὁ λέγων γιγνώσκειν τι (Ἔστω ὁ ἄνθρωπος — καὶ ἀνωφελής ἐστιν).

F. 83v. ρι'. Περὶ κληρονομίας (Ὁ Κρόνος τῇ κτητικῇ τύχῃ — ἀλλότρια κληρονομοῦσι) = cod. 7, ff. 196v, 301v.
ρια'. Περὶ βροχῶν ἀέρων καὶ ἀστραπῶν (Σκόπει τὸν Ἥλιον ὅτε — καὶ ἡ Ἀφροδίτη μετ' αὐτοῦ) = cod. 7, f. 194v.

F. 84. ριβ'. Περὶ βροχῶν καὶ ἀστραπῶν καὶ ἀνέμων καὶ ἀνομβρίας (Σκόπει ὅτε εἰσέρχεται ὁ Ἥλιος — μᾶλλον ἔσται ἀγαθόν) = cod. 7, f. 194v.

F. 85. ριγ'. Περί τινος θέλοντος δουλεῦσαι τινί, εἰ ὠφεληθῇ ἐξ αὐτοῦ (Βλέπε τὸν ὡροσκόπον — ἢ σύνοδος τὸ ἐναντίον).

on the going forth [scr. -λάσεως?] (When someone goes out to war — you will make preparations conducive to victory) = cod. 7, f. 305v.

34. On Treachery and Ambush (Saturn and the Moon — those who are being marched against) = ibid.

Γ. 79. ε'. On the Transmission of the Arts (We will know whether they are easy to learn — in the areas of learning) cod. 7, f. 93av.

Γς'. On Marriage (In assembly and union — for [redacted] subjected/subordinat it makes the same).

Γ. 807. ζ'. When will the outcome occur (One must take the lord of the horoscope — within the dodecatemorion).

Γ. 81. η'. On the question of whether something will happen (Consider the house ruler — say that it will happen).

φθ'. On Division, a Summary (The natal horoscope — and of the counter-genesis).

G. 817. 100. On Dreams (One must take the posterior of [redacted] and until the great ω', η').

101. On Travel Abroad (The elder said, that — — — it was tropical). 102. On knowing the preparation of a dinner (If Venus observes the Moon — performances of entertainments) = cod. 7, f. 190v.

G. 82. 103. On the degrees and winds of the Moon (The degree and the wind — and Aquarius as if descending to the southern limit). 104. On hearing whether it is true or false (Look at the Moon toward the loss of matters).

G. 82. 105. Whether someone will be fortunate (Observe the horoscope [redacted] to a place good).

106. Whether the one who is abroad will return (If the lord of the horoscope — he still lives and will return).

107. If you wish to enter a certain city, so that you may prosper. Make a favorable horoscope. Nil praeterea.

108. Whether the traveler is coming and when he will arrive (See concerning whom it is — say that he is in good health).

Γ. 83. 109. On knowing whether one who claims to know something speaks truthfully (Let the man – and he is useless).

the man – and he is useless).

Γ. 83. 110. On inheritance (Saturn in the acquisitive lot - [redacted] belonging to another they inherit) = cod. 7, f. 196v, 301.

111. On rainy weather and lightning (Observe the Sun when – and Venus is with him) = cod. 7, f. 194v.

Γ. 84. 112. On rains and lightning and winds and drought (Observe when the Sun enters – – it will be more good) = cod. 7, f. 194v.

C. 85. 113. On someone who wishes to serve another, whether he will benefit from him (Look at the horoscope - or conjunction, the opposite).

ριδ'. Περὶ μετάρσεως ἀπὸ οἴκου εἰς οἶκον (Ἔστω ὡροσκόπος ἀγαθὸς — καὶ ἀγαθὴ καὶ ἄλυπος).

ριε'. Περὶ προτελευτῆς γονέων (Λάβε τὴν γεννητικὴν [?] ἡμέραν — δηλοῖ τὸν τρόπον τοῦ θανάτου).

ρις'. Ἄλλο (Ἐγεννήθη τις — ὃ δὴ καὶ γέγονεν).

F. 85v. ριζ'. Περὶ καταρχῆς (Ἐν ταῖς καταρχαῖς δεῖ προσέχειν — λειπογαλαξίας αἴτιός ἐστιν).

F. 87. ριη'. Περὶ τοῦ εἰπεῖν, τί ἐστι τὸ ἐρωτώμενον (Ἐάν τις ἐλθὼν εἴπῃ σοι — αἱ ἐπαναφοραὶ λέγονται καὶ ἀποκλίσεις).

F. 88. ριθ'. Περὶ τῶν σχημάτων τῶν ἀστέρων καὶ ποῖα σχήματα ἀγαθὰ καὶ ποῖα φαῦλα (Δεῖ εἰδέναι ὅτι οἱ ζ' πλάνητες — καὶ ἄλλων πολλῶν κακῶν).

ρκ'. Περὶ κληρονομίας (Εἰ ὁ κύριος τοῦ ὡροσκόπου βλέπει τὸν κύριον τοῦ η' τόπου — κληρονομήσει ὁ ἐρωτῶν).

F. 88v. ρκα'. Περὶ δαιμονιζομένων καὶ ἐπιλήπτων (Ἡ Σελήνη μετὰ Κρόνου — ἀγαθοποιῶν μὴ ἐπιβλεπόντων).

ρκβ'. Περὶ λῃστῶν (Ἡ Σελήνη καὶ Ἄρης καὶ Ἑρμῆς — ὑπὸ κακοποιῶν θεωρούμενοι ψευδῆ δηλονότι).

F. 89. ρκγ'. Περὶ σπορᾶς <ἢ> ἱματίων ἢ θανάτου ἢ φυλακῆς ἢ δούλου τινός, οἷον περὶ τίνος ἡ ἐρώτησις (Ὅρα τὸν Κρόνον ἐν ποίῳ ζῳδίῳ ἐστὶ — τὰ δὲ μὴ ἀπαρτίζοντα ζῳδία ἡμέραι εἰσίν). Cf. Palchum in cod. Flor. 11, f. 228.

F. 89v. ρκδ'. Δωδεκαετηρὶς ἀκριβὴς ἔτους ,ςφδ' [Est annus 995] (Τοῦτο τὸ α' ἔτος πορεύεται καὶ μάλα εἰκότως — ἰχθύων κράτησις καὶ ζώων ἔκλειψις).

F. 91v. ρκε'. Περὶ τῆς πρὸς τοὺς πλάνητας συναφῆς τῆς Σελήνης (Ἡμέρας Ἥλιος καὶ Σελήνη. Ἡ Σελήνη συνοδεύουσα — ἤ τινι τῶν ἐπ' ἐξουσίας).

F. 92. ρκϛ'. Καὶ ἄλλως (Συνοδεύουσα δὲ τῷ Ἡλίῳ — ὑποστρέψει πρὸς αὐτόν).

ρκζ'. <Ἄλλως> [Sic index] (Ἡ Σελήνη τριγωνίζουσα τὸν Ἥλιον — ἡττηθήσεται καὶ καταδικασθήσεται).

ρκη'. Ἄλλως (Σελήνη τριγωνίζουσα τὸν Ἥλιον — πρὸς βλάβην τινός).

F. 92v. ρκθ'. Ἄλλως (Σελήνη τετραγωνίζουσα τὸν Ἥλιον — καὶ τοῖς μετοχετεύουσι ποταμούς).

F. 93. ρλ'. <Iohannis Camateri> Περὶ ἀποτελεσμάτων τῆς Σελήνης (Τῆς Σελήνης οὔσης ἐν ζῳδίοις — ὡς χαλεπώτατος οὗτος παρὰ ταῖς ναυτηλίαις). Inde ab hoc capite usque ad ρμ' versus politici quindecim syllabarum [1].

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[1] Capp. ρλ'-ρμ'. Excerpta sunt ex poemate astrologico Iohannis Camateri politicis versibus concepto, cuius exordium exhibet Miller, *Notices et extr. des mss.*,

114. On moving from one house to another (Let the horoscope be favorable - and good and without sorrow).

115. On the death of parents before one's own (Take the nativity [?] day — indicates the manner of death).

116. Another (Someone was born — which indeed came to pass).

C. 85. 117. On a beginning/inception (In inceptions one must pay attention - lacking- is the cause of the galaxy).

C. 87. 118. On saying what the question is about (If someone comes and says to you – the succedents are called and the cadents).

C. 88. 119. On the configurations of the stars and which configurations are favorable and which are unfavorable (One must know that the 7 planets and of many other evils).

120. On Inheritance (If the lord of the horoscope aspects the lord of the 8th house — the querent will inherit).

F. 88. 121. On the Demon-possessed and Epileptics (The Moon with Saturn — when the benefics do not aspect).

122. On Thieves (The Moon and Mars and Mercury — when beheld by malefics, indicating falsehood).

F. 89. 123. On sowing <> of garments or death or imprisonment or a certain slave, that is, concerning what the question is about (Observe in which Sign Saturn is — but the signs that do not complete are days). Cf. Palchum in cod. Flor. 11, f. 228.

F. 89. 124. Accurate twelve-year cycle of the year 6564 [This is the year 995] (This first year proceeds most fittingly with the dominance of fish and the eclipse of living creatures).

F. 91. 125. On the conjunction of the Moon with the planets (By day, the Sun and Moon. The Moon travelling together or with one of those in authority).

F. 92. 126. And otherwise (The Moon travelling together with the Sun will return toward him).

127. <Otherwise> [Thus the index] (The Moon forming a trine with the Sun — he will be defeated and condemned).

128. Otherwise (The Moon forming a trine with the Sun — to the harm of someone).

F. 92v. 129. Otherwise (The Moon forming a square with the Sun — and to those who divert rivers).

F. 93. 130. <Of John Kamateros> On the effects of the Moon (The Moon being in the zodiac signs — as most grievous is this for those at sea). From this chapter onward up to chapter 140, political verses of fifteen syllables [1].

1 Capp. ρλ'- ρμ'. The excerpts are from an astrological poem by Johannes Gamateros composed in political verses, the beginning of which is presented by Miller, Notices et extr. des mss.,

F. 93v. ρλα'. Περὶ ἀποδήμων (Πάλιν Σελήνης ἐν Κριῷ πελούσης — καὶ θαυμαστὸν τὸν γάμον προμηνύει).

F. 94v. ρλβ'. Περὶ νόσων (Καὶ περὶ νόσων ἄκουσον — τὸ ἀνάπαλιν τοῦ Αἰγοκέρου πέλει).

F. 95v. ρλγ'. Περὶ δραπετῶν (Ἐκ δὲ Σελήνης πρόγνωθι περὶ δραπετευόντων — καθ' ὁδὸν τῶν τούτου ἐνδυμάτων).

F. 96. ρλδ'. Περὶ χειρουργίας (Ἄλλο δὲ πάλιν θαυμαστὸν — καύστραις τε καὶ ταῖς φλεβοτομίαις).

F. 96v. ρλε'. Περὶ παραδόσεως τεχνῶν (Τὸ δ' ἄλλο περὶ τῶν τεχνῶν — ἢ τούτῳ συνοδεύει).

ρλς'. Περὶ φυτείας (Τὸ δὲ φυτεύειν ἄκουσον — τῶν δὲ καλῶν ἀστοχίαν).

F. 97. ρλζ'. Περὶ τῶν ἐν δεσμοῖς κατεχομένων (Ἂν δὲ δεσμοῖς εἰσί τινες — σημαίνει τοὐναντίον).

ρλη'. Περὶ κλοπιμαίου (Πάλιν Σελήνης ἐν Κριῷ τὸ κλαπὲν εὑρεθείη — ἀνεύρεσις τυγχάνει).

F. 97v. ρλθ'. Περὶ καταρχῶν (Ὀρθῶς μὲν ἀνατέλλουσιν — κακὸν ἐς ἄγαν πέλει).

F. 98. ρμ'. Περὶ δωδεκατημορίου (Τὸ δωδεκατημόριον ψήφισον τῆς Σελήνης — ἀριθμοῖς ἀφαιροῦσα).

ρμα'. Περὶ κλήρου (Πρῶτος τῆς τύχης ὁ κλῆρος — τὸ ὅλον δηλωτικόν).

F. 99v. ρμβ'. Περὶ τῶν στοιχείων τῶν ζῳδίων καὶ τῶν πλανητῶν (Τοῦ Κριοῦ στοιχεῖα ιηλ' — τῆς Σελήνης πρθ').

F. 100. ρμγ'. Περὶ τῶν ἐν δεσμοῖς (Σελήνης οὔσης ἐν Κριῷ ἐάν τις — οἱ δὲ κακοποιοὶ τὸ ἐναντίον).

F. 100v. ρμδ'. Περὶ τροπῆς ἀστέρος (Σκόπει τὴν ἐαρινὴν τροπὴν — καθὰ εἴρηται ποιοῦσιν).

F. 102. ρμε'. Περὶ τοῦ ζῇ ἢ ἀπέθανε (Ὁ κλῆρος τῆς τύχης μετὰ τοῦ κακοποιοῦ — καὶ ἐν τῇ κακῇ τύχῃ).

ρμς'. Περὶ προαιρέσεως τοῦ ἐρωτῶντος εἰ ὠφέλιμος (Ὅταν τις πρός σε ἐρωτῶν — ἀφαιρεῖ τοῖς ἀριθμοῖς).

F. 102v. ρμζ'. Περὶ χρησμοῦ (Ἐὰν βούλῃ χρησμοῦ οἱουδήποτε — ἡ δὲ Σελήνη τοῦ κ' καὶ τοῦ ρ').

F. 104. ρμη'. Περὶ προγνώσεως τοῦ ἐρωτῶντος, οἷον περὶ τίνος ἐρωτᾷ (Ἐπετήρησαν οἱ παλαιοὶ εἰς πρόγνωσιν — γυναικὶ διαφερόντων πραγμάτων ἢ τε|θηλυνομένων).

F. 104v sine numero. Περὶ τῶν δωδεκατημορίων τοῦ ζῳδιακοῦ (Τὸ μὲν α' περὶ πράγματος — τὸ ιβ' περὶ ἀποβολῆς ἢ δραπετείας καὶ τῶν ὁμοίων).

XXIII, p. 49. Plura in libro de sphaera barbarica quem propediem emissurus est, edet Franciscus Boll cui haec debemus. Totum opusculum divulgabit Weigl Monacensis.

F. 93. ρλα'. On travelers abroad (Again, the Moon being in Aries — and foretells a wondrous marriage).

F. 94. ρλβ'. On diseases (And hear also concerning diseases [redacted] the opposite — of Capricorn).

F. 95. ρλγ'. On runaways (From the Moon learn in advance concerning those who [redacted]ee — along the way of his garments).

Γ. 96. 134. On Surgery (But another remarkable thing — with cauteries and phlebotomies).

Γ. 96. 35. On the Transmission of Arts (The other part concerning the arts — or travels with him).

136. On Planting (Now hear about planting — of the good things missing the mark):

Γ. 97. 137. On Those Held in Chains (But if there are some in chains — it [redacted]nifies the contrary).

138. On Theft (Again, with the Moon in Aries, the stolen thing would be found — recovery occurs).

Γ. 97[3]. 139. On Inceptions (When they rise correctly — evil to an evil to excess).

Γ. 98. 140. On the Dodecatemory (Calculate the dodecatemory of the Moon — subtracting from the numbers).

141. On the Lot (The first lot is the Lot of Fortune — indicating [redacted] whole). matter).

f. 99. 142. On the Elements of the Signs of the Zodiac and the Planets (The elements of Aries are 308 — of the Moon 479).

f. 100. 143. On Those in Chains (When the Moon is in Aries, if someone — but the malefics [produce] the opposite).

f. 100. 144. On the Turning of a Star (Consider the vernal turning — they act as has been said).

f. 102. 145. On Whether One Lives or Has Died (The Lot of Fortune together with the ma[redacted]fic — and in bad fortune).

146. On the Intention of the Questioner, Whether It Is Beneficial (When someone comes to you asking — sub[redacted]cts from the numbers).

f. 102v. 147. On an Oracle (If you wish an oracle of any kind — the Moon [redacted] but the of the 20th and the 100th).

F. 104. 148. On foreknowledge of the questioner, i.e., concerning what he asks (The ancients observed for foreknowledge — of matters belonging to a woman or of effeminate matters).

F. 104r without number. On the twelve divisions of the Zodiac (The 1st concerns a matt[redacted], the 12th concerns loss or flight and the like).

XXIII, p. 49. More will be published in the book on the barbarian sphere which Franciscus Boll, to whom we owe these, is about to release shortly. Weigl of Munich will publish the entire small work.

F. 107. ρμθ'. <Περὶ καταρχῶν πράξεων> [ex indice] (Παράμονα Σκορπίῳ εἰσὶν — ἐπαναφερόμενοι ἀπροκοπίας καὶ κακῶν αἴτιοι).

F. 109v. ρν'. Περὶ κτίσεως καὶ οἰκοδομιῶν (Ἐὰν βουληθῇ τις εὐδαίμονα — οἱ δὲ ἀγαθοποιοὶ μαρτυρείτωσαν).

F. 110v. ρνβ' [ρνα' deest]. Περὶ κλέμματος καὶ πῶς ἵνα γνῷς τὴν πρᾶξιν τοῦ κλέπτου (Βλέπε τὰ δ' κέντρα — ... ὀνων καὶ κυρίων (?) τῆς... [lacunae]) = cod. 7, f. 185v.

F. 111. ρνγ'. Πῶς δεῖ γνῶναι τὴν τούτου μορφὴν καὶ διάπλασιν τοῦ σώματος (Ἐπίβλεπε τὸ ὡροσκοποῦν ζῴδιον — Διὸς καὶ Ἀφροδίτης ὡροσκοπούντων μεσοκαιρίτης ἔσται) = ibidem.

ρνδ'. Πῶς δεῖ γνῶναι τὴν πατρίδα καὶ γενεὰν τοῦ κλέπτου (Σκόπει τὸν ὡροσκόπον τίνος ἐστὶ πρόσωπον — καθὼς προέγραψα ἐν τῇ βίβλῳ) = cod. 7, f. 186.

F. 112. ρνε'. Ἀὰν [*sic*] θέλῃς εἰδέναι τὰ σημεῖα τὰ ἐν τῷ σώματι αὐτοῦ (Βλέπε τὸν ὡροσκόπον ποῖος ἀστὴρ — σημεῖον γενόμενον ἀπὸ ἀσθενείας) = cod. 7, f. 186v.

ρνς'. Καὶ εἰ βούλει γνῶναι ἐν ποίῳ μέρει τοῦ σώματος — ἐμερίσθη τὸ σῶμα. Cf. Apomasar in cod. Flor. 11, f. 22.

ρνζ'. Ἀὰν (*sic*) θέλῃς ἀκριβῶς γνῶναι, ἐν ποίῳ τόπῳ τῶν γ' μερῶν τὸ αὐτὸ σημεῖον (Βλέπε τὸν ὡροσκόπον ποῖος ἀστήρ — ἐὰν ἐν Ἰχθύσιν, εἰς τοὺς πόδας).

F. 112v. ρνη'. Ἐὰν βούλῃ γνῶναι εἰ συγγένεια ἐστὶ μεταξὺ τοῦ ἀπολέσαντος καὶ τοῦ κλέψαντος ἢ ἐγγύτης καὶ πόθεν ἡ συγγένεια (Ἐπίβλεπε τὰς ἀναφορὰς τῶν ζωδίων — ὁ κλέψας μακροπώγων ἐστίν) = cod. 7, f. 187.

F. 113. ρνθ'. Εἰ βούλει γνῶναι ποίαν ἐπιστήμην κέκτηται ὁ κλέπτης (Σκόπει τὸν ὡροσκόπον ἐὰν Ἥλιος — πεσόντα ἔσω ἐν τῇ οἰκίᾳ) = ibidem.

F. 113v. ρξ'. Καὶ ποῦ διάγει καὶ ὅσον ἀπέχει (Ἐπίβλεπε τὸν ὡροσκόπον ἐὰν τύχῃ εἶναι — καὶ βραδυτέρου αὐτοῦ κινήματος) = ibidem.

F. 114. ρξα'. Ἐὰν θέλῃς μαθεῖν, ἀπὸ ποίου τόπου ἐκλάπη τὸ πρᾶγμα (Σκόπει τὸν ὡροσκόπον καὶ ἐὰν μὲν ᾖ — ὅ ἐστιν ἐν αὐτῷ ὁ ἀστήρ) = cod. 7, f. 188.

ρξβ'. Ἐὰν θέλῃς γνῶναι, ἀπὸ ποίου πράγματος ἐλήφθη τὸ κλαπέν (Ἐπίβλεπε τὸν ὡροσκόπον ἐὰν ἔστιν — καὶ τῶν ὁμοίων ἀπὸ δερμάτων) = ibidem.

ρξγ'. Ἐὰν θέλῃς εἰδέναι τὸν ἀριθμὸν τῶν πραγμάτων ἐκείνων Ἐπίβλεπε τὸν ὡροσκόπον· ἐὰν οὖν ἔστιν — κατὰ τοὺς βαθμοὺς αὐτοῦ) = ibidem.

F. 114v. ρξδ'. Ἐὰν θέλῃς εἰδέναι, τὸ κλαπὲν εἶδος ἅπαν ἐκλάπη ἢ μέρος αὐτοῦ (Ὅταν ἐρωτήσῃ ὁ ἐρωτῶν — τὸ ς' τοῦ πράγματος) = ibidem.

ρξε'. Ἐὰν θέλῃς γνῶναι, τὸ εἶδος τὸ κλαπὲν ποίαν ὁδὸν ἀπῆλθε

F. 107. 149. <On the beginnings of actions> [from the index] (Those that remain with Scorpio — those that return back are causes of failure and evil). F. 109. 150. On founding and buildings (If someone wishes for a prosperous [illegible] — and let the benefics bear witness).

F. 110. 152 [151 is missing]. On theft and how to know the act of the thief (Look at the 4 angles [illegible] of ... and lords (3) of the... [lacunae]) [illegible] code. 7, f. 185v.

Г. 111. 153. How one must know the form and bodily constitution of this person (Look at the ascending sign; when Jupiter and Venus are ascending, he will be of middling fortune) = ibidem. 154. How one must know the homeland and lineage of the thief (Examine the ascendant, whose face it is, as I wrote above in the book) [illegible] code. 7, f. 186.

Г. 112. 155. If [sic] you wish to know the marks on his body (Look at the ascendant, which star — a mark arising from illness) = cod. 7, f. 186v.

156. And if you wish to know in which part of the body the [illegible] body was distributed. Cf. Apomasar in cod. Flor. 11, f. 22. 157. If (sic) you wish to know precisely, in which place of the 3 parts the same sign (Look at the horoscope, which star [illegible] — if in Pisces, at the feet).

G. 112. 158. If you wish to know whether there is a kinship between the one who lost and the one who stole, or closeness, and whence the kinship (Look at the ascensions of the zodiac signs — the thief has a long beard) = cod. 7, f. 187.

G. 113. 159. If you wish to know what knowledge the thief possesses (Look at the horoscope if the Sun [illegible] fallen within the house) [illegible] ibid.

G. 113. 160. And where he dwells and how far he is (Look at the horoscope if it happens to be — and his slower movement) = ibidem. G. 114. 161. If you wish to learn from which place the thing was stolen (Look at the horoscope and if it be — which is in it the star) [illegible] cod. 7, f. 188.

162. If you wish to know from what kind of thing the stolen item was taken (Look at the horoscope if there is and of similar things from hides) — ibidem. [illegible]

163. If you wish to know the number of those things (Look at the horoscope; if then there is — according to its degrees) — ibidem.[illegible]

G. 114. 164. If you wish to know whether the stolen kind was stolen in its entirety or only a part of it (When the questioner asks about the 6th of the matter) [illegible] ibid.

165. If you wish to know what road the stolen object took

καὶ πόσα μίλια εἰσὶ μεταξὺ σοῦ καὶ αὐτοῦ καὶ ἐν ποίοις μέρεσίν ἐστιν (Ἐπίβλεπε τὸν κύριον τοῦ ὡροσκόπου — ἀπὸ τῶν θεμελίων τῆς ψήφου) = ib., f. 188v.

F. 115. ρξζ'. Ἐὰν θέλῃς εἰδέναι, ποῦ εἰσι τὰ πράγματα ἐκεῖνα καὶ ἐν ποίῳ τόπῳ (Ἐπίβλεπε τὸν ὡροσκόπον ἐάν ἐστι Λέοντι ἢ Κριῷ — κατὰ ταύτην τὴν θεωρίαν) = ib., f. 189.

F. 115v. ρξζ'. Ἐὰν θέλῃς γνῶναι, εἰ εὑρίσκονται τὰ πράγματα ἕως ἀποδοθῶσι τῷ κυρίῳ αὐτῶν ἢ οὔ (Ἐπίβλεπε τὸν Δία ἐὰν ἔστιν — εὑρίσκονται ἐν αὐτῇ τῇ ἡμέρᾳ) = ib., f. 189v.

F. 116. ρξη'. Τὰ ἀνθρωπόμορφα ζῳδια δηλοῦσι τὰς μορφὰς — τὰς χέρσους καὶ τὰ ὄρη ὁ Λέων καὶ Αἰγόκερως.

ρξθ'. Περὶ δεκανῶν ἤτοι περὶ μορφῆς καὶ προσώπων τῶν ιβ' ζῳδίων καὶ πρὸς τίνα τῶν ζ' ἀστέρων ἔχουσι συγγένειαν (Ἕκαστον ζῳδιον τρία πρόσωπα ἔχει — καὶ ἡ δύναμις αὐτῶν ἐν τῇ ψήφῳ, ἡ βασιλεία).

F. 118v. ρο'. Μέθοδος τοῦ εὑρεῖν τὴν σεληνιακὴν καὶ ἡλιακὴν ἔκλειψιν (Δέον ἀπὸ [decem litt. legi nequeunt] σεληνιακῶν — ἡ σύνοδος οἷον ἐν νυκτί).

ροα' et hic et in indice deest.

F. 119. ροβ'. Περὶ καθολικῶν σχημάτων τῆς Σελήνης καὶ τῶν ιβ' μονῶν τῶν ἀστέρων (Σελήνη Σκορπίῳ Ἰχθύσιν, ἢ Διδύμοις Κρόνος — ἐὰν δὲ καὶ συνάπτῃ κακοποιός, βιαιοθάνατος ἔσται).

ρογ'. Καθολικὰ σχήματα περὶ σινῶν καὶ παθῶν (Πολλὰ μὲν οἱ ἀρχαῖοι συνεγράψαντο — ἢ χειρῶν ἕλκος ποιεῖ).

F. 120. ροδ'. Περὶ ἀποδήμων (Ταῦτα ἔσται ἀξιόλογα· Ἄρης καὶ Κρόνος — εἴσω τὸν πόδα τῆς νηὸς θήσει) = cod. 7, f. 180v.

F. 122v. ροε'. Εἰ βραδύνει ἢ οὔ (Εἰ δὲ βούλει μαθεῖν εἰ βραδύνει — κατὰ τὴν ὁδὸν ἢ ἑτέρας περιστάσεις) = cod. 7, f. 182v.

F. 123. ρος'. Περὶ εἰργομένων (Περὶ τῶν εἰργομένων — εὑρήσεις τὸ ἀποβησόμενον).

ροζ'. Νικαέως Πρωταγόρα περὶ δραπετῶν (Ἐὰν εὑρεθῇ ὁ οἰκοδεσπότης — εἰ δὲ ὁ καταβιβάζων, φανεροῖ) [1].

F. 126. ροη'. Ἄλλως (Βλέπε τὸ δωδεκατημόριον — τότε εὑρεθήσεται).

ροθ'. Ἄλλως (Βλέπε ἀπὸ ὡροσκόπου ἐπὶ Σελήνην — εὑρεθήσεται ὁ φυγών).

ρπ'. Περὶ γυναικὸς ἀποχωρησάσης ἀπὸ τοῦ ἀνδρὸς αὐτῆς εἰ πάλιν ὑποστρέψει (Ἔστω ὁ ὡροσκόπος ἀντὶ τοῦ ἀνδρὸς — οὔτε εἰρηνοποιήσει).

ρπα'. Περὶ δόξης καὶ τιμῆς καὶ ἀξιωμάτων (Τὰ φῶτα ἐν ἀρσενικῷ ζωδίῳ — δορυφορεῖσθαι ὑπὸ τῶν ἀγαθοποιῶν).

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[1] Fortasse desumptum ex Heph. Theb. III, 37 (Engelbrecht, 36). Cf. *Catal. Flor.*, 126, 6, Roeper, Lect. Abulf. 44.

and how many miles are between you and it and in what region it is (Look at the lord of the horoscope from the foundations of the calculation) - ib., f. 188.

G. 115. 166. If you wish to know where those things are and in what place (Look at the horoscope if it is in Leo or Aries — according to this theory) == ib., f. 189.

G. 115. 167. If you wish to know whether the things are found until they are returned to their owner or not (Look at Jupiter if it is — they are found on that very day) = ib., f. 189.

G. 116. 168. The anthropomorphic signs indicate the forms of dry lands, the and Leo and Capricorn indicate the mountains.

169. On the decans, that is, on the form and faces of the 12 Signs of the Zodiac and to which of the 7 stars they have affinity (Each sign has three faces — and their power in the calculation, the kingdom).

G. 118. 170. Method for finding the lunar and solar eclipse (It is necessary from [ten letters cannot be read] of the lunar conjunctions, as for example at night).

171. both here and in the index is missing.

G. 119. 172. On the general configurations of the Moon and the 12 mansions of the stars (Moon in Scorpio, Pisces, or Gemini, Saturn — but if a malefic also applies, death by violence will occur). 173. General configurations concerning injuries and afflictions (Many things the ancients wrote — or it causes a wound of the hands).

F. 120. 174. On Travelers Abroad (These will be noteworthy: Ares and Cronus — will set foot inside the ship) cod. 7, f. 180v. F. 122. 175.

Whether One Delays or Not (If you wish to learn whether one delays — on the road or other circumstances) = cod. 7, f. 182v. F.

123. 176. On Those Detained (On those who are detained you will find the outcome).

177. Nicaeus Protagoras On Fugitives (If the master of the house is found — but if the descending node, they become visible) 1.

F. 126. 178. Otherwise (Look at the twelfth part — then it will be found).

179. Otherwise (Look from the horoscope to the Moon — the fugitive will be found).

180. On a Woman Who Has Withdrawn from Her Husband, Whether She Will Return (Let the horoscope stand for the husband — nor will she make peace).

181. On Glory, Honor, and Dignities (The luminaries in a masculine sign — to be attended by the benefics).

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1 Perhaps drawn from Heph. Theb. III, 37 (Engelbrecht, 36). Cf. Catal. Flor., 126, 6, Roeper, Lect. Abulf. 44.

F. 126v. ρπβ'. Περὶ κέρδους (Ὅρα τοὺς οἰκοδεσπότας — εἰ δὲ φθοροποιός, οὐδαμῶς).
ρπγ'. Περὶ κλήρου οὐσίας (Εἰ ἐν συμφώνῳ σχήματι — παραλήψεται τὴν οὐσίαν).

F. 127 sine numero : Πρὸς τὸν ἐν βασιλεῦσιν ἀοίδιμον κύριον Μανουὴλ τὸν πορφυρογέννητον ποίημα τοῦ ἐπὶ τοῦ κανικλείου Ἰωάννου τοῦ Καματηροῦ. Cf. cod. Flor., p. 21[1], cod. 7, f. 268r.

F. 142v. α'. Περὶ κριτηρίων καὶ ἐγκλήσεων καὶ ἥττης καὶ νίκης (Σκεπτέον δὲ τὰς περὶ τὰ κριτήρια — ὁ δὲ δικαίως ἐγκαλῶν νικήσει). Deinde Τοῦ Δωροθέου (Ἐγκείσθω δὲ καὶ τὰ τῶν ἐπῶν Δωροθέου μεταφρασθέντα οὕτως — ἀλλήλων οἱ μαχόμενοι). Haec aut omnia aut certe magnam partem ex Heph. Theb. III, 34.

F. 143v. β'. Τοῦ Δωροθέου περὶ ἀρρώστων (Ὑπόθου τὸν ὡροσκόπον — ὑγεία τῷ νοσοῦντι ἔσται). Edetur infra.
Τοῦ αὐτοῦ (Περὶ μὲν ἀσθενειῶν ὁράσθω σοι — μὴ θεωρῆται, ἄνεσιν).

F. 144. γ'. Τοῦ αὐτοῦ περὶ κατακλίσεων καὶ νόσων (Σκεπτόμενος περὶ νοσημάτων — δεῖ δὲ σκοπεῖν καὶ ταῦτα).
Τοῦ αὐτοῦ (Λαβὼν τὴν τῆς Σελήνης ἐποχὴν — γίνεται καὶ ἀναιρεῖ).

F. 144v. Τοῦ αὐτοῦ περὶ ἀρρώστων (Εἰ οὖν ἐν καταρχῇ — τῆς Σελήνης ληγούσης).

F. 145. δ'. Περὶ ἐμέτου καὶ καθάρσεως (Τοὺς δὲ ἐμέτους καὶ τὰς — διὰ γὰρ τοῦτο ψυχρὸν καὶ ὑγρόν). Edetur infra. Cf. cod. 7, f. 68v.
ε'. Μέθοδος ξένη (Εἰ βούλει γνῶναι πῶς — ἔστι δὲ τὸ σχῆμα οὕτως).

F. 145v. ς'. Περὶ κλήρου ἐτῶν ἀέρος ἤτοι καταστήματος (Λαβὼν πάντοτε ἀπὸ Ἡλίου — τὸ κατάστημα τοῦ ἀέρος).
ζ'. Περὶ τοῦ πότε γίνεται ἡ ζητουμένη ὑπόθεσις (Σκόπει τὸν Ἥλιον — ἐν τῷ μεσουρανήματι).
η'. Περὶ τεχνῶν διδασκαλίας (Ἡ Σελήνη Κριῷ Παρθένῳ Ζυγῷ — συνοδεύῃ τῷ Ἡλίῳ ἢ διαμετρῇ).
θ'. Περὶ τοῦ εἰ συμφέρει σοι οἰκία (Ὅταν καταλάβῃς ἐκεῖσε — ἔχων τὸ αὔταρκες).
ι'. Περὶ ὁδοιπορίας γίνεται ἢ οὔ (Ἐὰν ἐρωτᾷ σοι — ἀπαίρει τάχιον).
ια'. Περὶ τῶν πολευόντων καὶ διεπόντων (Ὥρᾳ πρώτῃ Ἥλιος πολεύει καὶ διέπει — ἡμέρᾳ ζ' Κρόνος).
ιβ'. <Περὶ κλήρων> [suppl. ex indice] (Ἰστέον ὅτι τὰ μέγιστα συμβάλλεται — ἔσται αὐτοῦ ἡ ἐγχείρησις).
Περὶ κλήρων ὡς εὗρον ἀπὸ πείρας (Κλῆρος γάμου ἀνδρὸς — εἰς τόπον τὸν λεγόμενον θάνατον).

F. 126. 182. On Gain (Look at the masters of the house — but if a malefic, by no means).

183. On the Lot of Substance (If in a concordant figure — he will receive the substance).

F. 127 sine numero: To the most celebrated lord among emperors, Manuel the Porphyrogennetos, a poem by the epi tou kanikleiou Ioannes Kamateros. Cf. cod. Flor., p. 211, cod. 7, f. 268.

G. 142. 1. On judgments and accusations, defeat and victory (One must consider matters concerning judgments – but he who accuses justly shall prevail). Then Of Dorotheus (Let also the verses of Dorotheus be inserted here, translated as follows [illegible] those who fight one another). These, either all or certainly a great part, are from Heph. Theb. III, 34.

G. 143. 2. Of Dorotheus on the sick (Suppose the horoscope – health shall be restored to the sick person). To be published below.

Of the same (On illnesses, let relief be granted [illegible] is not aspected, to you).

G. 144. 3. Of the same, on bedridden patients and diseases (Examining matters of illness — but these things must also be considered).

Of the same (Having taken the position of the Moon — it comes about and destroys).

G. 144. Of the same, on the sick (If therefore at the beginning [illegible] of the Moon waning).

P. 145. 4. On vomiting and purging (Vomitings and — for this reason cold and moist). To be published below. Cf. cod. 7, f. 687. 5. A strange method (If you wish to know somehow — and [illegible] the figure is as follows).

Γ. 145. 6. On the lot of the years of the air, or rather the state of the atmosphere (Taking always from the Sun — the state of the air).

7. On when the sought hypothesis occurs (Observe the Sun — in the midheaven).

8. On the teaching of crafts (The Moon in Aries, Virgo, Libra — accompanies the Sun or is in opposition).

9. On whether a house is beneficial for you (When you settle there — having sufficiency).

10. On whether a journey will take place or not (If someone asks you [illegible] departs quickly).

11. On those who rule and govern (First hour the Sun rules and governs — on [illegible] the 7th day Saturn).

12. <On the Lots> [supplied from the index] (It must be known that the greatest things contribute [illegible] his undertaking will be).

On the Lots as I found from experience (The Lot of marriage [illegible] for a man in the place called death).

F. 146. Κλῆροι κατὰ Οὐάλεντα (Κλῆρος ἐνέδρας ἡμέρας — κλῆρος θανάτου κατὰ Δωρόθεον ἀπὸ Σελήνης ἐπὶ τὸν ὄγδοον καὶ τὰ ἴσα ἀπὸ Κρόνου).
Περὶ τῶν ἑπτὰ κλήρων τῶν ἐν τῷ Παναρέτῳ καὶ ἑτέρων (Κλῆρος τύχης ὂν ἀριθμεῖν — ἀπὸ Ἡλίου ἐπὶ Δία). = Paul. Alexandr. I, 1v.
Ἄλλως πατέρων [*sic*] (Ἡμέρας ἀπὸ Ἄρεως — μοίρας π' καὶ τὰ ἴσα ἀπὸ [*sic*]).

F. 146v. ιγ'. Περὶ τῶν σπορίμων ἡμερῶν (Ἐὰν ἡ Σελήνη ἐν τῷ ὡροσκόπῳ — μοίρας ζ' ἥμισυ καὶ ὁμοίως).
ιδ'. Περὶ τοῦ γνῶναι εἰ ἔσται εὐθηνεία τῶν εἰδῶν ἢ στέρησις (Στῆσον τὸν ὡροσκόπον ὅτε — δηλοῖ μεσότητα κνιπείας).
ιε'. Περὶ ἀποδήμου εἰ ὑποστρέψει (Ἐὰν ἐρωτηθῇς περὶ ἀποδήμου — ἐν τῇ αὐτῇ ἀποδημίᾳ).

F. 147. Περὶ τοῦ γνῶναι τὸν τοῦ ἐρωτῶντος σκοπόν (Δεῖ τὸν ἐρωτῶντα ἡμέραν ὅλην — πρὸς τὴν φύσιν ἐκείνου ἀποκρίναι).
Citantur Dorotheus, Ptolemaeus, Valens.
Ὑποδείγματος χάριν (Γέγονεν ἐρώτησις — ἡ ἐρώτησίς ἐστι περὶ γραμμάτων).

F. 147v. ιζ'. Περὶ ἀποκρυβῆς (Εἰ φυλαχθῇ τι ἐν τῇ χειρὶ — ἢ μετ' αὐτόν).

F. 148. ιη'. Περὶ τῶν ἀκτίνων τῶν ἀστέρων (Ὁ Ἥλιος ἐκπέμπει ἑκατέρωθεν — τεύξεται τοῦ παντός).

F. 148v. ιθ'. Περὶ προτελευτῆς τοῦ πράγματος [nempe πατέρος] (Ἴδε τὸν Ἄρεα — τελευτήσουσιν ἐπὶ μιᾷ ἡμέρᾳ).
κ'. Περὶ τοῦ πότε διαρκίσει (*sic*) ὁ ἐξουσιαστὴς τῇ ἰδίᾳ ἐξουσίᾳ (Ἴδε τὸν ὡροσκόπον τῆς καταρχῆς — ὡσαύτως καὶ οἱ λοιποὶ ἀστέρες).
κα'. Περὶ διαδοχῶν ἐξουσιαστῶν (Εἰ ἐρωτηθῇς πότε γίνεται — ἢ μῆνας ἢ ἡμέρας).
κβ'. Περὶ τοῦ γνῶναι τὸν κληθέντα τὴν τοῦ ἀρίστου κατασκευήν (Ὅρα τὴν Σελήνην καὶ εἰ ἐφορᾶται — αὐτῷ ἐν τῷ συμποσίῳ).
κγ'. Περὶ τοῦ πότε ἔσται τινὶ καλὸν ἢ κακόν (Εἶπεν ὁ Μάσκλα [nempe Μασάλα, cf. *Catal. Flor.*, p. 81] εἰ βούλει γνῶναι — ἡ Ἀφροδίτη ἀνὰ η').

F. 149. κδ'. Εἰ γίνεται τὸ πρᾶγμα ἢ οὔ (Ἴδε τὴν Σελήνην εἰ ἐν στερεῷ — ὄντες διηλοῦντες ἀγαθά).
κε'. Περὶ τοῦ γνῶναι τὸ κρυπτόμενον (Τὰ ἀερώδη ζῴδια οὐχ ὁμοίως — μίασμα τῆς χροιᾶς αὐτοῦ καὶ σῆψιν). = cod. 7, f. 130v.

F. 149v. κς'. Περὶ ἡμερινῶν ζῳδίων (Ἡμερινὰ ζῴδια· Κριὸς Λέων; deinde περὶ φωνηέντων, ἡμιφώνων, ἀφώνων, θερινῶν, μετοπωρινῶν, χειμερινῶν, ἐαρινῶν, des. ἐαρινὰ· Κριὸς Ταῦρος Δίδυμοι). cf. Ludwich, *Maximi et Ammonis rel.*, p. 105, v. 5 ss.

P. 146. Lots according to Valens (Lot of ambush by day — Lot of death according to Dorotheus from the Moon to the eighth and the equal degrees from Saturn).

On the seven Lots in the Panaretus and others (The Lot of Fortune, which is to be counted from the Sun to Jupiter). Paul. Alexandr. I, 1.

*Aliter patrum [sic] (Days from Mars — 80 degrees and as many as from [sic]).

F. 146. 13. On the fertile days (If the Moon is in the horoscope — 7½ degrees and likewise).

14. On knowing whether there will be abundance of goods or lack thereof (Set the horoscope when — indicates a middle degree of parsimony).

15. On whether a traveler abroad will return (If you are asked about a traveler abroad — on the same journey).

F. 147. On knowing the intention of the questioner (The questioner must for a whole day — answer according to the nature of that one). Dorotheus, Ptolemaeus, and Valens are cited.

For the sake of an example (A question was posed — the question is about letters).

Γ. 147. 17. On concealment (If something is kept in the hand or with him).

F. 148. 18. On the rays of the stars (The Sun sends out from each side — will obtain everything).

Γ. 148. 19. On the death of the matter [namely the father] (Look at Mars — they will die on the same day).

20. On how long the ruler will last in his own authority (Look at the horoscope of the beginning — and likewise the remaining stars). of the stars).

21. On the succession of rulers (If you are asked when it happens — or months or days).

22. On knowing the preparation of the best thing for the one invited (Look at the Moon, and if it is observed — for him at the banquet). 23. On when something good or bad will happen to someone (Maskla [namely Masala, cf. Catal. Flor., p. 81] said, if you wish to know — Venus every 8).

F. 149. 24. Whether the matter comes to pass or not (Look at the Moon, if in fixed signs — indicating good things).

25. On Knowing What is Hidden (The airy Signs not in the same way — pollution of its color and putrefaction). = cod. 7, f. 130. F. 149. 26. On Diurnal Signs (Diurnal signs: Aries, Leo; then on vowels, semivowels, mutes, summer, autumnal, winter, spring signs, ends: spring signs Aries Taurus Gemini). cf. Ludwich, Maximi et Ammonis rel., p. 105, v. 5 ss.

Cod. He will come.

F. 150. κζ'. Περὶ μεσουρανήματος (Κρόνος μεσουρανῶν ἐν ἰδίῳ οἴκῳ — καὶ περὶ μεγάλων πραγμάτων) = cod. 7, f. 131v.
κη'. Περὶ τῶν ἰδεῶν τῶν ἀπὸ τῶν ἀστέρων λαμβανομένων (Ὁ Ζεὺς ἐνοφθάλμους ποιεῖ — κολοβοὺς συνετούς).
κθ'. Περὶ τοῦ τίνες τῶν ἀστέρων εἰσὶ φαῦλοι πρὸς ἀλλήλους καὶ τίνες ἐχθροί (Ὁ Ἥλιος ἐχθρός ἐστι τῆς Σελήνης — λυπεῖται ἐν Καρκίνῳ).
λ'. Περὶ ἀπωλείας εἰ εὑρίσκεται ἢ οὔ· τοῦ Δωροθέου (Ἐὰν τὰ φῶτα ἄλληλα τριγωνίζῃ — ἂν δὲ κακοποιός, οὐχ εὑρίσκεται), cf. cod. 7, f. 71v et cod. Flor. 7, f. 179v.

F. 150v. Ἄλλη σκέψις τοῦ αὐτοῦ (Ἔστω ὁ μὲν ὡροσκόπος τὸ κλαπέν — καὶ περὶ τῶν δραπετῶν δούλων δεῖ σκοπεῖν).

F. 151. λα'. Περὶ τοῦ τί τὸ ἀπολεσθέν (Τῆς Σελήνης ἐν ὁρίοις Κρόνου οὖσα [*sic*] — ἓν μόνον ἀπώλετο) = cod. Flor. 7, f. 179v.

F. 151v. λβ'. Περὶ τοῦ τίς ὁ κλέπτης (Ἐὰν τὸν ὡροσκόπον ὅ τε Ἥλιος — τὴν τοῦ κλέπτου μορφὴν καὶ ἰδέαν) = ib., f. 181.
λγ'. Περὶ τῆς τῶν κλεπτῶν ἰδέας (Ἐὰν ἡ [*sic*] τοῦ Διὸς ἀστὴρ — οὐδὲν ἐκλάπη, ἀλλὰ κρύπτεται) = ib., f. 181v.

F. 152v. λδ'. Τίνι τρόπῳ ἀπώλετο (Ἐὰν ὁ Κρόνος μαρτυρῇ — διὰ πανουργίας) = ib., f. 182r.
λε'. Περὶ δραπετῶν τοῦ Δωροθέου (Γνωσόμεθα τὸν μὲν δραπέτην — ἀποδημίας ποιουμένων διά τε γῆς καὶ θαλάσσης). = Ibidem.

F. 154v. λς'. Ἀπὸ τοῦ Καρποῦ τοῦ Πτολεμαίου (Κρύπτεται πάνυ τὸ πρᾶγμα — τὴν ἐν τῷ ἀέρι). = Ptolem. Fructus, § 26-35.

F. 155v. λζ'. Περὶ τῶν ἀποτελεσμάτων τῶν λαμβανομένων ἐκ τῶν ζῳδίων (Γίνωσκε ὅτι αἱ ἐρωτήσεις — τὰ σχήματα τῆς ἐρωτήσεως).
λη'. Περὶ τῶν σημαινομένων παρὰ τῶν ἀστέρων (Ὅτι Ἥλιος σημαίνει — Ἑρμῆς τὸν λήγοντα).
λθ'. Περὶ κενοδρομιῶν τῆς Σελήνης ἐν τοῖς δώδεκα τόποις (Ἡ Σελήνη τοῦ Ἡλίου ἀπορρέουσα — καὶ πλῆθος ἀνέμων).

F. 156. μ'. Περὶ τῶν συνόδων τοῦ ἀναβιβάζοντος ἐν τοῖς δώδεκ. ζῳδίοις (Ἡ Σελήνη τοῦ Ἡλίου ἀπορρέουσα — ζημίαν τῶν ἐμπόρων).
μα'. Περὶ τῶν συναφῶν τῆς Σελήνης πρὸς τοὺς ἀστέρας μετὰ τὸ χωρισθῆναι αὐτὴν τῆς συνόδου καὶ τῆς πανσελήνου καθ' ἕκαστον ζῴδιον. ἀνάγεται δὲ τοῦτο τὸ σκέμμα εἴς τινα ἄνθρωπον τοῦ Κρόνου λεγόμενον. Περὶ τῶν συναφῶν τῆς Σελήνης πρὸς τὸν Κρόνον ἐν τοῖς δώδεκα ζῳδίοις (Ἡ Σελήνη χωρισθεῖσα τοῦ Ἡλίου — καὶ διαφορὰς μεταξὺ λογίων).

F. 160v. μβ'. Τίνα δεῖ τὸν ἐπιστήμονα σκέπτεσθαι ἐπὶ πάσαις ταῖς καταρχαῖς ἀναγκαιότατα πάνυ ὄντα. προοίμιον ὀλίγον τοῦ

F. 150. 27. On Midheaven (Saturn in midheaven in his own house and concerning great matters) cod. 7, f. 131.

28. On the physical types derived from the stars (Jupiter makes people bright-eyed — maimed ones intelligent).

29. On which stars are malefic toward one another and which are enemies (The Sun is an enemy of the Moon — is afflicted in Cancer).

30. On loss, whether it is found or not, of Dorotheus (If the luminaries trine each other; but if a malefic, it is not found), cf. cod. 7, f. 71v and cod. Flor. 7, f. 179.

F. 150. Another consideration of the same (Let the Ascendant be the stolen thing — and one must also consider runaway slaves).

F. 151. 31. On what the lost thing is (The Moon being in the terms of Saturn [sic] — only one thing was lost) cod. Flor. 7, f. 179.

F. 151. 32. On who the thief is (If the Sun along with the Ascendant — the form and appearance of the thief) — ib., f. 181.

33. On the appearance of thieves (If the star of Jupiter [sic] — nothing was stolen, but it is hidden) — ib., f. 181.

F. 152. 34. In what manner it was lost (If Saturn testifies — through of villainy) — ib., f. 182r.

35. On Runaways, from Dorotheus (We shall know the runaway — of journeys made by land and sea). - Ibidem.

f. 154v. 36. From the Karpos of Ptolemy (The matter is altogether hidden — that in the air). — ==Ptolem. Fructus, § 26-35.

f. 155. 37. On the Effects Derived from the Zodiac Signs (Know that the questions — the configurations of the question).

38. On the significations of the stars ("That the Sun signifies — Mercury the declining one).

39. On the void courses of the Moon in the twelve places (The Moon flowing away from the Sun — and a multitude of winds).

C. 156. 40. On the conjunctions of the ascending node in the twelve signs of the Zodiac (The Moon flowing away from the Sun — loss of merchants).

41. On the applications of the Moon to the stars after she has separated from conjunction and from the full moon in each sign. This consideration is referred to a certain person called the man of Saturn. On the applications of the Moon to Saturn in the twelve signs (The Moon having separated from the Sun — and differences among the learned). C. 160. 42. What the expert must consider as absolutely most necessary in all inceptions, a brief preface of the

Ἡφαιστίωνος (Τὴν βασιλικὴν τάξιν καὶ ἡγεμονικὴν — ἄπρακτοι δὲ οἱ ἀποκεκλικότες). Ex Heph. Theb., III, 5. Edid. Olivieri, *Studi Ital. di filol.*, VI, p. 12.

F. 162. μγ'. Ἐκ τῶν Οὐάλεντος παρεκβόλαια ἀναγκαῖα χρηματίζοντα ἐκ καταρχῆς [scr. εἰς καταρχὰς ut cod. 7, f. 131v] περὶ εὐτυχίας καὶ δυστυχίας (Ὁ περὶ εὐτυχίας καὶ δόξης λόγος — ὁ οἰκοδεσπότης καὶ τὸ τούτου ζῴδιον προδηλοῦσιν).
Ὑπόδειγμα τῶν εἰρημένων κεφαλαίων (Ὁ Ἥλιος Ἄρης Σκορπίῳ — εἰς οὐδὲν δὲ ἀναλίσκοντας).

F. 165. Περὶ χρόνων διαιρέσεως ἀπὸ κλήρου τύχης καὶ δαίμονος περὶ τῶν σωματικῶν (Τῶν μὲν ζητούντων σωματικά — οἱ χρόνοι ἢ ἄκεντροι).
με'. Περὶ πράξεως καὶ δοξῶν (Τῶν δὲ περὶ πράξεως καὶ δόξης — συνᾴδει ταῖς τοῦ σοφοῦ Πτολεμαίου μεθόδοις). Cf. Ptolem., *Tetrab.*, IV, 3-4.

F. 166. μς'. Περὶ καθολικῶν καταρχῶν (Ἰστέον δὲ ὅτι οὐ χρὴ τοὺς κυρίους — καὶ δεινὰ διὰ φίλους παθ [requiritur πείσεται]· καὶ ταῦτα μὲν οὕτως).

F. 168. μζ'. Περὶ ἐπεμβάσεων (Εἰ δὲ καὶ ταῖς ἐπεμβάσεσιν — καὶ ταῦτα μὲν ὁ Δωρόθεος· λέγει δὲ καὶ Ὀρφεὺς περὶ ἐπεμβάσεων ταῦτα) = cod. 7, f. 137. — Editum in appendice.

F. 169. μη'. Ὀρφέως (Ὁ Κρόνος ἐπεμβὰς Διὶ — φαένων μέγ' ἄριστος). Haec infra edentur.

F. 170v. Τὸν Κριόν φασιν εἶναι θερμὸν ζῴδιον — διαμετρούμενος ὑπὸ Ἄρεως καταπίπτοντας ποιεῖ).

F. 171v. μθ'. Περὶ ἐπεμβάσεων τῶν ἀστέρων (Ὁ Κρόνος ἐπεμβὰς εἰς τὸν Δία — ἀγαθοποιῶν μαρτυρούντων ἧττον τὸ δεινόν) = cod. 7, f. 140. — Partim editum in appendice.

F. 173v. ν'. Περὶ τῶν σχηματισμῶν τῶν πρὸς ἀλλήλους τῶν ἀστέρων· τοῦ Ἀνουβίωνος (Ὁ Κρόνος Δία τριγωνίζων — ἀλλ' ὅταν δρᾶται ὑπὸ Διός) = cod. 7, f. 140v. — Editum in appendice.

F. 176v. να'. Τοπικαὶ διακρίσεις (Ὁ Κρόνος ἐν ἰδίοις οἴκοις — ἢ ἐπιμαρτυρεῖ ποθεν τούτοις).
Περὶ κέντρων (Ἡ Σελήνη ὡροσκοποῦσα ἢ μεσουρανοῦσα — ὡς ὄπισθεν εἴρηται).

F. 179v. νβ'. Περὶ τοῦ γνῶναι πότε ἐπιτέλλει ὁ Κύων καὶ τί τὸ ὡροσκοποῦν (Εἰ βούλει γνῶναι τὸ τοιοῦτον — εὐστοχοῦντες κακοπαθήσουσιν) [1].

F. 180. νγ'. Περὶ τῶν φύσεων τῶν ζῳδίων (Κριὸς οἶκος Ἄρεως — μοῖραι η' ιε' κ' κγ' λ'). = Paris. 2506, f. 162r.

F. 180v. νδ'. Περὶ τῆς φύσεως τῶν ζῳδίων καὶ τῶν αὐτῶν τριγώνων

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[1] Paulo post initium: ἐν ἄλλῳ βιβλίῳ εὗρον ἐπικείμενον τοῖς ιθ'· Καρκίνος,

Hephaestion (The royal and governing order — but those who are declining are inactive). Ex Heph. Theb., III, 5. Edid. Olivieri, Studi Ital. di filol., VI, p. 12.

C. 162. 43. From Valens, necessary excerpts pertaining to inceptions [scr. εἰς καταρχάς as cod. 7, f. 131] concerning good fortune and misfortune (The discourse on good fortune and glory — the house-ruler and his sign reveal in advance).

An example of the aforementioned chapters (The Sun, Mars in Scorpio — those who spend nothing on anything).

Γ. 165. On the division of times from the Lot of Fortune and the Lot of the Daimon concerning bodily matters (Of those seeking bodily matters — the times are either without angular position).

45. On action and reputation (Of those concerning action and reputation — in agreement with the methods of the wise Ptolemy). Cf. Ptolem., Tetrab., IV, 3-4.

Γ. 166. 46. On universal inceptions (One must know that the lords ought not — and will suffer terrible things on account of friends [requiritur — πείσεται]; and these things thus).

Γ. 168. 47. On transits (But if also in the transits — and these things indeed says Dorotheus; and Orpheus also says these things concerning transits) == cod. 7, f. 137. - Published in the appendix.

Γ. 169. 48. Of Orpheus (Saturn transiting Jupiter, most excellent). These will be published below. of Phainon greatly

Γ. 170. Aries is said to be a warm sign — (in opposition to Mars causes those to fall down).

Γ. 1715. 49. On the transits of the stars (Saturn transiting into Jupiter — the evil being less when the benefics bear witness) — cod. 7, f. 140. — Partly published in the appendix.

Γ. 173. ν'. On the configurations of the stars in relation to one another; by Anoubion (Saturn forming a trine with Jupiter — but when it is seen by Jupiter) = cod. 7, f. 140. — Published in the appendix. Γ. 176.

να'. Topical distinctions (Saturn in its own houses — or witnessing them from some direction).

On the centers (The Moon being on the horoscope or at midheaven — as has been said above).

F. 179v. 52. On knowing when the Dog Star rises and what is the horoscope-watching (If you wish to know such a thing — those who aim well will suffer hardship) 1.

F. 180. 53. On the natures of the zodiac signs (Aries, house of Ares — degrees 8, 15, 20, 23, 30). = Paris. 2506, f. 162.

F. 180. 54. On the nature of the zodiac signs and their trigons

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1 A little after the beginning: in another book I found written over the 19th: Cancer,

(Τὰ πυρώδη τρίγωνά εἰσι — ταπείνωμα ἀναβαῖνον [l. ἀναβιβάζων]) = cod. Paris. 2506, f. 163v.

F. 181. νε'. Περὶ τῶν δώδεκα τόπων (α' ζωῆς πνεύματος — ταξείδιον φυλακῆς). Edetur infra.

νς'. Περὶ ἀποδημίας (Σελήνης οὔσης ἐν Κριῷ — καὶ ἄπρακτος ἡ ἀποδημία).

F. 181v. νζ'. Περὶ τῶν ἀστέρων τῶν κυριευόντων τῶν τοῦ ἀνθρώπου μελῶν (Ὁ Κρόνος κυριεύει ἀκοῶν — καὶ τοῦ λαιοῦ ὀφθαλμοῦ).

νη'. Περὶ ἀποδημίας (Τὰ δὲ περὶ ξενιτείας σκοποῦσιν — εἰ δὲ ἐν ἀλλοτρίοις, ποιοῦσι).

F. 182. νθ'. Περὶ προτελευτῆς γονέων (Σκέπτου ποῖον τῶν φώτων κεκάκωται — τυγχάνουσιν οἱ γονικοὶ τόποι). Cf. Hephaest. Theb. II, 5.

F. 182v. ξ'. Περὶ τῶν ἐν ξένῃ θανόντων (Ἐπὶ ξένης δὲ οἱ θάνατοι — σκέπτεται τούτων ἐπιμάρτυρας). Edetur infra.

ξα'. Περὶ διδυμογόνων (Περὶ δὲ τῶν ἀνὰ δύο γινομένων — καὶ πλείονα κυίσκουσι). Cf. Hephaest. II, 8.

ξβ'. Περὶ τῆς τῶν πλανητῶν φύσεως (Ὁ μὲν Ἥλιος καταλέλειπται — ὄντος τοῦ Ἑρμοῦ ἐπικοίνου).

F. 183. ξγ'. Περὶ συναφῆς καὶ ἀπορροίας (Συναφὴ δὲ καὶ κόλλησις — ἐπιδεκατεύει τοῦ ἐν Καρκίνῳ). Cf. Heph. I, 14?

ξδ'. Περὶ δορυφορίας (Δορυφορίας δὲ γένη εἰσὶ τρία — τοῦ Σκορπίου καὶ τοῦ Ὑδροχόου). Cf. Heph. I, 17?

F. 183v. ξε'. Περὶ φάσεων καὶ στηριγμῶν τῶν ζ' ἀστέρων (Ἐφ' ἑκάστου ἀστέρος — ἕως τξ' ἐπικρύψεως προστιθεῖ).

F. 184. ξς'. Περὶ τῆς τῶν ἀστέρων καθ' ἕκαστον ζῴδιον ἐνεργείας κατὰ τὰ ὅρια ὁρωμένης (Ἐὰν τύχῃ ἀστὴρ — ἀπαραλείπτως ἀκρίβειαν).

ξζ'. Περὶ κράσεως καὶ φύσεως τῶν ἀστέρων καὶ τῶν ἀποτελουμένων καὶ σημαινομένων ἐκ τῆς συμπαρουσίας καὶ τοῦ σχηματισμοῦ αὐτῶν. Περὶ τοῦ Κρόνου (Τὸν Κρόνον φασὶ μικρολογίας — τοῦ κλήρου τῆς τύχης ἰσχύουσιν). Edetur infra.

F. 191. <ξη'>. Περὶ σχηματισμῶν κατὰ σύνοδον γινομένων τῶν ἀστέρων οὐχ ἑνὸς πρὸς ἕνα, ὡς διείληπται πρότερον, ἀλλ' ἑνὸς πρὸς δύο ἢ καὶ πλείους (Ἡ τοῦ Κρόνου καὶ Διὸς — πρακτικὸς καὶ ὠφέλιμος ἔσται). Editum in appendice.

F. 194v. ξθ'. Κλαυδίου Πτολεμαίου βιβλίον ὁ Καρπός.

F. 197v. <ο'> (add. ex ind.). Κοσμικὰ ἀποτελέσματα τῆς τῶν φωστήρων συζυγίας (Κρόνος κυριεύσας τῶν ὁρίων — ἕῳος ἀνατολικὸς εὔκρατος ὑγιής),

F. 199v. Ἰστέον ὅτι οἱ ἀρχαῖοι ψηφηφόροι καὶ ὁ Πτολεμαῖος — ἀναφέρεσθαι τὰ ζῴδια. Sequuntur tabulae in f. 200-205 (f. 204 Ἀναφορικαὶ μοῖραι τῶν δώδεκα ζῳδίων κλίματος τρίτου, f. 204v ἀναφοραὶ τῶν δώδεκα ζῳδίων κλίματος ε').

(The fiery trigons are — depression ascending [l. ascending node]) cod. Paris. 2506, f. 163v.

F. 181. 55. On the twelve places (1st of life, breath, keeping watch). [illegible] journey Will be edited below.

56. On travel abroad (When the Moon is in Aries, the journey [illegible] and ineffectual abroad).

F. 181. 57. On the stars governing the members of the human body (Saturn governs the ears — and the left eye). 58. On travel abroad (They observe matters concerning sojourn in foreign lands — but if among strangers, they bring it about).

F. 182. 59. On the premature death of parents (Consider which of the luminaries has been afflicted — the parental places happen to be). Cf. Hephaest. Theb. II, 5.

Γ. 182. E'. On Those Who Died in a Foreign Land (But deaths abroad [illegible] are considered along with their corroborating witnesses). Will be edited below.

61'. On Twins (But concerning those born two at a time — and they conceive more). Cf. Hephaest. II, 8.

62'. On the Nature of the Planets (The Sun has been left behind, Mercury being common).

Γ. 183. 63rd. On conjunction and separation (Conjunction and attachment [illegible] governs the tenth from Cancer). Cf. Heph. I. 14?

64th. On doryphory (There are three kinds of doryphory [illegible] of the — of Scorpio and Aquarius). Cf. Heph. I, 17?

Γ. 183. 65th. On the phases and stations of the stars (For each star — up to 360° of occultation is added).

Γ. 184. 66th. On the activity of the stars in each sign according to the terms observed (If a star happens to be — without omission, with precision). 67th. On the mixture and nature of the stars and the effects and significations arising from their conjunction and configuration. On Saturn (They say Saturn — of the lot of fortune have power). To be edited below. F. 191. <68th>. On configurations arising from the conjunction of the stars, not one to one as previously distinguished, but one to two or more (The conjunction of Saturn and Jupiter — will be active and beneficial). Edited in the appendix.

Γ. 194. 69th. Claudius Ptolemaeus, the book Karpos. F. 197. <70th> (added from the index). Cosmic effects of the conjunction of the luminaries (Saturn having dominion over the terms — rising in the east, temperate, healthy).

Γ. 199v. It should be known that the ancient calculators and Ptolemy — refer to the signs of the zodiac. Tables follow on ff. 200–205 (f. 204 Ascensional degrees of the twelve signs of the third climate, f. 204v ascensions of the twelve signs of the fifth climate).

Ipsae tabulae efficiunt caput οβ' in indice sic indicatum : Περὶ ὁρίων τῶν πλανήτων ἐν τοῖς ιβ' ζῳδίοις καθ' ἕκαστον κλίμα.

F. 205. <οα'>. Ἀναφοραὶ τῶν δώδεκα ζῳδίων κλίματος ε' (Ἰχθύες καὶ Κριὸς — ἀνὰ μοιρῶν μβ').

F. 205v. <ογ'>. Περὶ καταρχῶν ἐκ <τῶν> τοῦ Μανέθωνος ἀποτελεσματικῶν (Ὁ ὡροσκόπος Λέοντι μοίραις γ' ἢ ε' — ἐκτὸς τῆς ὁμοζωνίας ἐν ταῖς καταρχαῖς).

Ἄλλως (Μὴ λαθέτωσάν σε ἐν ταῖς καταρχαῖς — τὸ ἐναλλὰξ δὲ τούτων βλαπτικόν).

F. 206. Ἄλλως (Κακοποιὸς ὡροσκοπῶν ἀτέλευτον — κατηγορίας τινὰς ἐνσκήπτει χάριν δουλικῶν πραγμάτων).

F. 208v. <οδ'>. Περι σημασιῶν τῶν πολευόντων καὶ διεπόντων ἀποτελεσμάτων (Ἡμέρᾳ σάββατον ὥρᾳ α' Κρόνος πολεύει — ἀπό τε τοῦ πολεύοντος καὶ διέποντος, f. 210v). = cod. Paris. 2506, f. 164r.

7. Marcianus 335. — Chartac. saec. XV, nitidissime exaratus, cm. 22,5 × 15, ff. 434 quorum prima et ultima quattuor membranacea a bibliopega adiecta sunt. Ff. 397-419 et 424-434 vacua sunt. Margo inferior et interdum textus ima pars a madore pessumdata sunt [1]. — Cf. Zanetti, *Bibliotheca*, p. 154; Morelli, *Bibliotheca*, p. 217.

F. 1r. Schemata sex quorum primum inscribuntur : Ἑξάγωνον σχῆμα τὸ διὰ γ' ζῴδια ἢ μοῖρας ξ'.

F. 1v. Περὶ γεωργίας (φ. Σελήνης οὔσης ἐν Κριῷ... des. συμφέρει γεωργεῖν καὶ ἀμπελουργεῖν).

F. 3. Sine titulo. Initium deesse videtur : Σελήνη μετὰ μὲν ☍... ἐπαύξει.

Περὶ σχηματισμῶν τῆς Σελήνης πρὸς τοὺς λοιποὺς πλάνητας (Ἡ Σελήνη συνοδεύουσα τῷ Ἡλίῳ... προσέρχεσθαι σοφοῖς καὶ βασιλεῦσιν).

Explicit in summo f. 3v. Ff. 3 et 4 vacant, nisi quod in 4v manus recentiores " *liber astronomicus* „ aliasque nugas conscribillaverunt.

F. 5. Incipit index capitulorum codicis. Extremum caput κμε', Περὶ πλοῦ, f. 11v desinit. F. 12 vacat.

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[1] Hic codex 335 partim cum Marciano 334 [= 6], partim cum Parisino 2506, saec. XIII, conspirat. Capita communia saltem ex collectaneis hausta esse videntur quae sibi composuit astrologus quidam Constantinopolitanus (ριε' : ἡμεῖς δὲ ἐν Βυζαντίῳ... cf. Paris., f. 126r, τκθ': Περίοδος τῶν ζῳδίων τοῦ διὰ Βυζαντίου κλίματος) qui saeculo XI florebat (f. 170v, c. σλ', legitur καταρχή anni ,ςφι' ἰνδικτιῶνος ιε' [= 1002 p. C.]; f. 194, c. τ' [editum] ἔτους ,ςφογ' [= 1065 p. C.]; cf. Parisin., f. 129r, c. τλε': ἔτους ,σφδ' [= 997 p. C. n.]; adde quod f. 189v, c. σπα', Leo Sapiens [886-911 p. C.] auctor citatur). F. C.

The tables themselves constitute heading οβ' in the index, indicated thus: Περὶ δρίων τῶν πλανήτων ἐν τοῖς ιβ' Ζῳδίοις καθ' ἕκαστον κλίμα.

F. 205. <οα'>. Ascensions of the twelve Zodiac signs of the 5th climate (Pisces and Aries — at intervals of μβ' degrees).

F. 205. <or'>. On inceptions from the apotelesmatic works of Manetho (The horoscope in Leo at 3 or 5 degrees — outside the co-zonality in the inceptions).

*Otherwise (Let not these things escape you in the inceptions — but the alternation of these is harmful).

C. 206. Otherwise (A malefic ruling the horoscope brings incompletion — and occasions certain accusations on account of servile matters).

F. 208. <οδ'>. On the significations of the planets ruling and governing the outcomes (Saturday, first hour, Saturn rules — from both the ruling and governing planet, f. 210). =cod. Paris. 2506, f. 164r.

7. Marcianus 335. — Paper, 15th century, written very neatly, 22.5 × 15 cm, ff. 434, of which the first and last four leaves are parchment added by the bookbinder. Ff. 397–419 and 424–434 are blank. The lower margin and sometimes the bottom part of the text have been damaged by moisture[1]. — Cf. Zanetti, Bibliotheca, p. 154; Morelli, Bibliotheca, p. 217.

F. 15. Six diagrams, the first of which is inscribed: Ἑξάγωνον σχῆμα τὸ διὰ γ' ζώδια ἢ μοῖρας ξ'.

C. 1'. On Agriculture (beginning with the Moon being in Aries... ending: it is beneficial to farm and cultivate vines).

F. 3. Sine titulo. The beginning appears to be missing: Σελήνη μετὰ μὲν τ... ἐπαύξει.

On the configurations of the Moon with respect to the other planets (The Moon accompanying the Sun... to approach the wise and kings).

Explicit at the top of f. 3. Ff. 3 and 4 are blank, except that on 4r later hands have scribbled "liber astronomicus" and other nonsense.

F. 5. The index of chapters of the codex begins here. The last chapter, κμε', On Navigation, ends on f. 11v. F. 12 is blank.

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1 This codex 335 partly agrees with Marcianus 334 [= 61], partly with Parisinus 2506, 13th century. The chapters in common appear to have been drawn at least from collections compiled by a certain Constantinopolitan astrologer (ριξ': ἡμεῖς δὲ ἐν Βυζαντίῳ... cf. Paris., f. 126, τκθ': Περίοδος τῶν Ζῳδίων τοῦ διὰ Βυζαντίου κλίματος) who flourished in the 11th century (f. 170', c. σλ', one reads the incipit of year ςφι {vdiktiwνος ie' [= 1002 A.D.]; f. 194, c. r' [edited] Ἔτους spor' [= 1065 A.D.]; cf. Parisin., f. 199r, c. τλε': ἔτους σφδ' [= 997 A.D.]; add that on f. 189', c. σπα', Leo the Wise [886–911 A.D.] is cited as author).

F. C.

F. 13r. Incipit textus. α'. Διάγνωσις τῆς ἡλιακῆς σφαίρας τῶν ιβ' εἰδώλων ὅπως ἐν ἑκάστῳ μηνὶ ἀκριβῶς χρὴ διαιτᾶσθαι (Ἀπὸ τῆς ιδ' τοῦ Μαρτίου μηνὸς... καὶ τελειοῦται). Edid. Camerarius, *Astrologica*, Norimbergae, 1532, p. 1 ss.

F. 14r. β'. Σημεῖα σκέψεως τῶν ἑπτὰ ἀστέρων τοῦ γινώσκειν ἕκαστον αὐτῶν εἰς ποῖον ἄστρον προσομοιάζει (Ὁ Ἥλιος πολεύει τὴν πρώτην ἡμέραν... ἐν πᾶσι στυγνούς).

F. 15r. γ'. Τοῦ ἁγιωτάτου Ἰω(άννου) τοῦ Δαμασκηνοῦ περὶ τῶν ιβ' μηνῶν τὰ ὀνόματα καὶ πῶς καλοῦνται ἐκ τῆς τῶν Αἰγυπτίων γλώσσης ἐκ τῆς ἐκκλησιαστικῆς δόσεως (Φασὶν οἱ Ἕλληνες ὅτι εἰσὶν... Αἰγυπτίοις Φαμενώθ) = Migne, *P. G.*, XCV, p. 235.

F. 16r. δ'. Ἐκ τῆς αὐτῆς ἑρμηνείας (Ἐπεὶ οὖν ὡς ἐμάθομεν ἑπτὰ ζῶναι... καὶ ὥραι τρεῖς).

F. 16v. Tit. omiss. in textu. In indice : Περὶ εὐχρήστων ἡμερῶν τοῦ Ἔσδρα[1] καὶ ἐναντίων (Δεῖ γινώσκειν ὦ φιλομαθέστατε... ιθ' κη'). Ima pagina vacat.

F. 17r. ς'. Ἐκ τῶν Ἡφεστίωνος τοῦ Θηβαίου ἀποτελεσματικῶν, περὶ τῆς τῶν ιβ' μορίων ὀνομασίας καὶ δυνάμεως (Τὸν ζῳδιακὸν οἱ παλαιοὶ... ἢ ἀπάγξεται καὶ οὐδὲ ταφῆς ἀξιωθήσεται) = Heph. Theban., I, 1 (p. 46, 29 — 67, 17 ed. Engelbrecht).

F. 25r. ζ'. Στεφάνου φιλοσόφου περὶ τῆς μαθηματικῆς τέχνης ἢ (scr. καὶ) περὶ τῶν χρησαμένων ἐθνῶν ταύτῃ πρὸς τοὺς λέγοντας ἐφάμαρτον εἶναι αὐτήν, περὶ τοῦ ἁμαρτάνειν τὰ μέγιστα ὁ ταύτην μὴ προσδεχόμενος καὶ περὶ τοῦ χρησίμου αὐτῆς καὶ περὶ τοῦ ὅτι πασῶν τιμιωτέρα τῶν τεχνῶν. — Περὶ τῆς μαθηματικῆς τέχνης. — F. 26r. η'. Περὶ τοῦ ὅτι ἁμαρτάνει τὰ μέγιστα ὁ ταύτην μὴ προσδεχόμενος. — F. 26v. θ'. Περὶ τοῦ ὅτι πασῶν τιμιωτέρα τεχνῶν. — F. 27r. ι'. Περὶ τοῦ ὅτι οὐκ αὐτεξουσίως οἱ ἀστέρες ἐνεργοῦσιν ἀλλ' ἀπὸ τῆς τοῦ δημιουργοῦ δυνάμεως. — F. 27v. ια'. Περὶ τοῦ ὅτι στοχασμός ἐστιν ἔντεχνος ἡ διὰ ἰατρικῆς καὶ ἀστρονομίας πρόγνωσις. — Capp. ζ'-ια' edita sunt in appendice.

ιβ'. Περὶ ὧν οἱ ἀστέρες ποιοῦνται ἐν τῷ βάθει ἀπογείων καὶ περιγείων σχημάτων (Χρεία γινώσκειν... πορεύονται πρὸς τὸν Ἥλιον).

F. 28r. ιγ'. Ἑρμοῦ τοῦ τριτμεγίστου περὶ τῆς τῶν ιβ' τόπων ὀνομα-

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[1] Opusculum Esdrae de diebus faustis et infaustis saepissime invenitur e. g. in Parisino 22, s. XII, f. 277 (cf. Omont, *Inventaire*, IV, p. 61). Kalandologium vel brontologium Esdrae prophetae tributum exstat in Parisin. 3028, f. 163r, cf. 2286, f. 110r. Inter sacrae artis auctores Esdram eundem reperimus (cf. Berthelot, *La chimie au moyen âge*, 1893, t. II, p. 294). — De Pseudo-Esdrae apocalypsibus, cf. Schürer, *Gesch. Jüd. Volkes*, III³, p. 245; Duval, *Littérature syriaque*, 1899, p. 93; Basset, *Les apocryphes éthiopiens*, t. IX, 1899. F. C.

F. 13. The text begins. α'. Diagnosis of the solar sphere of the 12 images, how one must conduct oneself precisely in each month (From the 14th of the month of March... and is completed). Edited by Camerarius, Astrologica, Nuremberg, 1532, p. 1 ff.

Γ. 14. β'. Signs of observation of the seven stars, for knowing to which star each of them is likened (The Sun rules the first day... gloomy in all things).

Γ. 15. γ'. Of the most holy John of Damascus, on the names of the 12 months and how they are called in the Egyptian language according to the ecclesiastical tradition (The Greeks say that there are... to the Egyptians Phamenoth) - Migne, P. G., XCV, p. 235. Γ. 165. δ'. From the same interpretation (Since, therefore, as we have learned, there are seven zones... and three hours).

F. 16. Title omitted in the text. In the index: On the useful days of Esdras and the contrary (One must know, O most learned... 19th, 28th). The bottom of the page is blank.

F. 17. ς'. From the Apotelesmatica of Hephaestion of Thebes, on the naming and power of the 12 parts (The ancients [named] the Zodiac... or is led away and will not even be deemed worthy of burial) = Heph. Theban., I, 1 (p. 46, 29 — 67, 17 ed. Engelbrecht).

F. 25. ζ'. Of the philosopher Stephanus, on the mathematical art and (scr. and) on the peoples who have used it, against those who say it is sinful, on the greatest sin of one who does not accept it, and on its usefulness, and on the fact that it is more honorable than all the arts. On the mathematical art. - F. 26. η'. On the fact that one who does not accept it sins most greatly. - F. 265. θ'. On the fact that it is more honorable than all arts. - F. 275. ι'. On the fact that the stars do not act of their own free will but by the power of the creator. - F. 27. ια'. On the fact that the foreknowledge through medicine and astronomy is a reasoned conjecture. Chapters ζ'–ια' are published in the appendix.

12. On what the stars produce in the depth of the figures of apogees and perigees (It is necessary to know... they travel toward the Sun).

F. 28. 13. Hermes Trismegistus on the naming

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1 The opusculum of Ezra on auspicious and inauspicious days is very frequently found, e. g., in Parisinus 22, s. XII, f. 277 (cf. Omont, Inventaire, IV, p. 61). The Kalandologium or brontologium attributed to Ezra the prophet exists in Parisin. 3028, f. 163′, cf. 2286, f. 110. Among the authors of the sacred art we find the same Ezra (cf. Berthelot, La chimie au moyen âge, 1893, t. II, p. 294). On the Pseudo-Ezra apocalypses, cf. Schürer, Gesch. Jüd. Volkes, III³, p. 245; Duval, Littérature syriaque, 1899, p. 93; Basset, Les apocryphes éthiopiens, t. IX, 1899. F. C.

σίας καὶ δυνάμεως (Ὁ α'ος τόπος ὁ καὶ ὡροσκόπος καλεῖται... καταδίκη περιτρέψει). = cod. Paris. 2506, f. 1 ss.

F. 40r. ιδ'. Ἡφαιστίωνος τοῦ Θηβαίου περὶ χρόνων ζωῆς (Ἐκτίθησι μὲν τὴν τοῦ Πτολομαίου λέξιν παραφράζων... καὶ Μανέθων δὲ ταῦτα εἶπεν ἐν τοῖς ἔπεσι περὶ χρόνων ζωῆς). Heph. Theb., II, c. 11; cf. cod. Flor., 7, f. 120. — Sequuntur, fere sicut in codice Florentino (f. 120-140), alia Hephaestionis capitula quorum titulum exscribere satis erit. — F. 47v. ιε'. Περὶ τύχης ἀξιωματικῆς (Heph., II, 18). — F. 51r. ις'. Περὶ πράξεως (Heph., II, 19). — ιζ'. Περὶ τέκνων (Heph., II, 21b). — F. 51v. ιη'. Περὶ φίλων καὶ ἐχθρῶν (Heph., II, 22). — ιθ'. Περὶ δούλων (Heph., II, 20). — κ'. Περὶ ξενιτείας (Heph., II, 23). — F. 52r. κα'. Περὶ θανάτου ποιότητος (Heph., II, 24). — κβ'. Περὶ χρόνων διαιρέσεως (Heph., II, 25). — κγ'. Περὶ ἐνιαυτοῦ (Ἀπὸ τοῦ ὡροσκόπου... ἐκ λόγων κέρδη) = Heph., II, 26). — F. 52v. κδ'. Περὶ μηνῶν (Καὶ περὶ τῶν μηνῶν... ἢ ἐναντίους) = Heph., II, 27 (pars prior). — κε'. Περὶ ἡμέρας (Περὶ δὲ ἡμέρας... τῆς ἡμέρας ζῴδιον) = Heph., II, 27 (pars altera). — κς'. Διαίρεσις τῆς χρονοκρατορίας ἑκάστου τῶν ἀστέρων (Ἤδη δέ τινες τῶν ἀρχαίων Αἰγυπτίων... λαθεῖν αὐτοὺς ἐξεθέμεθα) = Heph., II, 28-34. — F. 60v. κζ'. Περὶ ἀτρόφων (Μετὰ τὸ ἐκτεθῆναι τὴν τοῦ Πτολεμαίου λέξιν... καθ' ἕκαστον ζῴδιον καὶ κλίμα) = Heph., II, 10.

F. 62v. κη'. Περὶ γάμου (Τὸν μὲν ἄνδρα ἀπὸ... ὑποτεταγμένην γὰρ αὐτὴν ποιεῖ) = Heph., III, 9; cod. Flor., 7, f. 167.

F. 64r. κθ'. Περὶ πολευόντων καὶ διεπόντων (Ἡμερᾳ α' Ἥλιος πολεύει... τῷ χρώματι).

F. 64v. λ'. Περὶ ἀρρώστων καὶ ἰατρῶν. Paucis mutatis cum excerpto περὶ νοσούντων in catal. Flor., p. 124-128, edito conspirat.

F. 66r. Ἄλλως (Στῆσον τὰ δίκαια ἀποφαίνεσθαι...). — F. 66v. Ἄλλως (Σελήνη οὖσα ἐν Κριῷ... ἀστέρος τινός).

F. 67r. λα'. Περὶ τοῦ γνῶναι περὶ οὗ ἐρωτᾷ τις εἰ ζῇ ἢ ἀπέθανεν (Ἐκ τοῦ ὡροσκόπου — τεθνάναι).

λβ'. Περὶ τοῦ ἀρρωστοῦντος εἰ ζήσει ἢ τεθνήξεται (Θάνατον μὲν σημαίνει... νοσεῖν παρασκεύαζει) = ib., f. 238.

F. 67v. Sine num. Ἡφαιστίωνος περὶ τοῦ αὐτοῦ (Ἰστέον ὅτι οἱ ἀρξάμενοι νοσεῖν... ἐν δὲ Ἰχθύσι ποδάγραν) = ib., f. 238v.

F. 68r. λγ'. Περὶ χειρουργίας (Τὰς δὲ χειρουργίας τῶν μελῶν... χειρουργίας δεήσει) = cf. cod. 6, f. 46; ib., f. 239.

Ἄλλως περὶ χειρουργίας (Ὁ ὡροσκόπος ἢ ἡ Σελήνη ἐν... ἐπὶ πάσης χειρουργίας).

F. 68v. λδ'. Περὶ ἐμέτου καὶ καθάρσεως (Τοῖς δὲ ἐμέτοις καὶ τὰς.. οὔσης ἐν τῷ καταβιβάζοντι); cf. cod. 6, f. 145.

and power of the twelve places (The first place, also called the horoscope.. . the condemnation shall overturn). cod. Paris. 2506, f. 1 ff.

F. 405. 14. Hephaestion of Thebes on the years of life (He sets forth the text of Ptolemy in paraphrase... and Manetho also said these things in his verses on the years of life). Heph. Theb., II, c. 11; cf. cod. Flor., 7, f. 120. — There follow, much as in the Codex Florentinus (f. 120–140), other chapters of Hephaestion, of which it will suffice to transcribe the titles. — F. 47. 15. G. On the fortune of rank (Heph., II, 18). — F. 51[5]. 16. On action (Heph., II, 19). — 17. On children (Heph., I, 21). — F. 51′. 18. On friends and enemies (Heph., II, 22). — 19. On slaves (Heph., II, 20). — 20. On foreign travel (Heph., II, 23). F. 52. 21. On the quality of death (Heph., II, 24). — 22. On the division of times (Heph., II, 25). — 23. On the year (From the horoscope... gains from transactions) — Heph., II, 26). — F. 52. F. 24. On months (And concerning the months... or contrary) Heph., II, 27 (first part). — 25. On the day (Concerning the day... the zodiac sign of the day) = Heph., II, 27 (second part). — 26. Division of the chronocratorship of each of the stars (Now certain of the ancient Egyptians... we have set forth so that they might not be overlooked) Heph., II, 28–34. — F. 60. 27. On those who fail to thrive (After the text of Ptolemy has been set forth... according to each zodiac sign and climate) — Heph., II, 10.

Γ. 62. xxviii. On Marriage (For he makes the man... for she is placed in subjection to him) Heph., III, 9; cod. Flor., 7, f. 167.

C. 645. xxix. On those who govern and administer (Day 1: the Sun governs. .. in color).

Γ. 64. xxx. On the sick and physicians. With few changes, it agrees with the excerpt on the sick in catal. Flor., pp. 124-128, as published. F. 665. Otherwise (Set forth the righteous judgments...). - F. 665. Otherwise (The Moon being in Aries... of some star).

Γ. 67. xxxi. On knowing whether the person one inquires about is alive or dead (From the horoscope — to have died).

xxxii. On whether the sick person will live or die (Death is signified by... causes sickness) = ib., f. 238.

F. 67. Without number. Hephaestion's [chapter] on the same subject (It should be known that those who began to be sick... and in Pisces, gout) ib., f. 238.

Γ. 68. xxxiii. On surgery (The surgical operations of the limbs... surgery will be needed) = cf. cod. 6, f. 46; ib., f. 239.

Otherwise on surgery (The horoscope or the Moon in... for all surgery).

Γ. 68. xxxiv. On emesis and purging (For emetics and the... being in the descending node); cf. cod. 6, f. 145.

λε'. <Theophili?> Περὶ ἐρωτήσεως κινήσεως στρατοπέδων... (Ἐὰν ἐρωτηθῆς περὶ δύο στρατοπέδων... καὶ σχηματογραφίαν).
λς'. Περὶ τῶν τῆς Σελήνης σχημάτων (Τὰ τῆς Σελήνης σχήματα ἃ καὶ φάσεις... φωτὸς ποιεῖσθαι).

F. 69r. λζ'. Περὶ τῶν ἐν εἱρκτῇ συγκλειομένων (Περὶ δὲ τῶν εἱργομένων ἐν φρουραῖς... τὸ γὰρ τέλος ἐκ τούτου δηλοῦται) = Hephaest., III, 36.

F. 69v. λη'. Περὶ ἐξοριζομένων τῆς πατρίδος καὶ βρεφῶν ἐκθέσεως (Περὶ τῶν ἐξοριζομένων... τὴν ἐπάνοδον δηλοῦσιν) = Hephaest., III, 35.

F. 70r. Περὶ κριτηρίων καὶ ἐγκλήματος καὶ νίκης καὶ ἥττης (Ἐπισκεπτέον δὲ τὰ περὶ τὰ... προγνόντας ἀποφαίνεσθαι) = Heph., III, 34.

F. 71v. μ'. Περὶ ἀπωλείας πράγματος καὶ εἰ εὑρεθήσεται τὸ ἀπολωλός (Καὶ ἐνταῦθα τὰ τοῦ Δωροθέου ἔπη... τόπον ἐκ τόπου διαμεῖψαι) = cod. 6, f. 150; cf. cod. Flor., 7, f. 179v.

F. 72. μα'. Περὶ ἀπωλείας πράγματος καὶ εἰ εὑρεθήσεται τὸ ἀπολωλός (Καὶ ἐνταῦθα τὰ τοῦ Δωροθέου ...) = cod. 6, f. 149v, λ' et cod. Flor., 7, f. 179v.

F. 72v-74. μβ'-μγ'. Τί τὸ ἀπολόμενον. — Τίς ὁ κλέπτης. — Περὶ τῆς ἰδέας τῶν κλεπτῶν = cod. 6, f. 151-151v et cod. Flor., 7, f. 180v-181v.

F. 74v. μδ'. Περὶ δραπετῶν = cod. 6, f. 152v et cod. Flor., 7, f. 182v.
Ἄλλως περὶ τῶν αὐτῶν = cod. Flor., 7, f. 186.
Ἄλλως (Βλέπε τὸ δωδεκατημόριον τῆς Σελήνης — εὑρεθήσεται ὁ δραπέτης).
Ἄλλως (Σελήνη χωρίς τινος ἀστέρος — ἐπιβουλευθῆναι καὶ ὅσα βαστάζει ἀφαιρεθῆναι).
Ἄλλως (Ἀπὸ ὡροσκόπου ἐπὶ Σελήνην — εὑρεθήσεται ὁ δραπέτης).

[F. 78v]. με'. Εἴδησις ὅτι συγκίρναται τὸ τοῦ ἀνθρώπου σῶμα ἐκ τῆς τῶν ζῳδίων φύσεως ἃ τῶν δ' μετέχουσι στοιχείων (Ἐπειδὴ τὰ ὑλικὰ πάντα ἐκ τῶν δ' στοιχείων — αἱ τοιαῦται ποιότητες). Finis concordat cum cap. περὶ τῆς τῶν ιβ' ζῳδίων κράσεως, cod. Flor., 7, f. 191; (f. 78v explicit εἰ δὲ Ταῦρος ὡροσκοπῇ γεῶδες ζῴδιον, ἐμεσουράνει [f. 79] μὲν ὁ Ὑδροχόος ἀερῶδες ζῴδιον).

F. 79. μς'. Περὶ κακώσεως = cod. Flor., 7. f. 194v.
μζ'. Περὶ χρήσεως καινῶν σκευῶν καὶ ἱματίων = ib., f. 176v.
μη'. Περὶ γεωργίας = ib., f. 170v.

F. 79v. μθ'. Περὶ φρεάτων ὀρυγῆς καὶ λάκκων = ib., f. 169v.
ν'. Περὶ τοῦ γνῶναι περὶ τίνος ἐρωτᾷ ὁ ἐρωτῶν καὶ ποῖον ἕξει τέλος τὰ κατὰ τὴν ἐρώτησιν (Ἐάν τις προσέλθῃ ἐρωτῶν τῶν τοῦ βασιλικοῦ τριγώνου — ἄπρακτοι οἱ τοιοῦτοι).

F. 80. να'. Περὶ καθολικῶν καταρχῶν Ἡφαιστίωνος (Τὴν καθολικὴν

35. <Theophilus?> On the Question of the Movement of Armies... (If you are asked about two armies... and the schematography).

36. On the Phases of the Moon (The phases of the Moon which are also appearances... to produce light).

F. 695. 37. On Those Confined in Prison (And concerning those shut up in prisons... for the outcome is indicated by this) Hephaest., III, 36.

F. 69. 38. On Those Exiled from Their Homeland and the Exposure of Infants (On those who are exiled... they indicate the return) = Hephaest., III, 35.

F. 705. On Trials and Accusation and Victory and Defeat (One must examine the matters concerning those who pronounce prognoses) = Heph., III, 34. F. 71. 40. On the Loss of Property and Whether the Lost Thing Will Be Found (And here the verses of Dorotheus... to change place from place) = cod. 6, f. 150; cf. cod. Flor., 7, f. 179.

F. 72. 41. On the Loss of Property and Whether the Lost Thing Will Be Found (And here the verses of Dorotheus ...) = cod. 6, f. 149, 30 and cod. Flor., 7, f. 179.

F. 72-74. 42, 43. What the Lost Thing Is. Who Is the Thief. On the Description of Thieves = cod. 6, f. 151-151v and cod. Flor., 7, f. 180-181.

F. 74v. 44. On Fugitive Slaves = cod. 6, f. 152v and cod. Flor., 7, f. 182.

Otherwise on the same subjects = cod. Flor., 7, f. 186.

Otherwise (Look at the dodecatemorion of the Moon — will be found the fugitive slave).

*Another (Moon without any star to be plotted against and to be removed from what it carries).

*Another (From the horoscope to the Moon the doer will be found you fly).

[F. 78[3]]. 45. Notice that the human body is mixed from the nature of the Zodiac signs which partake of the 4 elements (Since all material things consist of the 4 elements — such qualities). Finis concords with the chapter on the mixture of the 12 Zodiac signs, cod. Flor., 7, f. 191; (f. 78v explicit: if Taurus is on the horoscope, an earthy sign, the Aquarius, an airy sign, culminates [f. 79]).

Γ. 79. 46. On Affliction = cod. Flor., 7. f. 194.

47. On the Use of New Vessels and Garments — ib., f. 176v.

48. On Agriculture - ib., f. 170v.

Γ. 79. 49. On the Digging of Wells and Cisterns = ib., f. 169.

50. On Knowing What the Questioner Asks About and What Outcome the Matter of the Question Will Have (If someone approaches asking from those of the royal trigon — such persons are without result).

Γ. 80. 51. On the General Inceptions of Hephaestion (The general

τάξιν καὶ ἡγεμονικὴν [cf. cod. Flor., 7, f. 162v] — τὰ λαθραίως πραττόμενα καθίστησι).

F. 82. νβ'. Περὶ κοινῶν καὶ καθολικῶν καταρχῶν (Ἐπὶ πάσης καταρχῆς τὸ διάθεμα — ἐμποιεῖ μὴ καλῶς κείμενος).

F. 83. νγ'. Περὶ καταρχῶν συνόδων καὶ πανσελήνων. — Ἄλλως περὶ πάσης καταρχῆς. — νδ'. Περὶ τοῦ τρόπου τῆς καταρχῆς. — νς'. Περὶ καταρχῆς ἐκ τῶν φωστήρων. — Περὶ τοῦ Ἡλίου ἐν καταρχαῖς. — Περὶ Σελήνης ἐν καταρχαῖς = cod. Flor. 7, f. 153-154v.

F. 85v. νη'. Ποταπὴ ἡ καταρχὴ = ib., f. 155. — Τί τὸ εἶδος τῆς καταρχῆς = ib., f. 155v. — F. 86. νθ'. Διαίρεσις καταρχικὴ = ib., f. 155. — ξ'. Στοχασμὸς τῆς καταρχῆς = ibidem. — F. 86v. Ἄλλως (Τὸ μὲν καθόλου — ἰδιότητος) = ib., f. 156. — Ἄλλως (Ἡ Σελήνη — δηλοῖ) = ibidem. — F. 87. Ἄλλως (Ὁ κύριος — ὡροσκόπον) = ibidem. — Ἄλλως (Σκέψαι — πταίσεις) = ibidem. — Ἄλλως (Ἐὰν μὲν ὁ κύριος — γίνονται) = ibidem. — Ἄλλως (Σκέπτου πάντοτε [cf. cod. Flor., 7, f. 156v] — ἀγαθά). — Ἄλλως (Ἐὰν τὰ φῶτα τύχῃ — οὐδαμιναί) = cod. Flor., 7, f. 156v.

F. 87v. Ἄλλως (Ἐὰν ὁ κυριεύων — τὰ πράγματα) = ib., f. 156v.
ξα'. Ποταπὸς ὁ τρόπος τῆς καταρχῆς = ib , f. 156v.

F. 88v. ξβ'. Εἰ ὠφέλιμόν ἐστι τὸ πρᾶγμα ἢ βλαβερόν = ib., f. 157.
ξγ'. Περὶ τοῦ τρόπου καὶ τῆς δυνάμεως τῆς καταρχῆς (Ἔτι περὶ καταρχῆς κοινῶς — ὑπὸ κακοποιῶν κακῶν) = ib., ff. 156v-158v.

F. 90. ξδ'. Πῶς ἄν τις γνοίη τὰς πεύσεις τῶν βουλομένων σκέψασθαι ἐκ καταρχ<ῶν>, Ἡφαιστίωνος (Γνοίη δ' ἄν τις τῶν προσιόντων — ἔσται πᾶσα καταρχή) = cod. Flor. 7, f. 159.

F. 91. ξε'. Περὶ ἀκτινοβολίας (Ἀκτινοβολεῖ δὲ πᾶς ἀστὴρ — εὐώνυμα δὲ τὰ ἑπόμενα) = ib., f. 107.
ξς'. Περὶ ἀπλανῶν ἀστέρων καὶ περὶ τῆς φύσεως τῶν ζῳδίων καὶ τῶν πλανητῶν οἰκοδεσποτίας (Τῶν δὲ ἀπλανῶν ἐπιλεξόμεθα — ἔχει δὲ ἡ ἐπιγραφή).

F. 93. ξζ'. Περὶ οἰκοδεσποτίας τῶν πλανωμένων (Λαμβάνεται — ἐπιλεξώμεθα), cf. cod. Flor. 7, f. 110.

F. 93v. ξη'. Ἐξ ὧν ἡ Σελήνη καὶ οἱ ἀστέρες βλάπτονται (Χρὴ δὲ γινώσκειν — τυγχάνουσιν) = ib., f. 151v.

F. 93 *a*. ξθ'. Περὶ καταρχῶν (Ἐνεργεστέρα γίνεται ἡ καταρχὴ — ἐπιπαρουσίαν).
ο'. Περὶ τῶν ἐκτιτρωσκομένων ἐμβρύων (Ἐπὰν δὲ κατὰ γαστρὸς — Ἑρμοῦ) = cod. Flor. 7, f. 169.
οα'. Περὶ ἐμπράκτου ἀνθρώπου = ib., f. 172.
οβ'. Περὶ ἐπιστολῶν (Πέμπων ἐπιστολὰς — ὡσαύτως σκέπτου), cf. ib., f. 172v.

order and rulership [cf. cod. Flor., 7, f. 162v] — establishes things done in secret).

Γ. 82. 52. On Common and General Inceptions (In every inception the disposition — produces [redacted] effect when poorly placed).

Γ. 83. 53. On the Inceptions of Conjunctions and Full Moons. — Otherwise on every inception. — 54. On the Manner of the Inception. — 56. On the inception from the luminaries. – On the Sun in inceptions. [redacted] the Moon in inceptions — cod. Flower. 7, f. 153-154v.

Γ. 85. 58. What kind of inception it is = ib., f. 155. - What is the nature of the inception = ib., f. 155. - F. 86. 59. Division of the inception f. [redacted] ib., 155. — 60. Estimation of the inception ==ibidem. F. 86. Otherwise (The general — of particularity) = ib., f. 156. — Otherwise (The Moon – indicates) - ibidem. - F. 87. Otherwise (The lord -- horoscope) - ibidem. - Otherwise (Consider - failures) - ibidem. — Otherwise (If the lord – occur) – ibidem. - Otherwise (Always consider [cf. cod. Flor., 7, f. 156] -- good things). Otherwise (If the luminaries happen to be — worthless) f. [redacted] code. Flor., 7, 156.

Γ. 87. Otherwise (If the one ruling [redacted] the things) — ib., f. 156v.
61. What is the manner of the beginning = ib., f. 156.

F. 88. 62. Whether the matter is beneficial or harmful = ib., f. 157.
63. On the manner and the power of the beginning (Still on the beginning in general — under the influence of maleficis for evil) - ib., ff. 156-158.

F. 90. 64. How one might know the inquiries of those wishing to examine from beginnings, of Hephaestion (One might know among those approaching, every beginning will be) cod. Flor. 7, f. 159.

F. 91. 65. On the casting of rays (Every star casts rays — and the following are the left side) - ib., f. 107.
66. On the fixed stars and on the nature of the Zodiac signs and the planetary domicile rulerships (From the fixed stars we shall select — it bears the inscription).

F. 93. 67. On the domicile rulership of the planets (Is taken — let us select), cf. cod. Flor. 7, f. 110.

Γ. 93. 8. On the things by which the Moon and the stars are harmed (One must know — they happen) - ib., f. 151.

Γ. 93 α. 19. On beginnings/inceptions (The inception becomes more effective – upon arrival/presence).
70. On aborted embryos (But when in the womb – of Hermes) == cod. Flor. 7, f. 169.
71. On the active/practical man — ib., f. 172.
72. On letters (Sending letters — consider likewise), cf. ib., f. 172.

ογ'. Περὶ ἐγγύης (Εἰ δὲ βουληθείης — ἢ τῷ ὡροσκόπῳ).

F. 93*a*v. οδ'. Περὶ παραδόσεως τεχνῶν = cod. 6, f. 79v et cod. Flor. 7, f. 176.

οε'. Περὶ ἐλευθερώσεως = ib., f. 176.

F. 94. ος'. Περὶ δείπνου (Ὁ μὲν ὡροσκόπος δηλοῖ — διακρίσεσιν).

οζ'. Αἰτιολογίαι τῶν ὑψωμάτων καὶ ταπεινωμάτων τῶν ἀστέρων (Τίνος οὖν ἕνεκεν — ὑψῶσαι δύναται), cf. cod. Flor., 7, f. 191v.

F. 94v. οη'. Αἰτιολογία τῆς ἐναντιότητος τῶν ἀστέρων = ib., f. 192.

F. 95. οθ'. Περὶ ὁρίων = ib., f. 193.

π'. Περὶ παραλλαγῆς = ib., f. 195.

πα'. Τί σημαίνει ἕκαστον τῶν ζῳδίων καὶ τῶν ἀστέρων καὶ τίνων δεσπόζουσιν (Κριὸς δεσπόζ<ει>λειμώνων — ἰχθύων) = ib., f. 212.

πβ'. Ποῖα τῶν εἰδῶν ἀνήκει ἑνὶ ἑκάστῳ ἀστέρι = ib., f. 213.

F. 95v. πγ'. Ἔκθεσις περιληπτικὴ τῆς τῶν ιβ' ζῳδίων ἐνεργείας (Ἀρσενικά· Κριὸς Δίδυμοι Λέων Ζυγὸς Τοξότης Ὑδροχόος — θηριοειδές· Τοξότης) = ib., f. 213v.

F. 96v. πδ'. Περὶ ἀποτελεσμάτων αὐτῶν (Σημαίνειν φασὶν οἱ ἀστρολόγοι — πραγματευομένους) = ib., f. 214.

F. 97. πε'. Περὶ τῶν σημειώσεων ἑκάστου τῶν γεννηθέντων, τῶν ζῳδίων ὡροσκοπούντων (Κριοῦ μὲν ὡροσκόπος — εὐκράτους καὶ εὐσάρκους).

F. 97v. πς'. Περὶ δάνους (Φυλαττέσθω ὁ δανείζων — περὶ ἐγγύης κε<φα>λ<αίῳ>).

πζ'. Περὶ τῶν λς' δεκανῶν καὶ τῶν παρανατελλόντων αὐτοῖς καὶ τίνος ἀστέρος ἕκαστος πρόσωπον φέρει (Τοῦ ζῳδιακοῦ κύκλου εἰς ιβ' τμήματα, cf. cod. Flor., 7, f. 192. — F. 97v desinit ... ἔπανδρον, θυμικήν· πολε...) = Porphyrii, *Introd.*, p. 179-200, v. 5, ed. 1559.

F. 98 vacat. F. 99 incip. ... καὶ κδ', Ἄρης διέπει — ἐπάνοδον μετὰ ἀσθενείας σημαίνει, deest prioris (πζ') capit. finis, alterius initium.

πθ'. Ἀποτελέσματα τοῦ ἀναβιβάζοντος καὶ καταβιβάζοντος (Ἐὰν ὁ ἀναβιβάζων γένηται — οὔτ' ὠφελήσει) = cod. 6, f. 32v.

F. 99v. ϛ'. Περὶ ἀγορασίας (Ἡ μὲν Σελήνη τῷ πωλουμένῳ — ἀσυμφόρως λήψεται).

ϛα'. Περὶ ἀνδρογύνων ἀτέκνων ποῖος αὐτῶν ἀτεκνίας αἴτιός ἐστιν ἣν πάσχουσιν (Τὸν μὲν ἄνδρα ἐκ τοῦ ὡροσκόπου λάμβανε — λέγε στειρεύειν).

ϛβ'. Περὶ τῆς δυνάμεως τῶν ἀποτελουμένων ἔκ τε τῶν ἀστέρων καὶ τῶν ζῳδίων (Ἰδία μὲν οὖν κατὰ τὴν οἰκείαν φύσιν — τόπον ἢ τὸν ὡροσκόπον).

F. 100. ϛγ'. Περὶ ἀγορᾶς ζῴων (Κτηνῶν τὰ μὲν — τῆς Σελήνης ὄντων).

73. On surety/guarantee (But if you should wish or the horoscope).

F. 93v. 74. On the transmission of arts = code. 6, page 79 and cod. Flor. 7, f. 176.

75. On emancipation = ib., f. 176.

F. 94. 76. On dinner (The horoscope indicates — distinctions). 77. Explanations of the exaltations and depressions of the stars (For what reason then he is able to exalt), cf. cod. Flor., 7, f. 191.

F. 94. 78. Explanation of the opposition of the stars = ib., f. 192.

F. 95. 79. On terms = ib., f. 193.

π'. On Parallax == ib., f. 195.

πα΄. What each of the Zodiac signs and stars signifies and over what things they hold dominion (Aries holds dominion over meadows — fishes) ib., f. 212.

πβ'. Which of the species belongs to each star = ib., f. 213. πγ'.

F. 95v. A comprehensive exposition of the activity of the 12 Zodiac signs (Masculine: Aries Gemini Leo Libra Sagittarius Aquarius beast-like: Sagittarius) - ib., f. 213.

Γ. 964. πδ΄. On their effects (The astrologers say they signify — those engaged in business) = ib., f. 214.

F. 97. πε'. On the signs of each of those born, with the Zodiac signs on the horoscope (The horoscope of Aries — of temperate and well-fleshed constitution).

Γ. 97. πς'. On lending (Let the lender beware — concerning surety ke<[illegible]a>l<aiw>).

πζ΄. On the 36 decans and those rising alongside them and whose face each star bears (The Zodiacal circle into 12 parts, cf. cod. Flor., 7, f. 192. - F. 97' ends with ἔπανδρον, ... θυμικήν πολε...) - Porphyrii, Introd., p. 179-200, v. 5, ed. 1559.

F. 98 vacat. F. 99 begins. ...and 24th, Ares governs — signifies a return with weakness, the end of the preceding (87th) chapter is missing, as is the beginning of the next. 89. Effects of the ascending and descending node (If the ascending node occurs — it will not benefit) === cod. 6, f.

32. F. 99v. III. On purchasing (The Moon will take unfavorably for the one selling it).

31. On androgynous childless persons: which of them is the cause of the childlessness they suffer (Take the man from the horoscope, say that he is sterile).

32. On the power of the outcomes produced by both the stars and the zodiac signs (Each indeed according to its own nature — the place or the horoscope).

F. 100. 3. On the purchase of animals (Of livestock, those that belong to the Moon).

ϛδ'. Περὶ ἀγορασίας διαφόρων εἰδῶν (Τὸν μὲν ὡροσκόπον ... ταῖς τῶν οἰκετῶν ἀγορασίαις).
ϛε'. Περὶ τῆς τῶν ἀπλανῶν ἀστέρων δυνάμεως (Ἀναγκαῖον ψήθην — καὶ βλαβερά) = cod. Parisin. 2506, f. 11.

F. 102v. ϛς'. Περὶ καθολικῶν σχημάτων τῆς Σελήνης καὶ τῶν ιβ'τημορίων τῶν ἀστέρων (Σελήνη Σκορπίῳ Ἰχθύσιν — δούλαις μιγήσονται) = ib., f. 12.

F. 103r. ϛζ'. Καθολικὰ σχήματα περὶ σινῶν καὶ παθῶν (Πολλὰ μὲν οἱ ἀρχαῖοι συνεγράψαντο — ἕλκος ποιεῖ). Sequuntur sine numero rubricae : Μοῖραι σινωτικαὶ ὀφθαλμῶν. — Κεφάλαια ποδαγρῶν. — Κεφάλαια μαινομένων, ἐπιλήπτων καὶ παρέτων. — Κεφάλαια ἀσελγῶν, ἐμπαθῶν, μεθύστων μοιχῶν. — Καθολικὰ βιαιοθανάτων σχήματα. — Ἄλλως κατὰ Κριτόδημον (Ὁ ὁριοκράτωρ τοῦ ζῳδίου κακοποιὸς ὢν — βιαιοθανάτους ποιεῖ) = ib., f. 12v-15.

F. 105v. ϛη'. Καθολικὰ ἐκπτώτων σχήματα (Κλῆρος — ταπεινοὺς ποιοῦσιν) = ib., f. 15v.
ϛθ'. Περὶ φάσεων τῆς Σελήνης αἵ εἰσιν ια' (Σύνοδος μοι' α' — καὶ βιαιοθανασίας) = ibidem.

F. 106v. ρ'. Καθολικὰ εὐτυχούντων σχήματα (Τὰς εὐτυχεῖς γενέσεις — ἡγεμονικὰς ποιεῖ τὰς γενέσεις) = ib., f. 16r.
ρα'. Περὶ χρόνων ζωῆς κατὰ πάντας τοὺς ἄρχοντας καὶ οἰκοδεσπότας (Ἐὰν ᾖ ἀφέτης — τὸ αὐτὸ δεῖ τηρεῖν) = ib., f. 17v.

F. 107. ρβ'. Πῶς δεῖ εὑρίσκειν τὰς ϛ' ὥρας ἃς ἀπέχει ὁ ὡροσκόπος τῶν παρ' ἑκάτερα τοῦ τε μεσουρανήματος καὶ τοῦ δυ<τικοῦ> (Κλίμα ε', ὡροσκόπος Ταύρου ια' ιγ') = ibidem. — Ἄλλο (Πῶς δεῖ εὑρεῖν...). — Ἄλλο (Πῶς δεῖ λαμβάνειν — ὅπερ ἔδει εὑρεῖν) = ib., f. 18.

F. 108. ργ'. Πῶς δεῖ λαβεῖν τοῦ ἀφέτου ὄντος ἐν τῷ δευτέρῳ τὴν κόλλησιν πρὸς αὐτὸν τὸν ἀναφέτην (Ὡροσκόπος Λέοντος κε' — ὅπερ ἔδει εὑρεῖν) = ib., f. 18.

F. 108v. ρδ'. Πῶς δεῖ λαβεῖν τριγώνου πλευρὰν δεξιὰν τοῦ ἀστέρου ὄντος ἐν τῷ γ' (Ὡροσκόπος Ταύρου ιβ' — Ζεύς).
ρε'. Πῶς δεῖ λαβεῖν δεξιὰν πλευρὰν τριγωνικὴν ὄντος τοῦ ἀστέρος ἐν τῷ ϛ' (Ὑπόγειον Καρκίνου κγ' — μεσουράνημα Ταύρου λ') = ib., f. 18v.

F. 109. ρϛ'. Περὶ τοῦ περιπάτου (Δεῖ οὖν εὑρεῖν τοὺς τῆς Σελήνης περιπάτους ...). — Ἄλλο εἰς τὸ αὐτὸ σαφέστερον (... ἀναιρετικὴ οὖσα, ἀνεῖλεν) = ib., f. 19v.

F. 110v. ρζ'. Περὶ χρόνων ζωῆς (Ὅτι τῷ ζητοῦντι τὰ περὶ χρόνων ζωῆς ... Οὐάλεντος, ὡς ἐν τῷ η' κεφαλαίῳ τοῦ γ' βιβλίου) = ib., f. 20v.

4. On the purchase of various kinds (The horoscope ... for the purchases of servants).

Ge'. On the Power of the Fixed Stars (Ἀναγκαῖον ψήθην — καὶ βλαβερά) = cod. Parisin. 2506, f. 11.

G. 102. Gs'. On the General Configurations of the Moon and the Twelve Signs of the Stars (Σελήνη Σκορπίῳ Ἰχθύσιν — δούλαις μιγήσονται) = ib., f. 12.

G. 1035. z'. General Configurations Concerning Injuries and Afflictions (Πολλὰ μὲν οἱ ἀρχαῖοι συνεγράψαντο — ἕλκος ποιεῖ). There follow, without numbering, rubrications: Degrees injurious to the eyes. – Chapters on gout. – Chapters on the mad, the epileptic, and the paralyzed. – Chapters on the licentious, the passionate, the drunkards, the adulterers. — General configurations of those who die by violence. — Otherwise according to Critodemus (Ο δριοκράτωρ τοῦ Ζῳδίου κακοποιός ὢν –βιαιοθανάτους ποιεί):== ib., f. 12v-15.

C. 105. 8. General figures of those who have fallen (Kleros humble they make) = ib., f. 15.

99. On the phases of the Moon, which are 11 (Conjunction, first [day] – and violent death) = ibidem.

Γ. 106v. 100. General figures of those who are fortunate (The fortunate nativities – makes the nativities distinguished) - ib., f. 16.

101. On the times of life according to all the rulers and house-lords (If the apheta is the same, one must observe the same) — a.. f. 17v.

Γ. 107. 102. How one must find the 6 hours by which the horoscope is distant from those on either side of both the midheaven and the setting point (Climate 5, horoscope of Taurus 11° 13′) - ibidem. Another (How one must find...). – Another (How one must take what was needed to find) == ib., f. 18.

G. 108. 103. How one must take the conjunction of the apheta being in the second with the aphaeretes itself (Ascendant Leo 25° — which was to be found) — ib., f. 18.

G. 108. 104. How one must take the right side of the triangle of the star being in the 3rd (Ascendant Taurus 12° — Jupiter).

105. How one must take the right triangular side of the star being in the 6th (Subterranean point Cancer 23 — Midheaven Taurus 30°) — ib., f. 18.

G. 109. 106. On the peripatos (One must therefore find the lunar peripatos ...). — Another treatment of the same more clearly (... being anaeretic, it destroyed) — ib., f. 19v.

G. 110. 107. On the years of life (That to one who seeks the matter of the years of life ... of Valens, as in the 8th chapter of the 3rd book) == ib., f. 20v.

ρη'. Περὶ οἰκοδεσποτίας (Ὅτι δεῖ τὸν οἰκοδεπότην (*sic*)... τούτου δὲ τοῦ κεφαλαίου μέμνηται καὶ Οὐάλης) = ib., f. 21r.

F. 111. ρθ'. Περὶ ἀναιρέτου (Περὶ δὲ ἀναιρετῶν οὐ τούτων μόνων μέμνηται Οὐάλης — θεωρούμενα τύχωσιν) = ibidem.

ρι'. Περὶ ἀνοικοδεσποτήτων γενέσεων κατὰ Οὐάλεντα (Τοὺς οἰκοδέκτορας καὶ ὁριοκράτορας — ἐν τῷ δ' κεφαλαίῳ περὶ ἀτρόφων) = ib., f. 21v.

ρια'. Περὶ τοῦ ἐπικρατήτορος (Ἐὰν τύχωσιν ἐπικρατήτορες — καὶ τὰ ἑξῆς) = ibidem. — Citatur Dorotheus.

ριβ'. Περὶ χρόνων διαιρέσεων (Τὰς δὲ διαιρέσεις τῶν χρόνων — κλιμακτῆρας ἀποτελοῦσιν) = ibidem. — Citantur Valens, Dorotheus, Antigonus.

F. 112. ριγ'. Διδασκαλία πῶς δεῖ ἀποτελεῖσθαι γενέθλιον (Μετὰ τὸ στῆσαι τὰς ἐποχάς ... ἢ τοῦ Ἑρμοῦ) = ib., f. 22r.

F. 112v. ριδ'. Περὶ σπορᾶς ἐκ τῶν Ῥητορίου. — F. 113. ριε'. Περὶ γονέων. — F. 113v. ρις'. Περὶ προτελευτῆς γονέων. — F. 114. ριζ'. Περὶ ἀδελφῶν. — ριη'. Περὶ πράξεως καὶ ἐπιτηδεύματος καὶ τεχνῶν. — F. 115. ριθ'. Περὶ τῆς δορυφορίας τῶν ἀστέρων πρὸς τὰ φῶτα. — Capp. ριδ'-ριθ' in appendice edita sunt.

ρκ'. Ἐκ τῶν Μαξίμου περὶ ἀποδημίας καὶ γάμου καὶ νόσων καὶ δραπετῶν καὶ κλοπῆς (Σελήνη Κριῷ, ὁ ἀποδημήσας — εἰς τὸ τούτου διάμετρον ἢ τετράγωνον) = Paris. 2506, f. 25.

F. 115v. ρκα'. Ὅπως χρὴ εἰδέναι ἀλόγων γένεσιν καὶ καταρχάς (Ἐπὶ μὲν οὖν τῆς τῶν ἀλόγων γενέσεως — μετὰ ἀνθρώπων διαιτώμενα) = ibidem; cf, Heph., III, 3b.

ρκβ'. Περὶ τοῦ εἰ συμφέρει λαβεῖν ἢ ἄνδρα γυναῖκα, ἢ γυνὴ ἄνδρα (Εἰ ἐρωτήσει σέ τις περὶ τούτου — τὸ ἀποτέλεσμα).

F. 116. ρκγ'. Περὶ φόβου (Ἐάν τίς σε περὶ προσδοκίας — τὸ ἀποτέλεσμα).

ρκδ'. Περὶ ἀποδημοῦντος εἰ ἄρα ἐπιτείνεται ἡ ἐπιδημία αὐτοῦ (Ἐάν τίς σε περὶ τούτου ἐρωτήσῃ — τὸ ἀνάπαλιν).

ρκε'. Περὶ κινήματος (Εἴ τίς σε περὶ κινήματος — τοιούτου τόπου).

F. 116v. ρκς'. Περὶ τοῦ ἐπιτυχεῖν ἀξίας τινός, ἢ μὴ ἐπιτυχεῖν (Εἴ τίς σε περὶ τοῦ τυχεῖν — μεγάλην δηλοῦσιν).

ρκζ'. Εἰ εὐδοκιμεῖ τις ἐν τοῖς ἐλπιζομένοις (Ἐπεὶ ὁ ια' τόπος — ἀνάπαλιν).

ρκη'. Περὶ ἀγορᾶς ἀλόγων (Σκόπησον ἀπὸ τοῦ ὡροσκόπου — ἀνάπαλιν).

F. 117. ρκθ'. Περὶ τῆς κατ' ἐχθρῶν νίκης (Ἐάν τίς σε περὶ τῆς κατ' ἐχθρῶν — ἀνάπαλιν).

ρλ'. Εἰ ἐρωτηθῇ ὅτι γίνεται τόδε ἢ οὔ (Σκόπησον τὸν οἰκοδεσπότην — λέγε ὅτι γίνεται).

108. On Domicile Lordship (That one must [determine] the lord of the domicile ... Valens also mentions this chapter) - ib., f. 21 g.

F. 111. 109. On the Destroyer (But Valens mentions not only these destroyers — may they obtain what is observed) = ibidem.

110. On Nativities Without Domicile Lords According to Valens (The domicile-receivers and term-rulers in the 4th chapter concerning the wasting away) ib., f. 21v.

111. On the Predominator (If there should be predominators — and what follows) ibidem. - Dorotheus is cited.

132. On the Divisions of Times (The divisions of times — they produce climacteric periods) ibidem. Valens, Dorotheus, Antigonus are cited.

F. 112. 133. Instruction on how a nativity should be calculated (After setting up the epochs ... or of Hermes) ib., f. 227.

F. 112. 114. On Sowing from the works of Rhetorius. – F. 113. 115. On Parents. - F. 113v. 116. On the Pre-death of Parents. - F. 114. 117. On Brothers. — 118. On Occupation and Pursuit and Crafts. — F. 115. 119. On the Bodyguard of the Stars toward the Lights — Chs. 114–119 have been edited in the appendix.

120. From the works of Maximus on Travel Abroad and Marriage and Illnesses and Fugitives and Theft (Moon in Aries, the one who has traveled abroad into its opposition or square) — Paris 2506, f. 25.

F. 115v. 121. How one must know the genesis and inceptions of irrational animals (In the case then of the genesis of irrational animals among humans dwelling— me) ibidem; cf, Heph., III, 3b.

122. On whether it is advantageous to take a husband or a wife, or a woman a man (If someone asks you about this — the outcome).

F. 116. 123. On fear (If someone asks you about an expectation — the out-come).

124. On one who is abroad, whether his sojourn is prolonged (If someone asks you about this — the contrary).

125. On movement (If someone asks you about movement — such a place).

F. 116. 126. On obtaining some dignity, or failing to obtain it (If someone asks you about obtaining — they indicate great things).

127. Whether someone is held in good repute in the things hoped for (Since the 11th place — on the contrary).

128. On the purchase of irrational animals (Consider from the horoscope — on the contrary).

F. 117. 129. On victory over enemies (If someone asks you about victory over enemies — on the contrary).

130: If asked whether something will happen or not (Consider the lord of the house – say that it will happen).

ρλα'. Περὶ διαιρέσεως σύντομον (Τὸν γεννητικὸν ὡροσκόπον — τῆς ἀντιγεννήσεως).
ρλβ'. Πότε τίς εὐπραγεῖ καὶ πότε δυστυχεῖ (Ζήτει τὴν μοίραν τοῦ μεσουρανήματος — παρῆλθεν).
ρλγ'. Τίνες ὀξύτεροι τῶν ἀστέρων καὶ τίνες βραδύτεροι· ἐξ ὧν καὶ τὰς μεταβολὰς δεῖ παρατηρεῖσθαι (Ἀεὶ παρατηρεῖν δεῖ — Κρόνος καὶ Ζεύς).
F. 117v. ρλδ'. Περὶ βαθμῶν καὶ ἀνέμων τῆς Σελήνης (Τὸν δὲ βαθμὸν — οἷον καταβιβάζων νότιον πέρας).
ρλε'. Πότε γίνεται τὸ ἐρωτώμενον (Ἐὰν ἐρωτηθῇς περὶ ἀποτελέσματος — γίνεσθαι τὴν ὑπόθεσιν).
ρλς'. Περὶ τοῦ εἰ μέλλει τις συγγενέσθαι γυναικί (Εἰ μὲν ὁ ἐρωτῶν — τὸν κλῆρον, γίνεται).
F. 118. ρλζ'. Περὶ πορνείας (Εἰ ὁ κύριος τοῦ ὡροσκόπου βλέπ<η> — τὸ περὶ οὗ ἡ ἐρώτησις).
ρλη'· Περὶ ὑπολήψεων τινῶν εἰ ἥμαρτ' (Ἔστω ὁ κύριος τοῦ ὡροσκόπου — λέγουσι τὴν συνάφειαν).
ρλθ'. Περὶ τοῦ εὐτυχῆσαί τινα ἀπὸ δουλείας ἣν μέλλει λαβεῖν (Ἔστω ὁ κύριος τοῦ ὡροσκόπου — οὗ ἐπιθυμεῖ).
ρμ'. Περὶ τοῦ εἰ ἀποδοθήσεται ἡ γραφή (Βλέπε τὸν κύριον τοῦ ὡροσκόπου — ἀποδοθήσεται ἡ γραφή).
F. 118v. ρμα'. Περὶ ἐπιτυχίας (Ὅρα τοὺς ἀστέρας τοὺς περὶ τὸ πρᾶγμα — ἀτελείωτοι).
ρμβ'. Περὶ ἀσθενῶν (Ἐὰν κατὰ τὴν ὥραν — τὸ σῆμα).
ρμγ'. Περὶ ἀνιάτων νοσημάτων (Ἀνίατα δὲ τὰ νοσήματα — λαβόντες).
ρμδ'. Περὶ τοῦ γνῶναι τὰ ἔτη τῶν κατὰ τὴν ἡμέραν βασιλέων ἀπὸ ἐρωτήματος (Ἐὰν ἐρωτηθῇς περὶ τούτου — περὶ τούτου).
F. 119. ρμε'. Περὶ τῶν ἐτῶν τῆς βασιλέως ἀρχῆς, Οὐάλεντος (Λάμβανε τὸν Ἥλιον — αὐτοῦ ἔτη).
ρμς'. Περί τινος εἰ ἄρξει ἢ βασιλεύσει, ἀπὸ ἐρωτήματος καὶ ἀπὸ γενεθλίου (Εἰ τύχῃ ὁ Ἥλιος εἰς τὸ μεσουράνημα — ἰσχυρὸς καὶ δυνατός).
F. 119v. ρμζ'. Περί τινος θέλοντος δουλεῦσαί τινι εἰ ὠφεληθέσεται ἐξ αὐτοῦ (Ἴδε τὸν ὡροσκόπον — τὸ ἐναντίον).
ρμη'. Περὶ τοῦ εἰ ἐπιτύχ<η> τις οὗ πράγματος θέλει (Σκόπει τὸ τεκμήριον τῆς δουλείας — τοῦ τεκμηρίου).
F. 120. ρμθ'. Περὶ αἰτήσεως εἰ ἔσται (Συμβάλλεται πρὸς τὰς αἰτήσεις — καὶ σκέψις γινέσθω).
ρν'. Περὶ καιροῦ τῶν ἀποτελεσμάτων (Τοὺς καιροὺς τῶν ἀποτελεσμάτων — κακοποιοὶ τετράγωνοι ἢ διάμετροι).
ρνα'. Περὶ παραμονῆς καταρχῆς (Τὸ παράμονον τῶν καταρχῶν — βραδύτητος αἰτία).

131. On division, in brief (The natal ascendant – of the counter-nativity).

132. When does one prosper and when does one suffer misfortune (Seek the degree of the midheaven – it has passed).

133. Which of the stars are swifter and which are slower; from which also the changes must be observed (One must always observe — Saturn and Jupiter).

Г. 1175. 134. On the degrees and winds of the Moon (The degree, for instance, bringing down the southern limit).

135. When the thing asked about will happen (If you are asked about an outcome — for the hypothesis to be realized).

136. On whether someone will have intercourse with a woman (If the one asking — the lot, it happens).

F. 118. 137. On fornication (If the lord of the horoscope looks upon the matter about which the question is asked).

138. On certain suppositions, whether one has sinned (Let the lord of the horoscope — they call the conjunction).

139. On whether someone will prosper from a servitude he is about to undertake (Let the lord of the horoscope — that which he desires).

140. On whether the document will be returned (Look at the lord of the horoscope — the document will be returned).

F. 118. 141. On success (Look at the stars concerning the matter — incomplete).

142. On the sick (If at the hour — the sign).

143. On incurable diseases (Those diseases that we have taken as incurable are...).

144. On knowing the years of the kings of the day from a question (If you are asked about this – about this). G. 119.

145. On the years of the king's rule, of Valens (Take the Sun – his years).

146. On whether someone will rule or reign, from a question and from a nativity (If the Sun happens to be at the midheaven — strong and powerful).

G. 119. 147. On whether someone who wishes to serve another will benefit from him (Look at the horoscope — the opposite).

148. On Whether Someone Will Obtain the Matter They Desire (Consider the sign of servitude — of the sign).

F. 120. 149. On a Request, Whether It Will Be Granted (What contributes to requests — and let an examination be made).

150. On the Time of Outcomes (The times of outcomes — malefics in square or opposition).

151. On the Persistence of an Inception (The persistence of inceptions — cause of slowness).

F. 120v. ρνβ'. Περὶ κληρονομίας (Εἰ ὁ κύριος τοῦ ὡροσκόπου — ὁ ἐρωτῶν).
ρνγ'. Περὶ ἀντιδίκων τίς νικήσει (Σκόπει τὸν ἐρωτῶντα — τοῦ διαδίκου).

F. 121. ρνδ'. Περὶ τοῦ ποίῳ μέρει βοηθῇ ὁ δικαστής (Ὅρα τὸν κύριον τοῦ ὡροσκόπου — βλέποντος αὐτόν).
ρνε'. Περὶ ἐπιστολῆς ἀναδόσεως, ἐκ τῶν Ζωροάστρου. Editum in appendice.

F. 122. ρνς'. Πότε ὁ τύραννος πληροῦται (Περὶ τοῦ πότε ἡ τυραννὶς — συναφῶν) = cod. 6, f. 64.
ρνζ'. Περὶ ἐκλελεγμένων ἡμερῶν καὶ ὡρῶν, εἰς τὸ ποιεῖν καταρχάς τινων ὑποθέσεων (Διὰ τὸ τὴν ζωὴν — ἀγορὰν γίνεσθαι).

F. 123v. ρνη'. Περὶ τοῦ γνῶναι τὴν ἐρώτησιν ἀπὸ τοῦ καλουμένου νουπάρχ: ἤτουν μερισμοῦ (Στῆσον τὸν ὡροσκόπον — περὶ γραμμάτων).

F. 124. ρνθ'. Περὶ τοῦ γνῶναι τί τὸ ἐν τῇ χειρὶ κρυπτόμενον (Εἰ φυλαχθείη τί — ἢ μετ' αὐτό).

F. 124v. ρξ'. Πότε συμβῇ τινι καλὸν ἢ πονηρὸν (Εἴ τίς σε ἐρωτήσει — τότε γίνεται).
ρξα'. Περὶ ἐκβάσεως πράγματος εἰ συμφέρῃ (Σκόπει τὸν δ' τόπον — ὅτι συμφέρει).
ρξβ'. Εἰ ἔγγυός (l. ἔγκυός) ἐστι ἡ γυνή (Ἐὰν ἐρωτηθῇς περὶ τούτου — καὶ τὴν Σελήνην).

F. 125. ρξγ'. Περὶ τῶν ἐλπιζομένων εἰ γενήσονται (Ἐὰν ἐρωτήσῃ τις — τὸ ἐλπιζόμενον).
ρξδ'. Περὶ τοῦ εἰ σπένδονται οἱ πολεμοῦντες (Ὅρα τὸν κύριον — σπένδονται).
ρξε'. Περὶ βασιλέων καὶ ἡγεμόνων πῶς ἔξει τὰ τῆς ἀρχῆς αὐτῶν (Σκόπει τὸν Ἥλιον — καὶ κακοῖς).

F. 125v. ρξς'. Περὶ ἄρχοντος πεσόντος ἀπὸ τῆς δόξης αὐτοῦ εἰ ἐρωτηθῇς (Εἶπεν ὁ Ἀπομάσαρ — τοῦ ὡροσκόπου μέρεσιν).
ρξζ'. Ἄλλως· εἰ ἀποκαθίσταταί τις εἰς τὴν ἀρχὴν ἀφ' ἧς ἐξώσθη (Ἐὰν ὁ κύριος — ἑσπέριοι βραδ.).
ρξη'. Περὶ συμπτώσεως (Ὅταν εἰς τὰ ἐνιαυσ' — ποιοῦσι συμπτώσ').
ρξθ'. Πότε γίνεται τὸ ἀποτέλεσμα (Τοὺς οἰκοδεσπότας τῶν ε' — δημοσίαις πράξεσιν).

F. 126. ρο'. Περὶ Ἡλίου ἀφετεύοντος (Ὁ Ἥλιος ἀφετεύων — ἀποτελοῦσιν).
ροα'. Περὶ τοῦ τίς ὁ οἰκοδεσπότης (Ὁ τῆς οἰκοδεσποτίας τρόπος — οἱ λοιποί).

F. 126v. ροβ'. Περὶ εὐτυχίας (Στῆσον τὸν ὡροσκόπον — εὐτυχίας).

F. 120v. 152. On Inheritance (If the lord of the ascendant [redacted] of the querent).

153. On Adversaries, Who Will Win (Consider the querent — of the opponent).

F. 121. 154. On Which Side the Judge Favors (See the lord of the ascendant — looking upon him).

155. On the Delivery of a Letter, from the Works of Zoroaster. Editum in appendice.

C. 122. 156. When the tyrant is fulfilled (On when the tyranny — of conjunctions) = cod. 6, f. 64.

157. On selected days and hours, for making beginnings of certain undertakings (Because life becomes a marketplace).

F. 123. 158. On knowing the question from what is called the nouparche: that is, the division (Set the horoscope – on letters).

F. 124. 159. On knowing what is hidden in the hand (If something should be kept — or after it).

F. 124v. 160. When something good or evil happens to someone (If someone asks you then it happens).

161. On the outcome of a matter, whether it is advantageous (Consider the 4th place — [redacted] it is advantageous).

162. Whether the woman is pregnant (If you are asked about this — [redacted]d the Moon).

C. 125. 163. Concerning things hoped for, whether they will come to pass (If someone asks — the thing hoped for).

164. Concerning whether those at war will make a truce (Look at the lord — they [redacted] make a truce).

165. Concerning kings and rulers, how their reign will fare (Consider the Sun — and evil th[redacted]gs).

F. 125. 166. Concerning a ruler fallen from his glory, if you are asked (Apomasar said — in t[redacted] parts of the horoscope).

167. Otherwise: whether someone is restored to the office from which he was expelled (If the lord — evening, slow).

168. Concerning conjunction (When in the annual — they produce a conjunction).

169. When the result comes to pass (The lords of the five — in public affairs).

F. 126. 170. Concerning the Sun as apheta (The Sun as apheta — they produce the result).

171. Concerning who is the house-master (The manner of house-mastership — the rest).

Г. 126. 172. On Good Fortune (Set the horoscope — of good fortune).

ρογ'. Περὶ ἀποδημίας ἀπαιρ' ἢ οὔ (Ἐάν τις βουλόμενος — ἐκδημῶν).

ροδ'. Περὶ παραλλαγῆς (Παραλλαγὴν λέγουσιν — μοι' κ').

ροε'. Περὶ μετοχετεύσεως καὶ ἐπισυναγωγῆς (Μετοχέτευσις λέγεται — ἐρωτήσεων).

ρος'. Περὶ οἰκοδεσπότου καὶ κυρίου καὶ ἐπικρατήτορος (Ἔτι τίνι διαφέρουσιν — ἀποτελέσματος).

F. 127v. ροζ'. Σχόλιον ἐκ τῶν Θεοφίλου περὶ ζωῆς. Editum in appendice.

ροη'. Ποίων ἕκαστος τῶν ἀστέρων κυριεύει μερῶν (l. μελῶν) (Κατὰ ταῦτα δὲ — γυναῖκα).

F. 128. ρθ'. Περὶ ὧν ἱματισμῶν καὶ βαφῆς κυριεύουσιν ἢ χροιᾶς (Ὁ Κρόνος βαφῆς — πρασίνου).

F. 128v. ρπ'. Ἐκ πόσων τρόπων γίνεται τὰ ἀποτελέσματα τῶν πλανήτων (Τὰ ἀποτελέσματα τῶν πλανήτων — θηλυκοῖς).

ρπα'. Ἔκθεσις εἰς τὰς μαρτυρίας τῶν πλανήτων (Τοῦτό ἐστιν ἡ μαρτυρία — πληροῖ αὐτό).

ρπβ'. Περὶ τῆς τῶν ἀστέρων χαρᾶς (Τὰ ἀποτελέσματα τῶν πλανήτων — μετ' αὐτῶν).

ρπγ'. Περὶ τῶν ἐρωτικὰς ἐπιθυμίας δηλούντων ζῳδίων (Τὰ ζῴδια τὰ δηλοῦντα — συνουσίας).

ρπδ'. Περὶ τοῦ εἰ βούλῃ γνῶναι πῶς διατεθήσεται πρός σε ὁ ἄνθρωπος πρὸς ὃν εἰσέρχῃ (Εἰ βούλῃ γνῶναι πῶς — τὸ σχῆμα οὕτως).

F. 129v. ρπε'. Περὶ τοῦ κλήρου ἐτῶν ἀέρος ἤτοι καταστήματος (Λάμβανε πάντοτε — ἀέρος).

ρπς'. Ἔτι περὶ τῶν ἀκτίνων τῶν ἀστέρων καὶ περὶ παντὸς πράγματος ἐρωτωμένου εἰ γενήσεται (Ὁ Ἥλιος ἐκπέμπει — παντός).

F. 130v. ρπζ'. Περὶ τοῦ γνῶναι τὸ κρυπτόμενον (Τὰ ἀερώδη ζῴδια — σῆψιν) = cod. 6, f. 149.

F. 131v. ρπη'. Περὶ μεσουρανημάτων τῶν ἀστέρων (Ὁ Κρόνος μεσουρανῶν — πραγμάτων) = cod. 6, f. 150.

ρπθ'. Οὐάλεντος παρεκβόλαια ἀναγκαῖα, χρηματίζοντα εἰς καταρχάς: περὶ εὐτυχίας (Ὁ περὶ εὐτυχίας καὶ δόξης — τὴν τοῦ ἀστέρος τοποθεσίαν) = cod. 6, f. 162.

F. 132v. ρϛ'. Περὶ μέτρου τύχης (Τῶν μέντοι οἰκοδεσποτῶν — δέον ἀναλίσκοντας). Hoc quoque e Valente.

F. 135v. ρϛα'. Περὶ τοῦ εἰ γίνεται τὸ ζητούμενον καὶ πότε ἔσται καὶ ὁποίας ἡλικίας ὁ ἐρωτῶν ἢ ὁ ἐλθών (Τὴν μέντοι τελείωσιν — οὐ διήμαρτον).

F. 137. ρϛβ'. Δωροθέου περὶ ἐπεμβάσεων. Editum in appendice.

F. 140v. ρϛγ'. Περὶ τῶν πρὸς ἀλλήλους σχηματισμῶν τῶν ἀστέρων, ἐκ τῶν Ἀνουβίωνος. Editum in appendice.

173. On Foreign Travel, whether to depart or not (If someone wishing — travelling abroad).

174. On Parallax (They call parallax — to me 20).

175. On Transference and Collection (Transference is called [redacted] of questions).

176. On the Oikodespotes, Kurios, and Epikrateter (Further in what do they diff[redacted] — of the outcome).

Γ. 127. 177. Scholion from the Works of Theophilus on Life. Edited in the appendix.

178. Which parts (or: limbs) each of the stars governs (According to the[redacted] — woman).

F. 128. 179. On which garments and dye or color they govern (Saturn of dye – of green).

F. 128r. 180. In how many ways the effects of the planets come about (The effects of the planets – feminine).

181. Exposition on the testimonies of the planets (This is the testimo[redacted]y – fulfills it).

182. On the joy of the stars (The effects of the planets – with them[redacted]).

183. On the signs indicating erotic desires (The signs indicating — inter[redacted]urse).

184. On whether you wish to know how a person toward whom you are approaching will be disposed toward you (If you wish to know ho[redacted] – the figure thus).

F. 129. 185. On the lot of the years of the air, that is, of the atmospheric condition (Always take – of the air).

186. Further on the rays of the stars and on every matter asked whether it will come to pass (The Sun sends forth – of everything).

F. 130. 187. On knowing what is hidden (The airy signs – putrefaction) = cod. 6, f. 149.

Γ. 1317. 188. On the Midheaven of the Stars (Saturn culminating — of m[redacted]tters) code. 6, page 150.

189. Necessary excerpts from Valens, bearing on inceptions: on good fortune (He who concerns good fortune an[redacted] glory — the position of the sta[redacted] cod. 6, f. 162.

G. 132. 108. On the measure of fortune (Of the lords of the house — spending as appropriate). This too is from Valens.

G. 135. 161. On whether what is sought will come to pass, and when it will be, and at what age the questioner or the one who has come is (The completion, however — I have not erred).

G. 137. 163. Dorotheus on transits. Published in the appendix. G. 140. 163. On the configurations of the stars in relation to one another, from Anubion. Published in the appendix.

F. 144. ρϛδ'. Περὶ συνοδευόντων ἀστέρων (Ὁ Κρόνος σὺν Διὶ ἀγαθός — ὁρᾶται ὑπὸ Διός).

F. 145v. ρϛε'. Περὶ τοπικῶν διακρίσεων (Ἐν ταῖς τοπικαῖς διακρίσεσιν — τούτοις).

F. 147. ρϛς'. Περὶ κέντρων (Ἡ Σελήνη ὡροσκόπος — εἴρηται).

F. 149v. ρϛζ'. Περὶ κράσεως καὶ φύσεως τῶν ἀστέρων καὶ τῶν ἀποτελουμένων καὶ σημαινομένων ἐκ τῆς συμπαρουσίας καὶ τοῦ σχηματισμοῦ αὐτῶν (Τὸν Κρόνον φασὶν — τῆς τύχης ἰσχύουσι) = cod. 6, f. 184.

F. 158. ρϛη'. Περὶ σχηματισμοῦ τῶν ἀστέρων κατὰ σύνοδον γινομένου, οὐχ ἑνὸς πρὸς ἕνα, ὡς διείληπται πρότερον, ἀλλ' ἑνὸς πρὸς δύο ἢ καὶ πλείους (Ἡ τοῦ Κρόνου καὶ Διὸς καὶ Ἄρεως σύνοδος — πράξεως προλέγειν) = ib. f. 191.

F. 161v. ρϛθ'. Περὶ χρόνων ζωῆς εἰ ἐρωτηθείης (Ἴδε τὸν κύριον τοῦ ὡροσκόπου — ἀκάκωτος).

σ'. Ἐὰν ἐρωτήσῃ σέ τις ἀρά γε πολυχρόνιός εἰμι ἢ ὀλιγοχρόνιος (Λάβε τὸν ἐρωτῶντα — ἀποκεκλικότες).

F. 162. σα'. Περὶ τοῦ γνῶναι ἐν ποίᾳ τῶν τριῶν ἡλικιῶν μέλλει τις τιμηθῆναι (Λάβε τὴν πρώτην — ὑπονοητέον).

F. 162v. σβ'. Περὶ τοῦ γνῶναι τὴν ἐρώτησιν (Λέγουσιν οἱ Βαβυλώνιοι — τόπου).

F. 164. σγ'. Εἰ ἐρωτηθείης παρά τινος ἄρα μέλλει γενέσθαι ἐν ὑποταγῇ ἵππων καὶ ἑτέρων τετραπόδων ζῴων (Λάβε τὸν μὲν ἐρωτῶντα — καὶ ὡροσκόπου).

F. 164v. σδ'. Περὶ ἐπανόδου ἀποδήμου (Σκοπεῖν ὀφείλομεν — γίνεται).

σε'. Ἐὰν ἐρωτηθῇς παρὰ ἀνδρὸς εἰ ἀγαπήσει ἡ γυνὴ ἕτερον (Ἴδε τὸν κύριον τοῦ ὡροσκόπου — φιλία).

σϛ'. Ἐὰν ἐρωτηθῇς παρὰ δύο γυναικῶν ἢ παλλακίδων ὁποία ἐκ τούτων ἀγαπήσει τὸν κύριον αὐτῆς πλέον (Λάβε τὴν μὲν ἐρωτήσασαν — αὐτῆς).

σζ'. Ἐὰν ἐρωτηθῇς περὶ γυναικὸς ἄρα ἔχει ἐν τῇ ψυχῇ αὐτῆς ἀγάπην πρὸς τὸν δεῖνα (Ἴδε τὸν κύριον — ἀγάπην δῆλοι).

F. 165. ση'. Ἐὰν ἐρωτηθῇς περὶ γυναικὸς ἐὰν δύναταί τις ἑνωθῆναι αὐτῇ χωρὶς συζυγίας (Ἴδε τὸν ὡροσκόπον — τὸν ἄνδρα).

σθ'. Ὅτι ἐν ταῖς ἐρωτήσεσιν τόν τε κύριον τοῦ ὡροσκόπου καὶ τὸν οἰκοδεσποτήσαντα τοῦ πράγματος τοῦ ὑποκειμένου δεῖ σκοπεῖν (Οἱ ἐρωτηθέντες περὶ οἴου δήτινος — ἀλλοδαπῇ).

σι'. Περὶ τοῦ γνῶναι ἀπὸ τῶν ζῳδίων πόσους χρόνους κρατήσει ὁ βασιλεύς (Χακμακλν. Θεβούρ Ταῦρος — γεννεθησομένων).

F. 165v. σια'. Περὶ ἐπιμαρτυρίας (Τοὺς πρὸς ἀλλήλους τῶν ἀστέρων — οὐκέτι).

σιβ'. Περὶ ἀποτελεσμάτων ἀστέρων ἐν συνόδοις καὶ πανσελήνοις (Ὅτε ὡροσκοπῇ ὁ Ἄρης — σύμμετρον).

G. 144. 164. On stars in conjunction (Saturn together with Jupiter is auspicious — is seen under Jupiter).

G. 145. 165. On topical distinctions (In the topical distinctions — these).

G. 147. 166. On the centers (The Moon as ascendant — as has been said). G. 149. 167. On the mixture and nature of the stars and the effects and significations arising from their conjunction and configuration (They say that Saturn — prevail in fortune) cod. II 6, f. 184.

G. 158. 118. On the configuration of the stars occurring by conjunction, not of one with one, as has been distinguished previously, but of one with two or more (The conjunction of Saturn and Jupiter and Mars — — to foretell action) ib. f. 191.

F. 161v. 169. On the years of life if you are asked (Look at the lord of the ascendant — unafflicted).

170. If someone asks you whether I am long-lived or short-lived — nius (Take the one asking apostates).

Γ. 162. 201st. On knowing in which of the three ages one is about to be honored (Take the first — one should suppose).

Γ. 162. 202nd. On knowing the question (The Babylonians say — of the place).

Γ. 164. 203rd. If you were asked by someone whether he is about to be placed in charge of horses and other four-footed animals (Take the one asking — and of the horoscope).

Γ. 164. 204th. On the return of a traveler abroad (We ought to examine it comes to pass). 205th. If you are asked by a man whether his wife will love another (See the lord of the horoscope — friendship).

206th. If you are asked by two women or concubines which of them will love her master more (Take the one who asked — of her).

206th. If you are asked concerning a woman whether she has love in her soul for a certain person (See the lord — signifies love). F. 165.

208th. If you are asked concerning a woman whether someone can be united with her without marriage (See the horoscope — the man).

209th. That in questions one must examine both the lord of the horoscope and the one who has dominion over the matter at hand (Those who were asked about any matter whatsoever — foreign).

210th. On knowing from the Zodiac signs how many years the king will reign (Chakmaklin. Thebour Taurus — of those who will be born). Γ. 165. 211th. On testimony (The mutual relationships of the stars — no longer).

212. On the outcomes of stars at conjunctions and full moons (When Ares is on the horoscope — proportionate).

σιγ'. Περὶ ἀπορροίας καὶ συναφῆς Σελήνης (Ὅταν ἡ Σελήνη ἀπό τινος — κατάστασιν).
σιδ'. Ὑπόδειγμα ἐπὶ δίκης (Ἤρετό τις δίκην — ἀπαλλάξει).
F. 166. σιε'. Περὶ ἀποδήμου ἐὰν ἐρωτηθῇς, εἰ μετέβη ἀπὸ τόπου εἰς τόπον (Ἐὰν ὁ κύριος τοῦ ὡροσκόπου — εἰς τόπον).
σις'. Ἐὰν θέλῃς εἰδέναι ποῦ εἰσι τὰ πράγματα ἐκεῖνα καὶ ἐν ποίῳ τόπῳ ἤγουν τὰ κλαπέντα (Ἐπίβλεπε τὸν ὡροσκόπον — αὐτὴν θεωρίαν). Cf. infra, f. 189.
F. 166v. σιζ'. Περὶ καταρχῆς ἐχούσης ἀγαθοποιοὺς ἢ κακοποιοὺς ἐν τῷ ια' τόπῳ (Ἐπὶ πάσης καταρχῆς — σημαίνουσιν).
σιη'. Περὶ χρημάτων κεκρυμμένων (Ἐὰν ἐρωτηθῇς περὶ τούτου — περὶ ζωῆς).
F. 168. σιθ'. Ἐπὶ πάσης ἐρωτήσεως (Ἐπὶ πάσης ἐρωτήσεως τὸν ἐρωτῶντα — τὸ ὑπόγειον).
σκ'. Περὶ μετοικισμῶν· Δευκαλλίωνος. Editum in appendice.
F. 168v. σκα'. Περὶ τοῦ εἰ γίνεται τὸ ἐνθυμούμενον (Ἐὰν ὁ κύριος τοῦ μεσουρανήματος — τότε γενήσεται).
σκβ'. Περὶ τοῦ γνῶναι περὶ τίνος ἡ ἐρώτησις (Εἰ μὲν ὁ κύριος — τὸ ζητούμενον).
F. 169. σκγ'. Περὶ ξενιτείας (Τὰ καταγόμενα ἔτη — πηξάμενος).
σκδ'. Περὶ στάσεως καὶ ἐμφυλίων πολέμων καὶ σφαγῆς (Ἄρης τῷ Ἡλίῳ συνὼν — πλησιφαὴς ᾖ).
F. 169v. σκε'. Εἰ ἐγένετο τὸ ζητούμενον ἢ γενήσεται (Ἐκ τῆς θέσεως τῶν οἰκοδεσποτῶν — ἐπεμβῶσιν αὐτοῖς).
σκς'. Περὶ τοῦ τῆς Σελήνης δωδεκατημορίου ἐν ταῖς γεννήσεσιν ἐπὶ πάσης γενέσεως (Σκόπει ποῦ ἐμπίπτει — μοι' ιε').
σκζ'. Περὶ τῆς φύσεως τῶν τριγωνικῶν ζῳδίων (Τὰ πυρώδη ζῴδια — ἀνθρώπων).
F. 170. σκη'. Περὶ καταρχῶν πολεμικῶν καὶ ἐπιστρατιῶν καὶ τυραννίδων καὶ περὶ ἐξελεύσεως (Ὅταν τις εἰς πόλεμον — ἀποτελεστικὰ κατασκευάσεις) = infra, f. 305v.
σκθ'. Περὶ τοῦ πόσα δεῖ ζητεῖν (Μετὰ τὸ ἐκθέσθαι τὸν ὡροσκόπον καὶ τοὺς λοιποὺς τοῦ θέματος τόπους — καθὼς Αἰγύπτιοι) = cod. Paris., 2506, f. 73v, cap. σιη'.
F. 170v. σλ'. Περὶ τοῦ πῶς δεῖ ἐξετάζειν τὰς ἐν ταῖς καταρχαῖς ἐνιαυσίους ἐπισκέψεις (Τὰς ἐν ταῖς καταρχαῖς — καὶ ἑξῆς) = ibidem.
F. 173. σλα'. Περὶ μηνῶν ἐτῶν καὶ μηνῶν θ' τοῦ Ἡλίου καὶ διάφορα σχήματα Οὐάλεντος εἰς τὸ περὶ χρόνων διαιρέσεως (Οὐάλης τὰ μὲν περὶ τοῦ σώματος οἷον κάλλους ἡδονῆς — εἰ ὁ οἰκοδεσπότης τοῦ κλήρου, καὶ ζημίας ἐρεῖς) = ib., cap. σκ'.
F. 174. σλβ'. Ῥητορίου πόθεν δεῖ ἐκβάλλειν τὰ ἔτη ἐπὶ τῆς γονέων σκέψεως = ibidem. Editum in appendice.

213. On the separation and application of the Moon (When the Moon from some — condition).

214. An example concerning a lawsuit (Someone brought a lawsuit — will be released).

F. 166. 215. On a traveler, if you are asked whether he has moved from place to place (If the lord of the horoscope — to a place).

216. If you wish to know where those matters are and in what place, that is, the stolen things (Observe the horoscope — the same consideration). Cf. infra, f. 189.

F. 166. 217. On an inception having benefics or malefics in the 11th place (In every inception they signify).

218. On hidden treasures (If you are asked about this — concerning life).

F. 168. 219. On every question (In every question the one asking — the subterranean place).

220. On migrations: of Deucalion. Published in the appendix. F. 168. 221. On whether what is intended will come to pass (If the lord of the midheaven — then it will happen).

222. On knowing what the question is about (If the lord [governs] the thing sought).

F. 169. 223. On foreign travel (The years that are reckoned having established).

224. On sedition and civil wars and slaughter (Mars being in conjunction with the Sun — is full of light).

F. 169v. 225. Whether the thing sought has happened or will happen (From the position of the house-rulers — they enter upon them).

226. On the dodecatemory of the Moon in nativities for every nativity (Consider where it falls deg. 15).

227. On the nature of the triangular Signs of the Zodiac (The fiery Signs — of men).

F. 170. 228. On the beginnings of wars and military campaigns and tyrannies and on departure ("When someone against war makes apotelesmatic preparations) = below, f. 305.

229. On how many things must be sought (After setting out the horoscope and the remaining places of the theme — as the Egyptians) = cod. Paris., 2506, f. 73v, cap. 256.

F. 170. 230. On how one must examine the annual inspections in the beginnings (Those in the beginnings — and so on) ibidem.

F. 173. 231. On months of years and months of 9 of the Sun and various figures of Valens on the division of times (Valens — the things concerning the body such as beauty, pleasure — if the lord of the lot, and losses you will speak) = ib., cap. 220.

F. 174. 232. From Rhetorius, whence one must derive the years in the examination of parents === ibidem. Edited in the appendix.

Cod. He will come.

σλγ'. Περὶ χρόνων ζωῆς (Πρὸ πάντων οὖν σκοπεῖν — εὑρεθήσεται). Cf. Ptolem., *Tetrab.*, p. 127-130, ed. 1553.

F. 174v. σλδ'. Περὶ χρηματιστικῆς ἡμέρας (Τὴν δὲ χρηματιστικὴν ἢ ἄπρακτον — δουλικὸν πρόσωπον).

σλε'. Τί σημαίνουσι τὰ ζῴδια ἐν οἷς καὶ παρακολλήσεις καὶ λοιπὰ σχήματα (Τῶν ζῳδίων τὰ τροπικὰ — ἐνεργείας).

F. 175v. σλς'. Περὶ τῆς τῆς Σελήνης παρόδου ἐν ταῖς γενέσεσιν ("Οταν ἡ Σελήνη παροδεύῃ — ἀφαιρέται εἶεν).

σλζ'. Περὶ πράξεως (Ὁ περὶ πράξεως λόγος — ποιεῖ).

F. 176v. σλη'. Περὶ τοῦ εὑρεῖν ὄνομα οὕτινος βούλει (Στῆσον τὸν ὡροσκόπον — Ἰχθύες μω) = cod. 6, f. 73.

F. 177. σλθ'. Περὶ εἰσόδου ἀνθρώπου περὶ τίνος θέλει ἐρωτᾶν (Λαβὼν τὸν ὡροσκόπον διὰ δακτύλων — ἀφαιρεθείσης).

σμ'. Περὶ δούλων φυγόντων εἰ εὑρεθήσονται ἢ οὔ, καὶ ἔνθα κρύπτονται (Ἐάν τις ἐρωτήσῃ — πρὸς ἄρκτον).

F. 177v. σμα'. Περὶ ταξειδίου καὶ ἀποδημίας καὶ ἱματοφόρου ἀπὸ τοῦ σχήματος τῆς Σελήνης μερικῶς (Εἴ τις ταξειδεύσει — ἱμάτια) = ib., f. 66*a*v.

σμβ'. Περὶ μονομοιρίας τῶν δεκανῶν (Ἡ πρώτη μοῖρα τοῦ ζῳδίου — ἑξῆς τὰς λοιπάς).

F. 178. σμγ'. Φυσικὴ θεωρία περὶ σεισμῶν (Καθόλου — ἑπόμενα) = cod. Flor. 7, f. 203. Wachsmuth, *Lydi de ostentis*, p. 172 sq.

F. 180. σμδ'. Περὶ συνελεύσεως [tit. ex indice] (Μέλλων δὲ συγγενέσθαι — σπορᾷ).

σμε'. Περὶ χωρισμοῦ (Τοὺς δὲ χωρισμοὺς — ἀμφισβητήσιμα) = cod. 6, f. 66v.

σμς'. <Hephaestionis> |Περὶ γεωργίας (Συνούσης τῆς Σελήνης — ὑπογείῳ) = ibidem.

σμζ'. Περὶ φρεάτων ὀρυγῆς καὶ λάκκων (Ὁ ὀρύττων δὲ λάκκους — ὕδωρ καλόν) = ibidem.

F. 180v. σμη'. Περὶ φρέατος ὀρυγῆς καὶ εἰ ἔστιν ἐν τῷ λάκκῳ ἢ ἐν τῷ φρέατι χρυσίον (Εἰ Καρκίνος ὡροσκοπῇ — πραγματείας).

σμθ'. Περὶ ἀποδήμων (Ταῦτά ἐστιν ἀξιόλογα — νηὸς θήσει) = ib., f. 120.

F. 182v. σν'. Εἰ βραδύνει ἢ οὔ (Εἰ δὲ βούλει μαθεῖν — περιστάσεις) = ib., f. 122v.

F. 183. σνα'. Περὶ ἀγώνων καὶ θεωριῶν (Ἐπὶ δὲ καταρχῆς — ἀκροάμασι).

σνβ'. Πῶς δεῖ γνῶναι τὸν εἰσιόντα ποῖον σκοπὸν ἔχων ἔρχεται (Ἐὰν τύχῃ ἡ Σελήνη — σημαίνει) = ib., f. 66v.

σνγ'. Εἰ ὠφέλιμος ἔσται ὁ ἐρωτῶν σε, περὶ τῆς προαιρέσεως αὐτοῦ (Ὁμοίως ἵνα γνῷς — δεύτερον) = ibidem.

233. On the times of life (Before all things therefore consider — was found) was found). Cf. Ptolem., Tetrab., p. 127-130, ed. 1553.

Γ. 174. 234. On the business day (The business or unproductive day – servile person).

235. What the zodiac signs signify, including conjunctions and other configurations (Of the Zodiac signs, the tropical — of activity).

F. 175. 236. On the Moon's transit in nativities ("When the Moon passes through — would be subtracted).

237. On action (The discourse on action - produces).

F. 176. 238. On finding the name of whoever one wishes (Set the horoscope — Pisces 48) = cod. 6, f. 73.

F. 177. 239. On the entry of a person concerning what he wishes to ask (Taking the horoscope by degrees — having been subtracted).

240. On fugitive slaves, whether they will be found or not, and where they are hiding (If someone asks — toward the north).

F. 177. 241. On travel and sojourning abroad and clothing from the figure of the Moon in particular (If someone will travel — garments) = ib., f. 66a.

242. On the single degree of the decans (The first degree of the sign — the remaining ones in order).

F. 178. 243. Natural theory on earthquakes (In general — the following) = cod. Flor. 7, f. 203. Wachsmuth, Lydi de ostentis, p. 172 sq.

F. 180. 244. On intercourse [title from index] (Being about to come together — sowing).

245. On separation (The separations - disputed) = code. 6, f. 66v.

246. <Hephaestionis> On Agriculture (When the Moon is in conjunction with the subterranean) = ibid.

247. On the Digging of Wells and Cisterns (But he who digs cisterns — good water) ibidem.

Γ. 180. 248. On the Digging of a Well and Whether There Is Gold in the Cistern or in the Well (If Cancer is on the ascendant — of the undertaking).

349. On travelers (These things are noteworthy - will place in a temple) - ib., f. 120.

F. 182v, 6. Whether it is delayed or not (But if you wish to learn circumstances) ib., f. 122v.

F. 183. 251. On contests and spectacles (At the beginning of audi- audiences).

252. How one must know what purpose the one entering has in coming (If the Moon happens - signifies) ib., f. 66v.

253. Whether the one questioning you will be of benefit, concerning his intention. Likewise, so that you may know — second) ibidem.

F. 183v. σνδ'. Τὰ ὀφείλοντα λαμβάνειν ἐπὶ πάσης ἐρωτήσεως (Ἐπὶ πάσης ἐρωτήσεως — τὸ ὑπόγειον).
σνε'. Περὶ κατηγορίας (Σκόπει οὕτως — ὑποστρέψει).
σνς'. Περὶ ὁδοιπορίας (Εἰ ὡροσκοπῇ Κρόνος — ἔθνος ὑπάγει).
F. 184. σνζ'. Περὶ τεταρτημορίων (Τεταρτημόριον ἀρσενικόν ἐστι — τελευτῆς).
σνη'. Ποῦ εὑρεθήσεται τὸ ἀπολεσθὲν ἢ ὁ φεύγων (Ἐὰν ἐν Κρόνῳ — ἐν πόλει).
σνθ'. Πότε ἔσται τὸ ἀποτέλεσμα (Δεῖ λαβεῖν τὸν κύριον — δωδεκατημορίου).
F. 184v. σξ'. Περὶ ὀνείρων (Δέον λαβεῖν τὴν ποστιαίαν — τροπικὸν ἦν).
σξα'. Εἰ γένηταί τις ἀρχιερεύς (Ἐὰν ὡροσκοπῇ Ζυγὸς — δηλοῖ) = cod. 6, f. 66v.
σξβ'. Περὶ γραφῆς πρὸς βασιλέα ἢ ἄρχοντα ἢ πατριάρχην ἢ ἀρχιερέα [tit. ex ind., in textu evanidus] (Εἰ μὲν πρὸς βασιλέα — κακοποιῶν) = ib., f. 66.
F. 185. σξγ'. Περὶ θησαυρῶν (Ἴδε τὴν ἐρώτησιν — ἀποφαίνει).
F. 185v. σξδ'. Περὶ τοῦ ἐπιτυχεῖν λαβεῖν θησαυρόν (Βλέπε τὸν ἀστέρα — εὑρεθήσεται).
σξε'. Εἰ βούλει γνῶναι τὴν μοῖραν τοῦ ια' τόπου ἀπὸ τοῦ ἀστρολάβου (Θὲς τὴν μοίραν τοῦ ζ' τόπου — ἐν τῷ μεσουρανήματι).
Ἄλλως περὶ τῶν αὐτῶν (Τίθει τὸν ὡροσκόπον — τὰ σχήματα αὐτῶν).
σξς'. Περὶ κλέμματος καὶ πῶς γνώσῃ τὴν πρᾶξιν τοῦ κλέπτου (Βλέπε τὰ δ' — κυρίων γῆς) = cod. 6, f. 110v.
σξζ'. Πῶς δεῖ γνῶναι τὴν τούτου μορφὴν καὶ τὴν τοῦ σώματος αὐτοῦ διάπλασιν (Ἐπίβλεπε τὸ ὡροσκοποῦν ζῴδιον — μεσοκηρίτης <*sic*> ἐστίν) = ib., f. 111.
F. 186. σξη'. Πῶς δεῖ γνῶναι τὴν πατρίδα καὶ τὴν γενεὰν τοῦ κλέπτου (Σκόπει τὸν ὡροσκόπον — ἐν τῇ βίβλῳ) = ibidem.
F. 186v. σξθ'. Ἐὰν θέλῃς εἰδέναι τὰ σημεῖα τὰ ἐν τῷ σώματι αὐτοῦ (Βλέπε τὸν ὡροσκόπον — τοὺς πόδας) = ib., f. 112.
F. 187. σο'. Εἰ βούλῃ γνῶναι, εἰ συγγένειά ἐστι τοῦ ἀπολέσαντος μεταξὺ καὶ τοῦ κλέψαντος ἢ ἐγγύτης (Ἐπίβλεπε τὰς ἀναφορὰς — ὁ κλέπτης μακροπώγων ἐστί) = ib., f. 112v.
F. 187v. σοα'. Ἐὰν βούλει γνῶναι ποίαν ἐπιστήμην κέκτηται ὁ κλέπτης (Σκόπει τὸν ὡροσκόπον — τῷ οἴκῳ) = ib., f. 113.
σοβ'. Περὶ τοῦ ποῦ διάγει καὶ ὅσον ἀπέχει (Ἐπίβλεπε τὸν ὡροσκόπον — κινήματος) = ib., f. 113v.
F. 188. σογ'. Εἰ θέλεις μαθεῖν ἀπὸ ποίου τόπου ἐκλάπη τὸ πρᾶγμα (Σκόπει τὸν ὡροσκόπον — ἀστήρ) = ib., f. 114.
σοδ'. Εἰ θέλεις γνῶναι ἀπὸ ποίου πράγματος ἐλείφθη (*sic*) τὸ κλαπέν (Ἐπίβλεπε τὸν ὡροσκόπον — δερμάτων) = ibidem.

F. 183. 254. The things that must be taken into account in every question (In every question, the [redacted] subterranean).

255. On accusation (Consider thus — will return).

256. On Travel (If Saturn is in the horoscope — [redacted] leads a nation).

F. 184. 257. On Quadrants (A masculine quadrant is — of death).

258. Where the lost thing or the fugitive will be found (If in Saturn — in the [redacted] city).

259. When the outcome will occur (One must take the lord [redacted] of the dodecatemory).

F. 184. 255. On Dreams (One must take the daily — it was tropical). 256a. If someone becomes a high priest (If Libra is in the horoscope — [redacted] signifies) - cod. 6, f. 667.

262. On writing to a king or ruler or patriarch or high priest [title from index, faded in text] (If to a king — of [redacted] malefics) - ib., f. 66.

C. 185. 263. On Treasures (See the question — [redacted] declares).

F. 185. 264. On succeeding in obtaining a treasure (Look at the star — will be found).

265. If you wish to know the degree of the 11th house from the astrolabe (Set the degree of the 7th house — in the midheaven).

*Otherwise concerning the same matters (Place the horoscope — their figures).

266. Concerning theft and how you shall know the deed of the thief (Look at the 4 — lords of the earth) – cod. 6, f. 110v.

267. How one must know his form and the configuration of his body (Look at the ascending sign — mesokēritēs <sic> it is) = ib., f. 111.

G. 186. 268. How one must know the homeland and the lineage of the thief (Consider the horoscope — in the book) ibidem.

G. 186. 269. If you wish to know the marks on his body (Look at the horoscope — the feet) = ib., f. 112.

F. 187. 270. If you wish to know whether there is a kinship between the one who lost and the one who stole, or a close relation (Look at the [redacted] ascensions — the thief is long-bearded) ib., f. 112.

G. 187. 271. If you wish to know what knowledge the thief possesses (Consider the horoscope — the house) = ib., f. 113.

272. Concerning where he lives and how far away he is (Look at the horoscope [redacted] of movement) - ib., f. 113.

Γ. 188. 273. If you wish to learn from what place the thing was stolen (Look at the horoscope [redacted] star) ib., f. 114.

274. If you wish to know from what material the stolen thing was made (sic) (Look at the horoscope — of hides (skins) [redacted] leather) - ibidem.

σοε'. Εἰ θέλεις εἰδέναι τῶν πραγμάτων ἐκείνων τὸν ἀριθμόν (Ἐπίβλεπε τὸν ὡροσκόπον — βαθμοὺς αὐτοῦ) = ibidem.
σος'. Εἰ θέλεις εἰδέναι εἰ ἅπαν ἐκλάπη τὸ κλαπὲν εἶδος ἢ μέρος (Ὅταν ἐρωτήσῃ ὁ ἐρωτῶν — ἀπὸ τοῦ ὡροσκόπου τὸ γ' ἐστί) = ib., f. 114v.

F. 188v. σοζ'. Ὅταν θέλῃς γνῶναι τὸ εἶδος τὸ κλαπὲν ποίαν ὁδὸν ἀπῆλθε καὶ πόσα μίλιά εἰσι μέσον σοῦ καὶ αὐτοῦ καὶ ἐν ποίοις μέρεσίν ἐστιν (Ἐπίβλεπε τὸν κύριον — ψήφου) = ibidem.

F. 189. σοη'. Εἰ θέλεις εἰδέναι ποῦ εἰσιν ἐκεῖνα τὰ πράγματα καὶ ἐν ποίῳ τόπῳ (Ἐπίβλεπε τὸν ὡροσκόπον — θεωρίαν) = ib., f. 115 et supra, f. 166.

F. 189v. σοθ'. Ἐὰν θέλῃς γνῶναι εἰ εὑρίσκονται τὰ πράγματα ἢ οὔ (Ἐπίβλεπε τὸν Δία — τῇ ἡμέρᾳ) = ib., f. 115v.
σπ'. Περὶ ἀκοῆς γινομένης περί τινος εἰ ζῇ ἢ ἐτελεύτησεν (Ὅρα τὴν Σελήνην — ὁ ἄνθρωπος) = ib., f. 66v.
σπα'. Λέοντος βασιλέως περὶ βασιλείας καὶ ἀρχόντων πῶς ἔστι γνῶναι τὸ μῆκος τῆς ἀρχῆς αὐτοῦ καὶ τί γίνεται ἐν τῇ ἀρχῇ αὐτοῦ (Σκόπει τὸν Ἥλιον καὶ ἐάν ἐστιν — τότε ἔσται ἡ βασιλεία ἐκείνη) = cod. Paris., 2506, f. 42v, cap. ο'.

F. 190. σπβ'. Περὶ τῆς αὐτῆς τοῦ ἄρχοντος ἰδέας (Εἰ δὲ βούλει γνῶναι καὶ τὸ εἶδος — βασιλικοῦ) = ib., cap. οα' et cod. 6, f. 65.
σπγ'. Περὶ προβολῆς τοῦ ἄρχοντος (Ἐὰν ἐρωτηθῇς περὶ βασιλέως — κακοποιὸς δὲ τὴν φαύλην) = ib., f. 43, cap. οβ' et cod. 6, f. 65.

F. 190v. σπδ'. Περὶ τοῦ εἰδέναι τοῦ δείπνου τὴν κατασκευήν (Ἐὰν τὴν Σελήνην — ἐπιδείξεις) = ib., f. 45v; supra cod. 6, f. 81v et infra, f. 283v.

F. 191. σπε'. Περὶ τοῦ τί γέγραπται ἐν τῇ δεδομένῃ ἐπιστολῇ (Ἐὰν θέλῃς τὴν ἐπιστολὴν — ἄπιστα γράμματα ἀπεστάλη) = ib., f. 46, c. πα'.
σπς'. Περὶ ἐνιαυτῶν καὶ μηνῶν καὶ ἡμερῶν ἐκ τοῦ Παύλου (Ὅσα ἂν ἡ γένεσις ἔτη διάγῃ — καὶ ὁ τῶν ἡμερῶν ἀριθμός). = Paul. Alex., O, 2v, ed. 1586.

F. 191v. σπζ'. Περὶ ἀκοῆς εἰ ἀληθὴς ἢ ψευδής (Ὅρα τὴν Σελήνην — πραγμάτων).
σπη'. Περὶ τοῦ εἰ γένηταί τι ἢ οὐ γένηται (Βλέπε τὸ μεσουράνημα — οὐδαμῶς) = cod. 6 f. 66v.

F. 192. σπθ'. Πότε δὲ γένηται (Λάβε ἀπὸ τοῦ διέποντος — γένηται) = ibidem.
σϛ'. Πότε τίς τινι πεισθήσεται (Εἰ ὁ κύριος τοῦ ζ' — τοῦ μεσουρανήματος).
σϛα'. Εἰ ἐλεύσεται (Ἐὰν ὁ κύριος τοῦ ὡροσκόπου — ἐλεύσεται).

σου΄. If you wish to know the number of those matters (Look at the horoscope — [redacted] degrees) ===ibidem.

σοϛ'. If you wish to know whether the entire stolen item was taken or only a part ("When the querent asks from the horoscope the 3rd ἐστι) = ib., f. 114'.

Γ. 188. σοζ'. When you wish to know which road the stolen item took and how many miles there are between you and it and in which parts it is (Look at the lord — calculate) ibidem.

Γ. 189. σοη΄. If you wish to know where those things are and in which place (Look at the horoscope — ib., theory) f. 115 and above, f. 166

Γ. 189. σοθ'. If you wish to know whether the things are found or not (Look at Jupiter — the day) ib., f. 115v.

280. On hearing news about someone whether they are alive or have died (Look at the Moon — the person) - [redacted], f. 66.

281. Of Leo the Emperor, on kingship and rulers, how one may know the length of his reign and what comes to pass in his reign (Observe the Sun and if it is - – - then that kingdom shall be) = cod. Paris., 2506, f. 42', cap. 70.

G. 190. 282. On the same, concerning the appearance of the ruler (But if you wish to know also the form – of the royal) - ib., cap. 71 et cod. 6, fl. 65.

283. On the appointment of the ruler (If you are asked concerning a king — but [redacted] a malefic the bad) - ib., f. 43, cap. 72 et cod. 6, f. 65.

F. 190. 284th. On knowing the arrangement of the dinner (If the Moon — demonstrations) - ib., f. 45r; see above cod. 6, f. 81', and below, f. 283.

F. 191. 285th. On what is written in the given letter (If you wish the letter — unbelievable letters were sent) = ib. f. 46, c. 81st.

286th. On years and months and days from Paul (However many years the nativity passes through — and the number of days). Paul. Alex., O, 2v, ed. 1586.

F. 191v. 287th. On a report, whether it is true or false (Look at the Moon — of affairs).

288th. On whether something will happen or not happen (Look at the midheaven — in no way) = cod. 6 ff. 66v.

F. 192. 289th. When will it happen (Take from the ruler — it will happen) ibid.

290th. When will someone be persuaded by someone (If the lord of the [redacted] of the 7th of the midheaven).

291st. Whether he will come (If the lord of the ascendant — He will come).

F. 192v. σϛβ'. Περὶ τίνος ἡ ἀκοὴ ἢ ἡ γραφή (Ἐὰν τὴν ἀκοὴν θέλῃς — τραπέντων).
σϛγ'. Περὶ βιβλίων ἢ γραμμάτων ἢ πραγματείας ἢ δίκης ἢ λαλιᾶς ἢ γνώσεως πότε γίνεται (Βλέπε τὸν ὡροσκόπον — λογισθήσονται).
σϛδ'. Περὶ πράξεων καὶ τῶν ἐν ἐλπίδι τὸ μέλλον θηρωμένων (Γένοιτο ἂν τὸ τέλος — εὐχρημάτιστα).
σϛε'. Περὶ ἀρρώστων (Πότε δὲ τεθνήξεται — τεθνήξεται).

F. 193. σϛς'. Εἰ συμφέρει γενέσθαι τι (Εἰ ὁ κύριος τοῦ ὡροσκόπου — γενέσθαι).
σϛζ'. Περὶ τοῦ ποῦ ἐστι τὸ κλαπέν (Βλέπε τὸν κύριον — τοιούτων).
σϛη'. Περὶ γραμμάτων καὶ ἐπιστολῶν (Βλέπε τὴν Σελήνην — εἰ δὲ κακοποιόν, ψευδῆ) = cod. Paris., 2506, f. 55v; cf. infra, f. 301v.

F. 193v. σϛθ'. Περὶ τοῦ εἰ ἀποδοθήσεται ἡ γραφή (Ποίησον τὸν ὡροσκόπον — τὸ γράμμα) = cf. ibidem.
τ'. Ἀπὸ τοῦ Θεοδοσίου περὶ τοῦ γνῶναι τὴν ἡμέραν ἐν ᾗ τις τεθνήξεται = cod. 6, f. 64v. Editum in appendice.

F. 194. τα'. Περὶ στάσεως καὶ ἐμφυλίων πολέμων (Ἄρης τῷ Ἡλίῳ — πλησιφαὴς ᾖ) = Paris. 2506, f. 57, cap. ρμς'.
τβ'. Περὶ ἐπιτυχίας (Ὅρα τοὺς ἀστέρας — ἀτελείωτοι).
τγ'. Περὶ βροχῶν, ἀέρων καὶ ἀστραπῶν (Σκόπει τὸν Ἥλιον — ἡ Ἀφροδίτη μετ' αὐτοῦ) = cod. 6, f. 83v.

F. 194v. τδ'. Περὶ βροχῶν καὶ ἀστραπῶν καὶ ἀνέμων καὶ ἀνομβρίας (Σκόπει ὅτε εἰσέρχεται — μᾶλλον ἀγαθόν) = ib., f. 84.

F. 195. τε'. Περὶ καιρῶν ταραχῆς, ἐμπρησμοῦ, σεισμοῦ καὶ καταποντισμοῦ (Βλέπε τὴν Σελήνην ὅτε — ἀστὴρ ὑψοῦται).

F. 195v. τϛ'. Περὶ σεισμῶν (Προγιγνώσκεται τὸ τοιοῦτον — τῶν Ἰχθύων).

F. 196. τζ'. Περὶ ἀξιωμάτων καὶ δόξης καὶ τιμῆς (Τὰ φῶτα ἐν ἀρσενικῷ — ἀγαθοποιῶν).
τη'. Περὶ πράξεως (Σκόπει εἴ τις τῶν ἀστέρων — ἀπερικτήτους).
τθ'. Περὶ κέρδους (Ὅρα τοὺς οἰκοδεσπότας — οὐδαμῶς).
τι'. Περὶ παρακλήσεως οὐσίας (Εἰ μὲν συμφώνῳ — οὐσίαν).

F. 196v. τια'. Περὶ γάμου (Σελήνη καὶ Ἀφροδίτη — ποιοῦσιν).
τιβ'. Περὶ τεκνώσεως (Ὅρα τοὺς συσχηματιζομένους — δοτικὸς δὲ ἀφαί [?]).
τιγ'. Περὶ συμπτώσεων (Ὁ Κρόνος ἐν τροπικῷ ζῳδίῳ — ποιεῖ).
τιδ'. Περὶ τῆς ἐν ξενιτείᾳ τελευτῆς (Οἱ τοὺς ἀναιρετικοὺς — ἢ τετραγώνῳ).

Γ. 192. 202nd. On what the hearing or the writing concerns (If you wish the hearing of those who have turned).

201st chapter 3rd. On books or letters or business or lawsuit or speech or knowledge, when it occurs (Look at the horoscope they will be reckoned).

214th. On actions and on those who hunt the future in hope (The end may come to good profit).

215th. On the sick (When he will die — he will die).

F. 193. 216th. Whether it is advantageous that something happen (If the lord of the horoscope to happen).

236. On where the stolen item is (Look at the lord — of such things).

238. On letters and epistles (Look at the Moon but if malefic, false) = cod. Paris., 2506, f. 55'; cf. infra, f. 301v.

G. 1935. 239. On whether the document will be returned (Make the horoscope — the letter) = cf. ibidem.

240. From Theodosius, on knowing the day on which someone will die = cod. 6, f. 64. Edited in the appendix.

G. 194. 241. On sedition and civil wars (Mars with the Sun — full moon) = Paris. 2506, f. 57, cap. 146.

242. On success (Look at the stars — incomplete).

243. On rains, winds, and lightnings (Observe the Sun — Venus with it) = cod. 6, f. 837.

G. 194. 244. On rains and lightnings and winds and drought (Observe when it enters — more good) = Ib., f. 84.

F. 195. 35th. On times of turmoil, conflagration, earthquake, and inundation (Look at the Moon when — a star is exalted).

F. 195. 36th. On earthquakes (Such a thing is foreknown — of Pisces).

F. 196. 37th. On dignities, glory, and honor (The luminaries in masculine [signs] of benefics).

38th. On action (Consider if any of the stars — inexhaustible-unimpeded).

39th. On gain (Look at the lords of the houses — in no way).

40th. On the preservation of substance (If indeed in harmony — substance).

F. 196v. 41st. On marriage (Moon and Venus — they produce).

312. On procreation (Look at the planets in aspect — dative takes away [?]).

313. On conjunctions (Saturn in a tropical sign produces).

314. On death in a foreign land (Those who have the destructive planets in square).

τιε'. Περὶ τοῦ εἰ ἔσται πόλεμος (Σκόπει κατὰ τὴν ὥραν — ἐν τῷ ὡροσκόπῳ).
τις'. Περὶ πολυκτημοσύνης καὶ ἀκτημοσύνης (Τὸν κλῆρον τῆς τύχης — τοὺς νυκτερινούς).
τιζ'. Περὶ κτημάτων καθερέσεως (*sic*) (Δεῖ ὁρᾶν — μαθήσῃ).
τιη'. Περὶ κληρονομιῶν (Ὁ Κρόνος τῇ κτητικῇ — ἀναχθέντες) = infra, f. 301v.
τιθ'. Ποίῳ μηνὶ τελευτήσει τις ἐπὶ ἑκάστης γενέσεως (Ἀπὸ Ἡλίου ἐπὶ τὸν ὡροσκόπον — τέλος ἐπάξει).
F. 197. τκ'. Περὶ ἐκπτώσεως (Ἐπειδή φησιν ὁ Δωρόθεος — ἡ μέθοδος).
τκα'. Περὶ καταρχῆς (Ἐν πάσῃ καταρχῇ — ὁ Ἄρης).
F. 197v. τκβ'. Περὶ γραφῆς εἰ κομισθήσεται (Ὅρα τὸν Ἑρμῆν — ἄφιξιν δηλοῖ).
τκγ'. Περὶ γυναικὸς ἀποχωρησάσης ἀπὸ τοῦ ἀνδρὸς αὐτῆς εἰ πάλιν ὑποστρέψει (Ἔστω ὁ ὡροσκόπος — ποιήσει).
τκδ'. Περὶ αἰτήσεως εἰ γίνεται ἢ οὔ (Ἐάν ἐστιν ἡ Σελήνη — γίνεται).
τκε'. Περὶ τοῦ εἰ λάβῃ τις ἀξίαν ἤ τι παρὰ βασιλέως (Σκόπει τὸν ὡροσκόπον — εἰ δὲ μή, οὔ).
F. 198. τκς'. Περὶ τοῦ πότε γένηται ἢ πότε λάβῃ τὴν ἐξουσίαν (Σκόπει τὸν Ἥλιον — πρὸς τὸν κακοποιόν).
τκζ'. Περὶ ὀνείρων (Στήσας τῷ θέματι — ἀποφαίνου) = cod. 6, f. 70v.
F. 198v. τκη'. Περὶ ἀποδημίας ὅτε τις βούλεται ἀποδημῆσαι (Ἔστω ἀγαθοποιὸς ἀστὴρ — ταχέως) = ib., f. 71.
τκθ'. Περὶ μετοικήσεως (Ἔστω ὡροσκόπος ἀγαθός — ἄλυπος).
F. 199. τλ'. Περὶ τοῦ εἰ ἐπιτύχῃ τις οὗ βούλεται (Σκόπει τὸ τεκμήριον — τοῦ τεκμηρίου).
τλα'. Περὶ δουλείας εἰ ἐλευθερωθήσεται (Ἐάν ἐστι τὸ ἐρώτημα — ἐλευθεροῦται).
F. 199v. τλβ'. Περὶ πράσεως (Ἔστω ἡ Σελήνη — ἐπὶ κέρδει) = ib., f. 72.
τλγ'. Περὶ γραφῆς πιττακίου καὶ διδαχῆς παιδός (Ἔστω ὁ ὡροσκόπος — ἀνατολικὴν).
τλδ'. Περὶ κοινωνίας (Ὡροσκοπείτω δίσωμον — ἀγαθοποιούς).
τλε'. Περὶ τοῦ δανείζεσθαι (Ἔστω ὡροσκόπος — δανείζεσθαι).
τλς'. Περὶ τοῦ γενέσθαι φανερὸν καὶ περίφημον ὅ βούλεται ποιῆσαι (Ἔστω ὁ ὡροσκόπος — ζέτωσαν <*sic*>) = ib., f. 72.
F. 200. τλζ'. Περὶ πάσης κοινωνίας καὶ ἀγορᾶς καὶ ἀποκλεισμῶν καὶ εἰ ἀληθὲς τὸ λεγόμενον ἢ οὔ (Δέον τὰς ἐπικοίνους — μαρτυρούντων).
τλη'. Καθολικὰ παραγγέλματα οἷαν ἔξουσιν ἀρχὴν καὶ τέλος τὰ πράγματα (Ἐὰν ἡ Σελήνη συνάπτῃ — σὺν τοῖς κακοποιοῖς).

315. On whether there will be war (Consider according to the hour — in the horoscope).

316. On wealth and poverty (The lot of fortune — the nocturnal ones).

317. On the acquisition of possessions (sic) (One must look — you will learn).

318. On inheritances (Saturn with the acquisitive — having been led up) = infra, f. 301.

319. In which month will someone die in each nativity (From the Sun to the horoscope — will bring the end).

F. 197. 320. On downfall (Since Dorotheus says — the method).

321. On inceptions (In every inception — Mars).

Г. 197. 322. On a document, whether it will be delivered ("Look at Mercury — indicates arrival").

323. On a woman who has separated from her husband, whether she will return (Let the horoscope be — will do).

324. On a request, whether it will be granted or not (If the Moon is — it will happen).

325. On whether someone will receive rank or something from the king (Look at the horoscope — if not, no).

Г. 198. 326. On when something will happen or when one will receive authority (Look at the Sun — toward the malefic).

327. On dreams (Having set up the chart — declare) = cod. 6, f. 70v.

Г. 198. 328. On travel abroad, when someone wishes to travel abroad (Let there be a benefic star — quickly) = ib., f. 71.

329. On change of residence (Let the horoscope be good and without affliction).

Г. 199. 330. On whether someone will obtain what they desire (Look at the significator — of the significator).

331. On servitude, whether one will be freed (If the question is — he is freed).

Г. 199. 332. On sale (Let the Moon be — at profit) = ib., f. 72. 333. On the writing of a note and the instruction of a child (Let the horoscope — in the east).

334. On partnership (Let a bicorporeal sign ascend — benefics).

335. On borrowing (Let the horoscope be — to borrow).

336. On becoming known and famous for what one wishes to do (Let the horoscope be — let them seek <sic>) = ib., f. 72. Г. 200. 337. On every kind of partnership and market and exclusions and whether what is said is true or not (It is necessary that the common ones — bearing witness).

338. General precepts on what beginning and end affairs will have (If the Moon applies — together with the malefics).

τλθ'. Περὶ ἀποτυχίας (Ἥλιος παρὼν — δηλοῖ).

F. 200v. τμ'. Εἰ ἐγένετο τὸ ζητούμενον ἢ γενήσεται (Ἐκ τῆς θέσεως — ἐπεμβῶσιν αὐτοῖς).

τμα'. Περὶ ἀγγελίας (Ὅσοις ζῳδίοις — ποιοῦσιν).

F. 201. τμβ'. Περὶ ναυπηγίας (Ναυπηγεῖν δεῖ — ὁμοιωθήσεται).

τμγ'. Περὶ τοῦ εἰπεῖν τί ἐστι τὸ ἐρωτώμενον (Ἐάν τις ἐλθὼν εἴπῃ — λέγονται).

F. 201v. τμδ'. Περὶ τῶν σχημάτων τῶν ἀστέρων καὶ ποῖα σχήματα ἀγαθὰ καὶ ποῖα φαῦλα (Δεῖ εἰδέναι ὅτι οἱ ἑπτὰ — πολλῶν κακῶν).

F. 202. τμε'. Περὶ χρόνων ζωῆς (Δεῖ γινώσκειν ὡς — ἡμέρας ζ').

τμς'. Περὶ πόλεως ἠρημωμένης ἐὰν ἀνακτίζεται καὶ ὑπὸ τίνος καὶ εἰ οἰκεῖται (Ἐκ τοῦ ὡροσκόπου μὲν — συναφείας).

F. 202v. τμζ'. Περὶ δαιμονιζομένων καὶ ἐπιλήπτων (Σελήνη μετὰ Κρόνου — ψευδῆ δηλοῖ).

F. 203. τμθ'. Περὶ πολέμου κατὰ Θεόφιλον (Ὅταν τις εἰς πόλεμον ἐξέλθῃ — τρακταϊσμοὺς πορίζει ἐκείνῳ τῷ μέρει) = cod. 6, f. 78.

τν'. Ἐὰν ἐρωτηθῇς περὶ πόλεως ἐὰν πολιορκεῖται ἢ οὔ, καὶ ἐὰν πολιορκῆται, σώζεται ἢ οὔ (Ἔστω ὡροσκόπος ἡ πόλις, φησὶν ὁ Θεόφιλος — τουναντίον) = ib., f. 77v.

F. 203v. τνα'. Περὶ λόχου καὶ δόλου καὶ ἐνέδρας (Ἔστω ὁ Ἑρμῆς σὺν τῇ Σελήνῃ, φησὶν ὁ Θεόφιλος — τοῦ ζῳδίου κυρίους) = ib., f. 78v.

τνβ'. Καταρχὴ πολέμου ἐξ ἧς γνωρίζεται πᾶσα ἡ τοῦ πολέμου καταστροφή (Ἐκ τοῦ ὡροσκόπου, φησὶν ὁ Θεόφιλος — οὕτως ἀποφαινόμενοι οὐ σφαλούμεθα).

F. 204. τνγ'. Πότε γίνεται πόλεμος (Περὶ τοῦ πότε γίνεται πόλεμος, φησὶν ὁ Θεόφιλος — οὐ γένεσθαι πόλεμον σημαίνει) = ib., f. 77.

F. 204v. τνδ'. Περὶ τυραννίδος (Περὶ τυραννίδος φαμὲν — ἐν τῷ περὶ πολέμου εἴρηται).

τνε'. Ἐάν τις πεπόρνευκεν (Περὶ τούτου σκέψαι τὸν Ἄρεα, φησὶν ὁ Θεόφιλος — πεπορνευκέναι λέγε) = cod. 6, f. 75v.

τνς'. Περὶ φαρμακείας (Κακούμενος ὁ Ἑρμῆς, φησὶν ὁ Θεόφιλος — διαπίπτοντα καὶ σβεννύμενα) = ibidem.

τνζ'. Περὶ διαδοχῆς καὶ θάνατου (Περὶ διαδοχῆς ἄρχοντός τινος ἢ θανάτου αὐτοῦ ἐν τίνι τόπῳ ἐρωτηθεὶς σκοπήσεις κατὰ τὴν προγραφεῖσαν ἤδη τοῦ Πτολεμαίου διδασκαλίαν).

τνη'. Περὶ δραπετῶν (Ἐὰν ἡ Σελήνη εἰς τὸ μεσουράνημα — ἐξῆλθεν).

F. 205. τνθ'. Περὶ χρόνων ζωῆς (Ἴδε κατὰ τὴν γενέθλιον — τοσαῦτα ἔτη).

τξ'. Περὶ τοῦ εἴδους τοῦ κλέπτου (Εἰ ὁ Κρόνος εὑρεθῇ — ἀποφαίνου).

339. On failure (The Sun being present — signifies).

Γ. 200a. 340. Whether what is sought has happened or will happen (From the position — they will step upon them).

341. On Announcements (In whichever Signs — they produce).

F. 201. 342. On Shipbuilding (One must build ships — it will be made similar).

343. On stating what the question concerns (If someone comes and says — they are called).

G. 2015. 344. On the configurations of the stars and which configurations are good and which are bad (One must know that the seven — of many evils).

G. 202. 345. On the periods of life (One must know that - 7 days).

346. On a deserted city, whether it will be rebuilt and by whom, and whether it will be inhabited (From the horoscope indeed — of conjunction).

G. 202v. 347. On the demon-possessed and epileptics (Moon with Saturn — indicates false things).

G. 203. 349. On war according to Theophilus (When someone goes out to war — he provides advantages to that side). cod. 6, f. 78.

350. If you are asked about a city, whether it is besieged or not, and if it is besieged, whether it is saved or not (Let the horoscope be the city, says Theophilus — the contrary) - ib., f. 77.

G. 203. 351. On ambush, treachery, and entrapment (Let Mercury be with the Moon, says Theophilus — the lords of the Sign) = ib., f. 78v.

352. The inception of war from which the entire outcome of the war is known (From the horoscope, says Theophilus — pronouncing thus we shall not err).

G. 204. 353. When war occurs (On when war occurs, says Theophilus — signifies that war will not take place) f. 77. = *ib.*,

F. 204. 354. On tyranny (On tyranny we say — in the one concerning of war has been spoken).

355. If someone has committed fornication (Concerning this, examine Mars, says Theophilus – say that he has committed fornication) = cod. 6, f. 75. 356. Concerning poisoning (Mercury being afflicted, says Theophilus – falling and extinguished) = ibidem.

357. On succession and death (On succession of a certain ruler or his death in whatever place, when asked you shall examine according to the already prescribed teaching of Ptolemy).

358. On fugitives (If the Moon is in the midheaven — he has departed).

F. 205. 359. On the years of life (See according to the nativity — so many years).

367. On the appearance of the thief (If Saturn is found — declare).

F. 205v. τξα'. Περὶ τοῦ εἰ πλησίον ἐστὶ ἢ πόρρω (Βλέπε τοὺς β' — τὸν κλέπτην).
τξβ'. Περὶ δραπετῶν (Ἔστω ὁ ὡροσκόπος — δηλοῖ τῆς φυγῆς).
τξγ'. Εἰ εὑρεθήσεται πρὸ τοῦ τελευτῆσαι (Εἰ μὲν συνοδεύει — ἀλλήλους).
F. 206. τξδ'. Περὶ ἀγάπης καὶ μίσους (Βλέπε τὸν ὡροσκόπον — τὸ α' ὑπόγειον).
τξε'. Περὶ ἀρρώστων καὶ ἐναποκλείστων (Ἀπὸ τοῦ ὡροσκόπου — λύσιν δηλοῖ) = cf. ib., f. 67v.
F. 206v. τξς'. Περὶ θανάτου αὐτῶν (Εἰ ὁ κύριος τοῦ ὡροσκόπου — τελευτᾷ) = ibidem.
τξζ'. Περὶ τοῦ εἰδέναι εἰ ἀληθεύει ὁ λέγων γινώσκειν τι (Ἔστω ὁ ἄνθρωπος — ἀνωφελὴς ἔσται).
τξη'. Περὶ ἀκοῆς εἰ ἀληθὴς ἢ φαῦλος (Βλέπε τὸν κύριον τοῦ ὡροσκόπου — πονηρούς).
τξθ'. Περὶ πράγματος δικαίου (Τῶν //// θεωρῶν — βασιλέων).
το'. Περὶ τοῦ κατὰ ποῖον καιρὸν θανεῖται (Ὅτε νοήσεις τὸν χρόνον — τίθει ἔτος) = cf. cod. 6, f. 69v.
F. 207. τοα'. Περὶ ἀγάπης τοῦ δήμου πρὸς τὸν ἄρχοντα, καὶ αὐτοῦ πρὸς ἐκεῖνον (Σκόπει τὸν ζ' τόπον — σπλαγχνίαν) = ib., f. 70.
F. 207v. τοβ'. Πότε διαδεχθήσεται (Ὅτε εὑρίσκεται — ἐπὶ τοῦ μεσουρανήματος) = ibidem.
τογ'. Περὶ καιροῦ τῶν ἀποτελεσμάτων (Τοὺς καιροὺς τῶν ἀποτελεσμάτων — κακοποιός).
τοδ'. Περὶ κλοπῆς (Εἴ ἐστιν ἡ Σελήνη — εὑρεθήσεσθαι).

F. 208. τοε'. Περὶ κοσμικῶν ἀποτελεσμάτων τοῦ Ἀπομάσαρ (Ἴδε τὸν Κρόνον — ἀρχόντων) = cod. Flor. 11, f. 3.
τος'. Περὶ ἐκλείψεως Ἡλίου καὶ Σελήνης (Ὅτε ἐκλείψει ἡ Σελήνη — οἱ Ἰχθύες) = ib., f. 8.
F. 210. τοζ'. Περὶ χρονοκράτορος (Εἴπερ τύχοι ὁ Κρόνος — γενήσεται πανταχοῦ εὐθην<ία>) = ib., f. 9v.
F. 210v. τοη'. Περὶ εὐθηνίας καὶ κνιπίας (Ὅτε ἐξέλθῃ ὁ Ἥλιος — ἡ εὐθηνία) = ib., f. 13.
τοθ'. Περὶ τοῦ ποῖον εἶδος εὐθηνίας (Εἰ βούλῃ γνῶναι — οὔτε κνιπεύσουσιν).
F. 211. τπ'. Περὶ εὐθηνίας εἰδῶν καὶ κνιπίας (Ἴδε ὅτε καταλάβῃ — τῆς συνόδου).
F. 211v. τπα'. Περὶ διαγνώσεως καύματος (Ὅτε ἐπεμβαίνῃ — ἄνεμοι) = ib., f. 13.
τπβ'. Περὶ τῆς τοῦ Ἑρμοῦ κακώσεως (Γίνωσκε ὅτι ὁ Ἑρμῆς — τῶν ιζ') = ibidem.

F. 205v. 371. On whether he is near or far (Look at the 2 — the thief).

372. On fugitives (Let the horoscope be — indicates the indicates the flight flight).

373. Whether he will be found before dying (If indeed he accompanies — one another).

G. 206. f. 4. On Love and Hatred (See the horoscope — the 1st underground).

365. On the sick and confined (From the horoscope - indicates resolution) cf. ib., f. 67v. 4

G. 206v. Chapter 206. On their death (If the lord of the horoscope — dies) ibidem.

§395. On knowing whether one who claims to know something is telling the truth (Let the man — he will be useless).

368. On hearing — whether it is true or false (Look at the lord of the ascendant - wicked ones).

49. On a just matter (Of the /// observers — of kings).

70. On at what time one will die ("When you understand the time — set a year) cf. cod. 6, f. 69v.

Г. 207. 371. On the love of the people toward the ruler, and of the ruler toward them (Look at the 7th place - compassion) ib., f. 70.

F. 207. 172. When will it be succeeded ("When it is found — on the midheaven) of heaven) ibid.

173. On the time of outcomes (The times of outcomes — malefic).

174. On theft (If the Moon is to be found).

F. 208. 175. On the mundane outcomes of Albumasar (See Saturn — of rulers) = cod. Flor. 11, f. 3.

176. On the eclipse of the Sun and Moon (When the Moon will be eclipsed — Pisces) = ib., f. 8.

F. 210. 177. On the chronocrator (If Saturn should happen it will happen to be prosperous everywhere) = ib., f. 9.

F. 210. 308. On abundance and miserliness (When the Sun goes out — abundance) = ib., f. 13.

309. On what kind of abundance (If you wish to know — nor will they be miserly).

F. 211. 310. On the kinds of abundance and miserliness (See when it overtakes — of the conjunction).

F. 211v. 311. On the discernment of heat (When it enters — winds) = ib., f. 13.

312. On the affliction of Mercury (Know that Mercury of the 17) ibid.

τπγ'. Περὶ τῆς μεθόδου τῶν Χαρανιτῶν[1] ἤτοι ἐναλλαγῆς τοῦ κοσμικοῦ ἔτους (Ἴδε τὰς ιθ' — καὶ λιμός) = ib., f. 13v.
τπδ'. Περὶ τῆς τοῦ Κύνὸς ἐπιτολῆς καὶ τῶν ἐξ αὐτῆς σημαινομένων συμπτωμάτων (Εἴπερ ἐστὶν ἡ ἡμέρα — τετράποσιν) = ibidem. Cf. cod. Flor. 12, f. 123.

τπε'. Εἰ συμφέρει γενέσθαι τι ἤγουν συμφωνῆσαι ἢ δοῦλον λαβεῖν ἢ τοιοῦτον πρᾶξαι (Εἰ ὁ κύριος τοῦ ὡροσκόπου — γενέσθαι).
F. 212. τπς'. Περὶ φάσεων τῆς Σελήνης αἵ εἰσιν ια' (Σύνοδος μοι' α' — πρὸς τὸν Ἥλιον φερομένη).
F. 212v. τπζ'. Περὶ πολευόντων καὶ διεπόντων (Ἰστέον ἕκαστος τῶν ζ' ἀστέρων — χειρουργίαν). Cf. cod. 6, f. 145v et supra. f. 64r.
F. 216v. τπη'. Περὶ τῶν προσώπων ἃ ἐπέχουσιν οἱ ζ' ἀστέρες ἐν τοῖς τῶν ζῳδίων δεκανοῖς (Ἐπεὶ δὲ ἕκαστον — οὕτως, sqr. diagramma).
τπθ'. Περὶ Ἡλίου ἐν ὁρίοις τῶν ἄλλων (Ὁ Ἥλιος ἐν ὁρίοις τοῦ Κρόνου — ἐμποδίζει).
τϟ'. Περὶ Σελήνης ὁμοίως ἐν ὁρίοις (Σελήνη ἐν ὁρίοις Κρόνου — σημαίνει).
F. 217. τϟα'. Περὶ δραπετῶν (Σελήνη ἐν Κριῷ — ὁ δραπέτης).
F. 217v. τϟβ'. Περὶ τῶν τῆς Σελήνης σχημάτων τὰ κυριώτατα ἃ συντελοῦσιν εἰς τὰ ἀποτελέσματα (Μηνοειδὴς ἀμφίκυρτος — ἐξεθέμεθα).
F. 218. τϟγ'. Καθολικὴ παρατήρησις ἀπὸ τῆς κατὰ τὴν θερινὴν τροπὴν τῆς Σελήνης (Εἰ κατὰ τὴν ἀρχὴν — ἐξομοιοῦνται).
τϟδ'. Περὶ τῆς ἐκ τῶν ἐνεργειῶν καὶ μορφώσεων ἐφηρμοσμένοις (l. -νης) τοῖς ζῳδίοις διαφόρου προσηγορίας (Τούτων οὕτως ἐχόντων — ταῦτα). Editum in *Catal. Flor.*, p. 164.
F. 219. τϟε'. Περὶ τῶν ἐν ταῖς καταστάσεσιν τῶν ἀέρων συμβαινόντων ἀνέμων δηλονότι ὑετῶν βροντῶν πρηστήρων αὐχμῶν σεισμῶν καὶ τῶν λοιπῶν τοιούτων (Κρόνος κυριεύσας — γαληνότατος) = cod. Flor. 12, f. 95.
τϟς'. Περὶ τοῦ πότε δεῖ κτίζειν τοίχους καὶ θεμελίους καὶ καθαίρειν (Σελήνη αὐξιφωτοῦσα — ἀνορύττειν).
F. 221. τϟζ'. Περὶ ἀφετικῶν τόπων (Ἀφετικοὶ τόποι — κέκληται).
τϟη'. Περὶ τῆς δυνάμεως τῶν ζ' ἀστέρων (Ἕκαστος τῶν ἀστέρων — ὅταν θή εἰς θή [?]).
F. 221v. τϟθ'. Ἐν οἷς τόποις χαίρουσιν οἱ ε' ἀστέρες (Ὁ μὲν Κρόνος — ἐν Παρθένῳ).
υ'. Παύλου Ἀλεξανδρέως εἰσαγωγὴ εἰς τὴν ἀποτελεσμα-

[1] De Harranitis, cf. *Catal. Flor.*, p. 84, n. 5 et 174.

313. On the method of the Haranites, that is, the alternation of the cosmic year (See the 19 — and famine) = ib., f. 13.[1]
184. On the rising of the Dog Star and the symptoms signified by it (If indeed the day — quadrupeds) ibidem. Cf. cod. Flor. 12, f. 123.

385. Whether it is advantageous to do something, that is, to come to an agreement, or to take a slave, or to do such a thing (If the lord of the horoscope — to do).

F. 212. 386. On the phases of the Moon, which are 11 (Conjunction, first — carried toward the Sun).

F. 219. 387. On those who govern and rule (It should be known that each of the 7 stars — surgery). Cf. cod. 6, f. 145r and above, f. 64. F. 216. 388. On the faces which the 7 stars occupy in the decans of the Zodiac signs (Since each — thus, sqr. diagram).

389. On the Sun in the terms of the others (The Sun in the terms of Saturn — hinders).

390. On the Moon likewise in the terms (The Moon in the terms of Saturn — signifies).

F. 217. 391. On runaways (Moon in Aries — the runaway). F. 217. 392. On the most important configurations of the Moon that contribute to the outcomes (Crescent, gibbous — we have set forth).

F. 218. 393. General observation from the Moon at the summer solstice (If at the beginning they are assimilated).

394. On the various designations derived from the activities and forms assigned to the Zodiac signs (These things being thus — these). Edited in Catal. Flor., p. 164.

F. 219. 395. On the winds, rains, thunders, hurricanes, droughts, earthquakes, and other such things that occur in the states of the atmosphere (Saturn having dominion — most calm) — cod. Flor. 12, f. 95.

της. On when one must build walls and foundations and cleanse them (the Moon waxing in light — to dig up).

F. 221. 37. On aphetic places (Aphetic places — is called). 38. On the power of the 7 stars (Each of the stars — when it is placed [?]).

F. 221. 369. In which places the 5 stars rejoice (Saturn — in Virgo).

400. Paul of Alexandria's introduction to astrology

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1 On the Harranians, cf. Catal. Flor., p. 84, n. 5 and 174.

τικήν. Inc. prooemium : Πάνυ καλῶς, ὦ φίλε παῖ Κρονάμων... Capit. primum : Περὶ τῶν ιβ' ζῳδίων, ultimum υλγ', f. 241r : Πῶς ἐστιν ἡ τοῦ κόσμου γένεσις. — Des. ... αὐτὰ τὰ ζῴδια κατωνόμασται. Deinde rubro pigmento scriptum est : Τέλος εἰσαγωγῆς Παύλου Ἀλεξανδρέως. — Edit. cum versione Andreae Schatonis, Witebergae, 1586.

F. 242. υλδ'. Περὶ τοῦ γνῶναι καθ' ἕκαστον ἔτος ἢ καὶ μῆνα τί συμβήσεται ἑκάστῳ (Λέγομεν δὲ ἐν ὑποδείγματος λόγῳ — μονομοιρίαν).

F. 243. υλε'. <Heliodori> Περὶ τοῦ εὑρεῖν τῶν ἀστέρων ἕκαστος τίνα τριγωνικὴν μονομοιρίαν ἐπέχει (Καὶ αὕτη μὲν ἡ τῆς τριγωνικῆς μονομοιρίας — τῆς πολλῆς ἀγαθότητος). Fere tota pagina 243v vacat.

F. 244. υλς'. Περὶ τοῦ εὑρεῖν ἀκριβῶς τὴν ὡροσκοποῦσαν μοῖραν (Ἐκκείσθω δὲ ἐπὶ παραδείγματος — καὶ ἐπὶ τοῦ Ἡλίου).
υλζ'. Ἐκ τῆς εἰς τὸν Παῦλον ἐξηγήσεως τοῦ Ἡλιοδώρου. Περὶ δορυφορίας (Δορυφορία ἐστὶν ὅταν — οἱ νυκτερινοὶ τοὺς ἡμερινούς). — F. 244v. υλη'. Περὶ κλιμακτήρων (Μετὰ τὸ περὶ τριγωνικῆς μονομοιρίας — καὶ τοῦ ἀναβιβάζοντος καὶ καταβιβάζοντος). — F. 246v. υλθ'. Περὶ ἐπεμβάσεως τῶν κακοποιῶν ἀστέρων (Δεῖ δὲ σκοπεῖν καὶ τὰς — δεῖται ἡ ἀστρολογία). — F. 247r. υμ'. Περὶ συνδέσμων τῆς Σελήνης (Ἐπειδὴ εἰς τὸν περὶ κλιμακτήρων λόγον — πρὸς τὸν ἥλιον σχηματισμῶν). — F. 248r. υμα'. Περὶ οἰκοδεσπότου καὶ χρόνων ζωῆς (Τοῦ οἰκοδεσπότου τρόπος — τῶν τῆς ζωῆς χρόνων). Sequitur rubro pigmento : Τέλος Ἡλιοδώρου εἰς τὸν Παῦλον ἐξηγήσεως.

F. 249v. υμβ'. Ῥητορίου ἔκθεσις καὶ ἐπίλυσις περὶ τῶν ιβ' ζῳδίων καὶ περὶ ἑτέρων διαφόρων ἐκ τῶν Ἀντιόχου θησαυρῶν. Caput ultimum (υνζ') desinit f. 252r ubi legitur Τέλος τῶν τοῦ Ῥητορίου. — Edidit Boll in *Catal. Florentino,* p. 141 ss., cod. *m.*

F. 252. υνη'. Tit. omiss. (Τὸ πρώτων (*sic*) ἀνίσχον κατὰ τὸν καιρὸν — χαίρει ὁ Κρόνος).
υνθ'. Περὶ διακρίσεως τῶν ιβ' τόπων (Τὴν δὲ διάκρισιν — τόπον ἰόντες).

F. 252v. υξ'. Ποῖον ζῴδιον κατάρχει τοῦ ἔτους, παρ' ἑκάστῃ θέσει ἢ ἐγκλίσει τῶν διαφόρων οἰκήσεων (Ἐν ᾧ ἂν τόπῳ ᾖς — τῶν λοιπῶν).

F. 253v. υξα'. Κλῆρος βασιλείας (Κλῆρος βασιλείας ἀπὸ Ἡλίου — πραγματευσόμεθα). Cf. cod. Flor. 8, f. 175.

F. 254v. υξβ'. Πῶς δεῖ σκέπτεσθαι τὰς ἐναλλαγὰς τῶν χρόνων καὶ τὰ συμβαίνοντα αὐταῖς ἐν ταῖς δ' τροπαῖς (Ἐπεὶ ἡ καταρχὴ — ἰσημερίας).

matics. Inc. prooemium: Most excellently, dear son Kronamon... First chapter: On the 12 Signs of the Zodiac, last chapter 433, f. 241: How the genesis of the world is. - Des. the signs themselves were named. Then written in red pigment: End of the introduction of Paul of Alexandria. — Edit. with translation of Andreas Schato, Wittenberg, 1586.

F. 242. 434. On knowing what will happen to each person in each year or even month (We speak in the manner of an example of the single-degree method).

F. 243. 435. <Heliodorus> On finding which triangular single-degree each of the stars occupies (And this indeed the triangular single-degree — of the great goodness). Nearly the entire page 243 is blank.

F. 244. 436. On finding precisely the degree of the horoscope (Let it be set out by way of example — and in the case of the Sun). 437. From the Commentary on Paul by Heliodorus. On Doruphoria (Doruphoria is when — the nocturnal ones [guard] the diurnal ones). - F. 244. 438. On climacterics (After the section on trigonal monoiria — and of the ascending and descending node). - F. 246. 439. On the incursion of malefic stars (One must also consider — astrology requires). F. 247. 440. On the conjunctions of the Moon (Since in the account of climacterics — of configurations with the sun). F. 248. 441. On the oikodespotes and the years of life (The method of the oikodespotes of the years of life). Followed in red pigment: End of the Commentary of Heliodorus on Paul. F. 249. 442. Rhetorius's exposition and solution concerning the 12 Zodiac signs and concerning various other matters from the Thesaurus of Antiochus. The last chapter (457) ends at f. 252r where one reads: End of the works of Rhetorius. — Edited by Boll in the Florentine Catalogue, p. 141 ff., cod. m. F. 252. 458. Title omitted (The first [sic] rising at the time — Saturn rejoices).

459. On the distinction of the 12 places (The distinction — going into the place).

F. 252. 460. Which zodiac sign governs the year, according to each position or inclination of the different dwellings (In whatever place you are — of the rest).

F. 253. 461. Lot of kingship (The lot of kingship from the Sun we shall treat). Cf. cod. Flor. 8, f. 175.

Γ. 254v. 462. How one must examine the changes of the seasons and the events that accompany them at the 4 solstices/equinoxes (Since the beginning of the equinox).

F. 255. υξγ'. Πῶς ἐστι γνῶναι τοὺς τετράρχας τοῦ χρόνου ἐν ἑκάστῃ τῶν ὡρῶν τοῦ ἔτους ἐναλλαγῇ (Ἐπεὶ δὲ τέτταρες — μεταβολήν).

F. 256. υξδ'. Περὶ κράσεως καὶ φύσεως καὶ τόπων καὶ ἐπιβλέψεως τῶν ἐφορώντων (Σκεπτέον δὲ καὶ τὴν τῶν ἐφορώντων — ἀποβησόμενον λέγειν).

F. 257. υξε'. Περὶ τοῦ ἀναβιβάζοντος καὶ καταβιβάζοντος (Ὁ ἀναβιβάζων δὲ μετὰ — λήξει).

F. 257ᵛ. υξς'. Περὶ συνόδων τῶν ζ' ἀστέρων πρὸς ἀλλήλους· Κρόνος καὶ Ζεὺς ἐν ἀνθρωπομόρφῳ ζῳδίῳ (Ὁ Κρόνος καὶ Ζεὺς σύνοδον — ἑτέραν κρᾶσιν).

υξζ'. Περὶ διαμετρήσεως Κρόνου καὶ Ἄρεως (Ἐὰν ἐν τῇ ἀρχῇ τοῦ Κρόνου — ναυάγια καὶ κλύδωνας).

F. 258. υξη'. Περὶ τῆς τοῦ Ἡλίου μεταβάσεως ἀπὸ ζῳδίου εἰς ζῴδιον (Δοκεῖ δὲ ἀναγκαῖον εἶναι — κατάστασιν).

F. 259ᵛ. υξθ'. Περὶ τῆς ἀπὸ συνόδου συναφῆς τῆς Σελήνης πρὸς τοὺς ἄλλους ἀστέρας (Ἡ Σελήνη ἀποστᾶσα τοῦ Ἡλίου — expl. f. 263 καὶ παιδίων ...). — F. 263ᵛ vacat.

F. 264 inc. Ὁ Κρόνος κυριεύσας — ἀπορρέουσι γνώσῃ.

F. 265ᵛ. υοα'. Περὶ τῶν τῆς Σελήνης μετὰ τὸ ἐκλιπεῖν πρὸς ἕκαστον τῶν πλανήτων συναφῶν (Ἡ Σελήνη μετὰ τὸ ἐκλιπεῖν — ἐνύδροις).

F. 266. υοβ'. Περὶ τομῆς καὶ χειρουργίας (Ὁ ὡροσκόπος ἢ ἡ Σελήνη — καταρχῆς) = supra, f. 68ʳ.

υογ'. Περὶ καθάρσεων καὶ ἐμέτων (Τοὺς ἐμέτους καὶ τὰς καθάρσεις — ὁ πιών). Cf. supra, f. 68ᵛ, et infra, f. 391.

υοδ'. Περὶ φλεβοτομίας (Τῆς Σελήνης οὔσης ἐν Κριῷ — καὶ ἐν Τοξότῃ). Cf. cod. 8, f. 256ʳ.

υοε'. Τίνα λέγεται λοξὰ ζῴδια (Τὰ λοξὰ ζῴδια — δυνατοῖς).

F. 266ᵛ. υος'. Περὶ φήμης (Φήμης δὲ ἢ καὶ ἐπιστολῶν — φήμης).

F. 267. υοζ'. Περὶ ἀγγελιῶν (Τὰ στερεὰ ζῴδια — σημαίνουσιν).

υοη'. Εἰ ὁμονοήσουσιν ἀλλήλοις οἱ γαμικῶς συναπτόμενοι (Ὅρα εἰ ὁ κύριος — μέσως).

υοθ'. Περὶ τοῦ πότερος αὐτῶν προτελευτήσει (Ὅρα τὸν κύριον — σημαίνουσιν).

F. 267ᵛ. υπ'. Περὶ μετοικήσεως (Ὅρα τὸν κύριον τοῦ ὡροσκόπου — δηλωτικὸς ἀστήρ).

υπα'. Περὶ φύσεως τῶν ζῳδίων καὶ τῶν αὐτῶν τριγώνων (Τὰ πυρώδη τρίγωνα — χθαμαλῶν ἀνθρώπων).

υπβ'. Ἑπτὰ πλανήτων εὐεργεσίαι· ♄ δάκρυον, ♃ γένεσιν, ♂ θυμόν, ☉ γέλωτα, ♀ ὄρεξιν, ☿ λόγον, ☾ ὕπνον.

F. 268. υπγ'. Ποίημα τοῦ ἐπὶ κανικλείου τοῦ Καματηροῦ περὶ τοῦ ζῳδιακοῦ κύκλου καὶ τῶν ἄλλων ἁπάντων τῶν ἐν οὐρανῷ. Inc. Ἐξ οὐρανίων ἀντύγων σοι βιβλίον. Ultimum capitulum (φις') des. ... ἡ Βαβυλώνων γράφει. Cf. cod. 6, f. 127ᵛ.

Γ. 255. 463. How it is possible to know the tetrarchs of the season at each change of the hours of the year (Since there are four — change). Γ. 256. 464. On the mixture and nature and places and oversight of the overseers (One must also examine the nature of the overseers — to say what will result).

F. 257. 465. On the ascending and descending node (The ascending node together with — will cease).

Γ. 257. 466. On the conjunctions of the 7 stars with one another; Saturn and Jupiter in a human-shaped sign (Saturn and Jupiter in conjunction — another mixture).

467. On the opposition of Saturn and Mars (If at the beginning of Saturn — shipwrecks and storms).

F. 258. 468. On the transit of the Sun from sign to sign (It seems necessary — condition).

Γ. 259. 469. On the conjunction of the Moon with the other stars from the new moon (The Moon having departed from the Sun — expl. f. 263 and of children ...). — F. 263 blank.

F. 264 begins: Saturn having taken control — you will know from what flows.

F. 265. 471. On the conjunctions of the Moon with each of the planets after the eclipse (The Moon after the eclipse — in aquatic creatures). Γ. 266. 472. On incision and surgery (The horoscope or the Moon — beginning) = above, f. 68.

υογ΄. On Purifications and Emetics (Emetics and purifications - he who drinks). Cf. supra, f. 68', et infra, f. 391.

υοδ'. On Phlebotomy (When the Moon is in Aries — and in Sagittarius). Cf. cod. 8, f. 256.

υοε'. What Are Called Oblique Signs (The oblique Signs of the capable).

F. 266. υος'. On Rumor (Of rumor or also of letters — of rumor).

F. 267. υοζ'. On Messages (The fixed Signs - signify).

υοη΄. Whether those joined in marriage will be in harmony with one another (See if the lord — moderately).

υοθ'. On which of them will die first (See the lord — they signify).

F. 267. υπ'. On Change of Residence (See the lord of the horoscope — the indicating star).

υπα΄. On the Nature of the Signs and their Trigons (The fiery trigons — of lowly people).

υπβ΄. The beneficences of the seven planets: Saturn tears, Jupiter birth, Mars anger, Sun laughter, Venus desire, Mercury speech, Moon sleep.

F. 268. υπγ΄. Poem of the epi-kanikeleiou Kamateros on the Zodiacal Circle and all the other things in heaven. Inc. From the heavenly vaults, a book for you. Ultimum capitulum (φις') des. DODή Βαβυλώνων γράφει. Cf. cod. 6, f. 127.

F. 280v. φιζ'. Συνέμπτωσις τῶν ἐν γενέσει παρόδων καὶ περὶ νόσων (Ἐὰν γινώσκῃς τινὸς γένεσιν... In medio cap. lacuna dimidiae paginae post ἀκτίνας καὶ οὐ μόνον... Des. διὰ μῆκος συγγραφῆς παρελείφθη).

F. 281. φιη'. Περὶ ἐρωτήσεως ὅτι γίνεται τόδε ἢ οὔ (Σκόπει τὸν οἰκοδεσπότην — γίνεται).

φιθ'. Περὶ ὡροσκόπου κατά τινας οὐχὶ κατὰ Πτολεμαῖον παχυμερῶς (Τὰς μεταξὺ τῆς προγενομένης — τὸν ὡροσκόπον).

F. 281v. Ἄλλως (Σκόπει, φησί, τὸν οἰκοδεσπότην — πρὸς ἐκεῖνο ἀποφαινόμεθα).

F. 282. φκ'. Περὶ τίνος τις θέλει ἐρωτᾶν (Σκόπει τὸν ὁριοκράτορα — τροπὴν δείξει).

F. 282v. φκα'. Πῶς δεῖ εἰδέναι εἰ ἀνθρώπου γένεσις ἢ τέρατός ἐστι πότερον δὲ ἄνθρωπός ἐστι τὸ γεννηθὲν ἢ τετράπουν ἢ ἕτερόν τι (Λαβὼν τὸ δωδεκατημόριον — ποιεῖ).

φκβ'. Πῶς δεῖ γνῶναι τὸν εἰσιόντα εἴ σοι ὁμόφρων ἐστὶ ἢ οὔ (Εἰ ὁ σὸς ὡροσκόπος — τῆς Ἀφροδίτης).

F. 283. φκγ'. Περὶ γενέσεως πότερον ζῶντός ἐστιν ἢ τεθνεῶτος (Ἐν ᾗ σκέπτῃ — καὶ κατὰ συμπαρουσίαν) = infra cap. φοη'.

F. 283v. φκδ'. Περὶ τοῦ εἰδέναι τοῦ δείπνου τὴν κατασκευήν (Ἐὰν τὴν Σελήνην — ἐπιδείξεις). Cf. supra, f. 190v.

φκε'. Περὶ ἀνέμων προγνώσεως (Δυνατὸν ἐκ τῶν ἀπορροιῶν — γνώσῃ) = infra cap. φνθ'.

φκς'. Πρὸς τὸ πολιορκῆσαι πόλιν (Σκέπτου τὴν Σελήνην — βραδυτῆτα) = cod. 6, f. 76v.

F. 284. φκζ'. Θεωρία τῆς Σελήνης· ἡμισυφιλία καὶ τελεία ἀγάπη μετὰ τοῦ Κρόνου καὶ τῶν ἄλλων ἀστέρων· κεφάλαια κε'. — 1um τοῦ Κρόνου. Θεωρία τῆς Σελήνης ἡμισυφιλία καὶ τελεία ἀγαπήματα <*sic*> τοῦ Κρόνου (Ὅταν ἔνι <*sic*> ἡ Σελήνη εἰς τὸν Κριὸν — κατασκευάσαι). — 2um. Θεωρία τῆς Σελήνης εἰς τὸν Δία· Τελεία ἀγάπη καὶ μέση (Τῆς Σελήνης οὔσης ἐν Κριῷ — μαργάρους). — 3um (f. 284v). Θεωρία τῆς Σελήνης ἡμισυφιλία καὶ τελεία μετὰ τοῦ Ἄρεως (Τῆς Σελήνης οὔσης ἐν Κριῷ — ὠνήσασθαι ἅρματα). — 4um. Θεωρία τῆς Σελήνης ἡμισυφιλία καὶ τελεία μετὰ τοῦ <Ἑρμοῦ> (Τῆς Σελήνης οὔσης ἐν Κριῷ — εἰπεῖν). — 5um [f. 285]. Θεωρία τῆς Σελήνης ἡμισυφιλία καὶ τελεία μετὰ τῆς Ἀφροδίτης (Τῆς Σελήνης οὔσης ἐν Κριῷ — ποιῆσαι), etc. — Extremum. Περὶ μόνης εὑρισκομένης ἐν τοῖς ιβ' ζῳδίοις (Τῆς Σελήνην οὔσης ἐν Κριῷ — χρυσοχρεῦσαι [l. χοῆσαι]).

F. 288v-290. φκη'. Diagrammata τῶν κη' μονῶν τῆς Σελήνης.

F. 290v. φκθ'. Ὅταν συντρέχωσιν οἱ ἀστέρες εἰς ἓν οἴκημα, τί ἀποτελοῦσιν ὁ Ζεὺς καὶ ὁ Κρόνος (Καλὸν ἐργάσασθαι δουλείας — οὐ ταξειδεῦσαι).

Γ. 280. φιζ'. Coincidence of transits in a nativity and on illnesses (Ἐὰν γινώσκης τινός γένεσιν... In medio cap. lacuna dimidiae paginae post ἀκτίνας καὶ οὐ μόνον ... Des. διὰ μῆκος συγγραφῆς παρελείφθη).

F. 281. §518. On the question of whether something will happen or not (Consider the lord of the house — it will happen).

§519. On the horoscope according to some, not according to Ptolemy, in a rough manner (The intervals between the preceding — the horoscope). F. 281. Otherwise (Consider, he says, the lord of the house — we declare in accordance with that).

F. 282. §520. On what subject someone wishes to ask (Consider the almuten will show a turning point).

F. 282. §521. How one must know whether a nativity is that of a human or a monster, and whether the one born is a human, a quadruped, or something else (Taking the dodecatemory — it produces).

§522. How one must know whether the person entering is of like mind with you or not (If your horoscope — of Venus).

F. 283. §523. On a nativity, whether it belongs to a living person or a dead one (In which you examine — and according to co-presence) — see below ch. §578.

F. 283. §524. On knowing the preparation of the dinner (If the Moon — you will show). Cf. above, f. 190.

§525. On the forecasting of winds (It is possible from the separations — you will know) — see below ch. §559.

§526. On besieging a city (Observe the Moon — slowness) — cod. 6, f. 767.

F. 284. φκζ'. Theory of the Moon: half-sympathy and perfect love with Saturn and the other stars; 25 chapters. — 1st [chapter] of Saturn. Theory of the Moon, half-sympathy and perfect affinities <sic> of Saturn (When <sic> the Moon is in Aries — to prepare). — 2nd. Theory of the Moon in relation to Jupiter: Perfect love and middle [love] (The Moon being in Aries — pearls). — 3rd (f. 284v). Theory of the Moon, half-sympathy and perfect [love] with Mars (The Moon being in Aries — to purchase a chariot). 4th. Theory of the Moon, half-sympathy and perfect [love] with <Hermes> (The Moon being in Aries — to speak). 5th (f. 285). Theory of the Moon, half-sympathy and perfect [love] with Venus (The Moon being in Aries — to do), etc. Last. Concerning [the Moon] found alone in the 12 signs of the zodiac (The Moon being in Aries — χρυσοχρεῦσαι [l. χοῆσαι]).

F. 288-290. 528. Diagrams of the 28 lunar mansions. F. 290.

529. When the stars converge in one house, what effects do Jupiter and Saturn produce (Good to perform acts of servitude not to travel).

F. 291. φλ'. Ὅταν βλέπωσιν οἱ ἀστέρες εἰς τὸν ἕτερον ἤτοι σχηματίζωσι ὁ Ζεὺς καὶ ὁ Κρόνος (Καλὸν ποιῆσαι — ἀστραπαὶ καὶ βρονταί).

F. 292ᵛ. φλα'. Κοσμικὰ ἀποτελέσματα τῆς τῶν φωστήρων συζυγίας (Κρόνος κυριεύσας τῶν ὁρίων — ὑγιής).

F. 297. φλβ'. Περὶ προγνώσεως τοῦ ἐρωτῶντος οἷον περὶ τίνος ἐρωτᾷ (Ἐπετήρησαν δὲ ἀκριβῶς — τεθηλυμένων).

φλγ'. Περὶ τῶν δώδεκα μοιρῶν τοῦ Ταύρου καὶ τῶν ἑτέρων ζῳδίων (Τὸ μὲν α' περὶ πραγματείας — αἴτιοι).

F. 297ᵛ. φλδ'. Περὶ κτήσεως [l. κτίσεως] καὶ οἰκοδομιῶν (Ἐὰν βουληθῇ τις — μαρτυρείτωσαν).

F. 298. φλε'. Περὶ διαφορᾶς κυουμένων (Ἐπὰν δὲ κατὰ γαστρὸς — Ἀφροδίτης).

φλς'. Περὶ εἰργομένων (Περὶ δὲ τῶν εἰργομένων — ἀποβησόμενον).

φλζ'. Καθολικὰ παραγγέλματα (Καθολικά· αἱ μὲν ἀπόρροιαι — ἡ καταρχή).

F. 298ᵛ. φλη'. Περὶ τεταρτημορίων ἐκ τοῦ Παύλου (Τεταρτημόριον ἀρσενικόν ἐστι — τελευτῆς) = Paulum Alexandr. D, 1ᵛ, ed. 1586.

F. 299. φλθ'. Περὶ τοῦ τί γέγραπται ἐν τῇ δεδομένῃ ἐπιστολῇ (Ἐὰν θέλῃς τὴν ἐπιστολὴν — ἀπεστάλη).

φμ'. Εἰ ὁ ἀποδημῶν ἔρχεται καὶ πότε εἰσέλθῃ (Ἤδη περί τινος γίνεται — ἓν ζῴδιον, τέθνηκε). Cf. infra cap. φμθ'.

F. 299ᵛ. φμα'. Περὶ τοῦ μαθεῖν τί ἐστι τὸ ἐρωτώμενον (Βλέπε τὸν κύριον — ὁμοίως).

φμβ'. Περὶ κληρονομίας (Εἴ τις περὶ τούτου ἐρωτήσει — ἀκόπως).

F. 300. φμγ'. Περὶ τοῦ εἰ εὐτυχῆσαί τινα ἀπὸ δούλου, ὃν μέλλει λαβεῖν (Ἔστω ὁ κύριος τοῦ ὡροσκόπου — οὗ ἐπιθυμεῖ).

φμδ'. Περὶ ἀντιδίκων (Σκόπει τὸν ὡροσκόπον — ἄρχουσίν ἐστιν).

φμε'. Περὶ τοῦ ποίῳ τρόπῳ ὁ κλέπτης εἰσῆλθεν (Βλέπε τοὺς ζ' ἀστέρας — τὸ κλαπέν).

F. 300ᵛ. φμς'. Τίνη <*sic*, l. -ι> ἐδόθη τὸ κλαπέν (Εἰ εὕρης τινὰ — ἀποδέκτην).

φμζ'. Εἰ ἄρρεν ἐστίν (Βλέπε τὸ τοῦ κλέπτου — θηλυκόν). Cf. infra, cap. χιζ'.

φμη'. Εἰ νέος ἢ μέσος ἢ γέρων (Βλέπε τὸ τεκμήριον — γέρων). Cf. infra cap. χιη'.

φμθ'. Εἰ ἀποδημῶν ἔρχεται καὶ πότε εἰσέλθῃ (Ἴδε περὶ τίνος — ὑγιαίνει). Cf. supra cap. φμ'.

F. 301. φν'. Περὶ γραμμάτων (Βλέπε τὴν Σελήνην — ψευδῆ). Cf. supra, f. 193.

F. 291. 530. When the stars aspect one another or form configurations — Jupiter and Saturn (Good to do — lightning and thunder). F. 292. 531. Mundane effects of the conjunction of the luminaries (Saturn having mastered the terms — healthy).

F. 297. 532. On foreknowledge of the querent, i.e., concerning what he asks (They observed carefully — of the feminized).

533. On the twelve degrees of Taurus and the other signs (The 1st concerns business matters — responsible).

F. 297v. 534. On acquisition [or: construction] and buildings (If someone wishes — let them bear witness).

F. 298. 535. On the distinction of pregnancies (But when in the womb — of Venus).

536. On obstructions (Concerning obstructions — that will in the outcome). result).

537. General precepts (General: the separations — the inception).

Γ. 298. φλη'. On Quadrants from Paul (A quadrant is masculine of ending) = Paulum Alexandr. D, 1v, ed. 1586.

Γ. 299. φλθ'. On what is written in the given letter (If you wish the letter – was sent).

φμ'. Whether the traveler returns and when he will arrive (It is already concerning someone – one sign, he is dead). Cf. infra cap. φμθ'.

Γ. 299. 541. On learning what the matter being asked is (See the lord — likewise).

542. On inheritance (If someone asks about this without difficulty).

C. 300. 543. On whether someone will profit from a slave whom he is about to acquire (Let the lord of the horoscope be — that which he desires).

544. On adversaries in litigation (Consider the horoscope ruling it is).

545. On the manner in which the thief entered (See the 7 stars — the stolen item).

Γ. 300*. 546. To whom the stolen item was given (If you find someone — the receiver). recipient).

547. Whether it is male (See that of the thief — female). Cf. below, ch. 617.

548. Whether young, middle-aged, or old (See the sign — old man). Cf. below ch. 618.

549. Whether the traveler abroad is coming and when he will arrive (See concerning whom — is in good health). Cf. above ch. 540.

C. 301. 550. Concerning letters (See the Moon — false). Cf. above, f. 193.

φνα'. Περὶ τοῦ εἰ ἀποδοθήσεται ἡ γραφή (Βλέπε τὸν κύριον τοῦ ὡροσκόπου — τοῦ βασιλέως). Cf. supra, f. 193v.

F. 301v. φνβ'. Ἄλλως (Ποίησον τὸν ὡροσκόπον — τὸ γράμμα).
Περὶ τοῦ εἰ ὠφεληθήσεταί τις ἀπὸ βασιλέως ἢ ἄρχοντος ἢ εὑρήσῃ νομίσματα (Βλέπε τὴν Σελήνην — ἀπὸ γυναικός) = cod. 6, f. 83v.
φνγ'. Περὶ κληρονομιῶν (Ὁ Κρόνος τῆς κτηκτικῆς τύχης — κληρονομοῦσιν).
φνδ'. Περὶ τοῦ γνῶναί τινας εἰ ἔχουσι πρὸς ἀλλήλους ἀγάπην, ἢ [l. εἰ] ἐρωτήσῃ τις εἰ ἀγαπᾶται παρ' ἑτέρου (Βλέπε τὸν ὡροσκόπον — λάθρα δὲ ἐχθροί).
φνε'. Περὶ δραπετῶν (Ἐάν τις φύγῃ — ὁ δραπέτης).

F. 302. φνς'. Περὶ ἀρχόντων τῶν λαμβανόντων δούλους κριτῶν κατετάνω (?) ἀντιδιοικητῶν ἐπισκεπτητῶν (?) καὶ λοιπῶν (Λάβε τὸν ὡροσκόπον — ἀδικίας).
φνζ'. Περί τινος μέλλοντος μετοικῆσαι εἰς ἑτέραν γῆν, εἰ συμφέρει αὐτῷ (Ὅταν μετοικῆσαι ἐκεῖσε — τὸ αὔταρκες).
φνη'. Περὶ τῶν ἑπομένων τῆς συνόδου καὶ πανσελήνου κέντρων (Τὰ κέντρα τοῦ ἑπομένου — ἀποφαίνεσθαι).

F. 302v. φνθ'. Περὶ ἀνέμων προγνώσεως (Δυνατὸν ἐκ τῶν ἀπορροιῶν— γνώσῃ). Cf. supra cap. φκε'.
φξ'. Περὶ ἀποδημίας ἐξ ἀνεπιγράφου (Ἐάν τις ἐκ τῆς πατρῴας — ἀπορροιῶν).

F. 303v. φξα'. Περὶ σχηματισμῶν τῆς Σελήνης πρὸς τοὺς πλάνητας (Σελήνη συνοδεύουσα τῷ Ἡλίῳ — ἐναντία).

F. 304. φξβ'. Περὶ τοῦ γνῶναι τὰ μέλλοντα (Ἴδε τὸν ὡροσκόπον — εὑρίσκοντι).

F. 305. φξγ'. Περὶ εὑρέσεως χρημάτων (Ἐάν ἐστιν ἐν τῷ ὑπογείῳ — πρὸς βορρᾶν).
φξδ'. Περὶ ἐπιτυχίας αἰτήσεως (Ἐὰν ὁ Ἥλιος ἢ ὁ Ζεὺς — ἡμέρας).
φξε'. Περὶ βασιλέως εἰ νικᾷ ἢ νικᾶται (Βλέπε τὸν Ἥλιον — ἔτος ἐκεῖνο) = cod. 6, f. 64.

F. 305v. φξς'. Περὶ καταρχῶν πολεμικῶν καὶ ἐπιστρατιῶν καὶ τυραννίδων καὶ περὶ ἐξελεύσεως (Ὅταν τις εἰς πόλεμον — κατασκευάσεις) = ib., f. 79.
φξζ'. Περὶ δόλου καὶ ἐνέδρας (Ὁ Κρόνος καὶ ἡ Σελήνη — ἐπιστρατευομένους) = cod. 6, f. 79; cod. Flor., 7, f. 216v.
φξη'. Περὶ τροπῆς ἀέρος (Σκόπει τὴν ἐαρινὴν τροπὴν — ποιοῦσιν).

F. 306v. φξθ'. Διὰ πόσου χρόνου γίνεται τὸ ἀποτέλεσμα (Σκέπτου ἐν πάσῃ καταρχῇ — περίοδον).
φο'. Περὶ τοῦ γνῶναι τίς ἡ ἐρώτησις (Τῶν φώτων ἀποκεκλικότων — ἰδιοτροπίαν).

551. Concerning whether the document will be returned (See the lord of the horoscope — of the king). Cf. above, f. 193v.

F. 301. φνβ'. Otherwise (Make the horoscope [redacted] the letter). On whether someone will benefit from a king or ruler, or will find money (Look at the Moon — from [redacted] a woman) cod. 6, f. 83v.

553. On inheritances (Saturn of acquisitive fortune [redacted] they inherit).

554. On knowing whether certain persons have love for one another, or [1. whether] someone asks if they are loved by another (Look at the horoscope — [redacted] ut secret enemies).

555. On runaways (If someone flees [redacted] the runaway).

C. 302. 556. On rulers who receive slaves, judges, governors (?), deputy administrators, inspectors (?) and others (Take the horoscope — of injustice).

557. On someone who is about to relocate to another land, whether it is advantageous for him (When he relocates there [redacted] self-sufficiency).

558. On the following centers of the conjunction and full moon (The centers of the following — to declare).

G. 302. 559. On the forecasting of winds (It is possible from the effluences to know). Cf. supra cap. 525.

560. On travel abroad from an untitled source (If someone from the paternal — of effluences).

Γ. 303. φξα'. On the configurations of the Moon with respect to the planets (The Moon in conjunction with the Sun — opposition).

Γ. 304. φέβ'. On knowing the future (See the horoscope [redacted] finding).

Γ. 305. φέγ'. On the finding of money (If it is in the subterranean [house] to the north).

φέδ'. On the success of a request (If the Sun or Jupiter by day).

φξε'. On whether a king conquers or is conquered (Look at the Sun — that year)---cod. 6, f. 64.

Γ. 305. Chapter 569. On the beginnings of wars and military campaigns and tyrannies, and on departure ("When someone prepares for war") === ib., f. 79.

Chapter 567. On deceit and ambush (Saturn and the Moon — those engaged in military campaigns) = cod. 6, f. 79; cod. Flor., 7, f. 216.

Chapter 568. On the change of air (Consider the vernal change... they make).

Γ. 306. Chapter 569. After how much time does the outcome occur (Consider in every inception [redacted] the cycle).

Chapter 570. On knowing what the question is (The lights having declined — their [redacted] peculiarity).

φοα'. Τίς ὁ τρόπος τοῦ ἀνθρώπου (Ἑρμῆς ὡροσκοπῶν — ἄνδρα).

F. 307. φοβ'. Περὶ λόχου καὶ ἐνέδρας (Ἐάν τις λόχον ἢ ἐνέδραν — κυρίους) = cod. Flor., 12, f. 170.

φογ'. Περὶ πολέμου ἢ κακοῦ τινος, πότε γίνεται (Σκόπει τὸν Ἄρην — τῇ ὥρᾳ).

φοδ'. Περὶ ἀναλύσεως (Τὸν δὲ χρόνων τῆς ἀναλύσεως — ὁ πρεσβεύων).

F. 307v. φοε'. Εἰς τὸ πῆξαι κορτίναν (Ἐὰν ἐπιτραπῇς — φέρει) = ib., f. 170v.

Ἐρώτησις περὶ πολέμου (Ὅταν ἐρώτησις — κεκινηκέναι) = ib., f. 169.

φος'. Πότε δὲ κινοῦσι (Βλέπε ὁμοίως τοὺς κυρίους — ποιεῖθαι) = ibidem.

φοζ'. Διὰ πόσου δὲ χρόνου (Ἴδε αὐτῶν τὰς — σχηματογραφίαν) = ibidem.

F. 308. φοη'. Περὶ γενέσεως πότερον ζῶντος ἢ τεθνεῶτός ἐστι (Ἐν ᾗ σκέπτῃ — συμπαρουσίαν) = supra, cap. φκγ'.

φοθ'. Περὶ οἰκοδομῆς καὶ καθάρσεως (Ἐὰν οἰκοδομεῖν — τῶν κακοποιῶν).

φπ'. Περὶ ἀγορᾶς καὶ πράσεως δούλων καὶ τῶν λοιπῶν καὶ περὶ τρόπων ἀπὸ Σελήνης (Τοῦτο τὸ κεφάλαιον — τοῦ Τοξότου).

F. 308v. φπα'. Περὶ χρόνου ἀποδημίας (Ὁ Ζεὺς ἢ ἡ Ἀφροδίτη — καὶ ἡ Σελήνη).

F. 309. φπβ'. Πρὸς τὸ γνῶναι εἰ ταχέως ἢ βραδέως ἥξει ὁ ἀπόδημος καὶ πῶς πράξας ἐπανήξει (Σκέπτου τὸν ὡροσκόπον — ἀκολούθει).

φπγ'. Περὶ ἀγωγῆς πλοίου καὶ ἐξόδου ὁδοῦ (Ἐπὶ πλοὸς ἀγωγῆς — τὰ προειρημένα).

F. 310. φπδ'. Περὶ δεσμῶν (Σελήνης οὔσης ἐν Κριῷ — νόει).

F. 310v. φπε'. Περὶ τοῦ πότε ἔσται τινὶ καλὸν ἢ κακόν (Εἶπεν ὁ Μάσαλα — ἡ Ἀφροδίτη ἀνὰ η').

φπς'. Περὶ τῶν σπορίμων ἡμερῶν (Ἐὰν ἡ Σελήνη — ὁμοίως).

φπζ'. Περὶ στιγμῶν [l. στηριγμῶν?] τῆς Σελήνης (Ἰστέον ὅτι ἀπὸ τῆς α' — συμπεραίνεται).

F. 311. φπη'. Περὶ μηνιαίων ἀποτελεσμάτων (Ὁσάκις οὖν ἐὰν προαιρώμεθα — πέφυκεν).

F. 311v. φπθ'. Περὶ φυτεύσεως δένδρων (Εἰ βούλῃ φυτεῦσαι — οἰκοδεσποτίας).

φϛ'. Περὶ φυτείας παντοίων φυτῶν (Φυτεύειν δεῖ οὔσης ὑπὸ γῆν τῆς Σελήνης).

φϛα'. Περὶ σπορᾶς γεωργικῆς εἰ βούλῃ σπεῖραι ἅπερ ἵνα θερί-

Chapter 571. What is the character of the person (Mercury ascending as horoscope man).

Г. 307. 572. Concerning ambush and treachery (If anyone an ambush or treachery lords) --cod. Flor., 12, f. 170.

573. Concerning war or some evil, when it occurs (Observe Ares — at the hour).

574. Concerning resolution (The time of resolution – the one presiding).

Г. 307. 575. On setting up a curtain (If you are entrusted – it brings) [redacted], f. 170v.

Question concerning war (When a question — to have set in motion) = ib., f. 169.

576. When they set in motion (Look likewise at the lords [redacted] who- to be) = ibidem.

577. After how much time (See their [redacted] schematogra - wisdo[redacted]) ibidem.

F. 308. 578. On nativity — whether it concerns a living or deceased person (In which one examines – conjunction) = see above, ch. 523.

579. On building and purification (If one is to build — of the malefics).

580. On the buying and selling of slaves and other matters, and on the modes from the Moon (This chapt[redacted] — of Sagittarius).

G. 308. 581. On the duration of a journey abroad (Jupiter or Venus [redacted] - Moon). and the

G. 309. 582. On knowing whether the traveler will return quickly or slowly, and in what condition he will return (Examine the ascendant — follows).

583. On the navigation of a ship and the departure of a journey (In the case of the navigation [redacted] of a ship — the aforementioned).

G. 310. 584. On bonds (When the Moon is in Aries — understand).

Г. 310. 485. On when something good or bad will happen to someone (Masha'allah said - Venus every 8).

486. On the fertile days (If the Moon [redacted] likewise).

487. On the stations [1. stations?] of the Moon (It should be known that from the 1st - is concluded).

F. 311. 488. On monthly outcomes (As often as we choose we choose [redacted] is wont).

F. 311v. 489. On the planting of trees (If you wish to plant [redacted] - domi- cile).

486. On the planting of all kinds of plants (One must plant when the Moon is below the earth).

Chapter 521. On agricultural sowing, if you wish to sow those things so that you may reap—

σης καὶ φάγης ἐν ἐκείνῳ τῷ ἔτει (Ἔστω ἡ Σελήνη ἐν τροπικῷ ζῳδίῳ — κρείττων).

φϛβ'. Περὶ τρυγητῶν ἀμπέλων (Τῆς Σελήνης οὔσης ἐν Καρκίνῳ — ὑπογείου οὔσης).

F. 312. φϛγ'. Περὶ τομῆς ξύλων παντοίων (Τέμνειν δὲ ξύλα καλὸν — ὑπὲρ γῆν οὔσης αὐτῆς).

φϛδ'. Πότε οὐ δεῖ κόπτειν ἢ φορεῖν νέα ἱμάτια (Ἡ Σελήνη ὅταν ἐστὶν — ἀγαθυνομένη).

φϛε'. Περὶ ταξειδίου (Ἡ Σελήνη ὅταν — κακοποιούς).

φϛς'. Τίς ὡροσκόπος ἰσημερινός (Ὅτι ἰσημερινὴ ἡ ὥρα — ἡ ἰσημερινή).

φϛζ'. Περὶ τοῦ κύκλου τῆς γῆς (Ὅτι τοῦ κύκλου τῆς γῆς — τεταρτημόριον).

φϛη'. Περὶ λοξώσεως (Ὅτι λόξωσις — χειμερινὸν τροπικόν).

φϛθ'. Περὶ ἀναβιβάζοντος καὶ καταβιβάζοντος (Εἰσὶ δὲ δύο τόποι — καταβιβάζων ϙ).

F. 312v. χ'. Περὶ καταρχῆς παντὸς πράγματος καὶ τῆς τοῦ πυνθανομένου τύχης ἢ τρόπου ἐκ τῆς τῶν ιβ' τόπων σημασίας (Κακοποιὸς ὡροσκόπος — δουλικῶν πραγμάτων).

F. 314v. χα'. Ποταπὸν ἕξει τέλος ἡ καταρχή (Ὅρα τὴν Σελήνην καὶ τὸν οἰκοδεσπότην — συνεῖεν αὐτῷ).

F. 315. χβ'. Περὶ τοῦ γνῶναι εἰ τεύξεται τοῦ ζητουμένου ὁ αἰτῶν ἢ παρὰ βασιλέως ἢ παρὰ ὑπερέχοντος ἄλλου προσώπου (Ὅρα τὸν κύριον τοῦ ὡροσκόπου — γενέσθαι).

F. 316. χγ'. Περὶ τῶν ἐλπιζομένων εἰ γενήσονται (Ἐὰν ἐρωτήσῃ — ἐλπιζόμενον).

χδ'. Περὶ βασιλέων καὶ ἡγεμόνων πῶς ἕξει τὰ τῆς ἀρχῆς αὐτῶν (Σκόπει τὸν Ἥλιον — τοῦ ἐρωτῶντος).

F. 316v. χε'. Περὶ τοῦ γνῶναι περὶ τίνος ἡ ἐρώτησις (Εἰ μὲν ὁ κύριος τοῦ ὡροσκόπου — τὴν κάκωσιν).

F. 317. χϛ'. Εἰ συμφέρει ἀποδημῆσαι (Ἐὰν ὁ κύριος τοῦ ὡροσκόπου — καθ' ὁδόν).

χζ'. Περὶ μακρᾶς ἀποδημίας (Περὶ μακρᾶς ἀποδημίας — αὐτοῦ ἐστιν).

F. 318v. χη'. Πότε ἐπανήξει ὁ ἀποδημῶν (Ἐὰν ἐρωτηθῇς πότε — λέγουσιν).

F. 319. χθ'. Περὶ τοῦ εἰδέναι εἰ νοσεῖ ἢ ὑγιαίνει ὁ ἀποδημῶν (Ὅρα τὸν δηλωτικὸν — ἀγαθύνεται).

χι'. Περὶ τοῦ εἰδέναι εἰ ζῇ ἢ ἀπέθανεν ὁ ἀποδημῶν (Ἐὰν εὑρεθῇ ὁ δηλωτικὸς — καλῶς ἕξειν).

F. 319v. χια'. Περὶ δεσμωτῶν (Ὅρα τὴν Σελήνην — τοῦ δεσμίου).

F. 320v. χιβ'. Πῶς ἕξει ὁ δέσμιος ἐν τῷ δεσμωτηρίῳ (Ἐὰν ὁ κύριος τοῦ ὡροσκόπου — οὐκ ἀσθενήσει).

and eat in that same year (Let the Moon be in a tropical sign — better).

492. On the harvesting of vines (The Moon being in Cancer — being below the earth).

F. 312. 493. On the cutting of all kinds of wood (It is good to cut wood — while it is above the earth).

494. When one should not cut or wear new garments (The Moon when it is — being beneficent).

495. On travel (The Moon when — malefics).

496. What is the equinoctial ascendant (That the equinoctial hour — the equinoctial).

497. On the circle of the earth (That of the circle of the earth — a quarter).

598. On obliquity (That obliquity is the winter solstice).

599. On the ascending and descending node (There are two places — the descending node 8).

F. 312. 600. On the beginning of any matter and the fortune or manner of the inquirer from the signification of the 12 places (Malefic in the ascendant — of servile matters).

F. 314. 601. What end the inception will have (Observe the Moon and the lord of the house — they were with him).

F. 315. 602. On knowing whether the petitioner will obtain what is sought, whether from a king or from another superior person (Observe the lord of the ascendant — to come to pass).

F. 316. 603. On whether hoped-for things will come to pass (If one inquires about something hoped for).

24. On kings and rulers, how their governance will fare (Look at the Sun — of the one asking).

F. 316. 25. On knowing what the question concerns (If the lord of the horoscope — the affliction).

C. 317. 26. Whether it is advantageous to travel abroad (If the lord of the horoscope — along the way).

27. On a long journey abroad (Concerning a long journey abroad of him it is).

F. 318. 28. When the traveler abroad will return (If you are asked when they say).

F. 319. 29. On knowing whether the traveler abroad is sick or healthy (Observe the significator is improved).

30. On knowing whether the traveler abroad is alive or has died (If the significator is found — to fare well).

Г. 319. 611. On prisoners (Look at the Moon — of the prisoner).

Г. 320. 612. How the prisoner will fare in the prison (If the lord of the ascendant — he will not fall ill).

χιγ'. Εἰ εὑρεθήσεται τὸ ἀπολωλός (Ἥλιος καὶ Σελήνη ἀλλήλους — κλέπτης).

F. 321. χιδ'. Τίνι τρόπῳ ἀπώλετο (Ἐὰν ὁ κύριος μαρτυρῇ — διὰ πανουργίας) = cod. Flor. 7, f. 182v.

χιε'. Περὶ τῆς τοῦ κλέπτου μορφῆς τε καὶ ἰδέας (Τὴν δὲ τοῦ κλέπτου μορφὴν — ἀλλὰ κρύπτεται).

F. 322v. χις'. Περὶ τοῦ γνῶναι τὸ κλαπέν, ποῦ ἔκρυπτεν ὁ κλέπτης (Βλέπε τὸ ζῴδιον — πρός τινα). Cf. cod. Flor. 11, f. 21.

χιζ'. Περὶ τοῦ γνῶναι τὸν κλέπτην, ἀνήρ ἐστιν ἢ γυνή (Βλέπε τὸν ἀστέρα — ἀρσενικά). Cf. supra cap. φμζ'.

χιη'. Περὶ τοῦ γνῶναι πότερον ὁ κλέπτης νέος ἐστὶν ἢ γέρων (Ὅρα εἰς αὐτοὺς τοὺς ῥηθέντας — τοῦ κλέπτου). Cf. supra cap. φμη'.

F. 323. χιθ'. Περὶ νίκης ἐν πολέμῳ (Ἰστέον ὅτι ὁ Ἄρης — ὁρῶν λέγε).

χκ'. Περὶ πολέμου καὶ νίκης πότερον νικήσει ὁ ἐρωτῶν ἢ ὁ ἐναντίος (Ὁ ὡροσκόπος καὶ ὁ κύριος — ἐχθροῦ).

F. 324. χκα'. Περὶ σπονδῶν (Ὅρα τὸν κύριον — οὐ σπένδονται).

χκβ'. Ἑρμοῦ· περὶ βοτανῶν τῶν ιβ' ζῳδίων (Κριὸς ἐλελήσφακον — ἀποτέλεσιν). Ed. Pitra, *Analecta Sacra*, V, 2 (1888), p. 282 ss.

F. 324v. <Hermetis> Περὶ βοτανῶν τῶν ἑπτὰ πλανητῶν (Βότανον Ἡλίου πολύγονον — ἢ κριθῆς). Ed. Pitra, *ibidem*, p. 291 ss.

F. 326. χκγ'. Ἑρμοῦ τοῦ τρισμεγίστου ἰατρομαθηματικὰ πρὸς Ἄμωνα Αἰγύπτιον (Ἐν τῇ καταβολῇ τοῦ ἀνθρωπίνου — οὐδὲν ἐπιγίνεται). Cf. cod. Flor. 7, f. 221 et infra, cod. 8, f. 248v.

F. 330. χκδ'. Περὶ ἀποδημίας (Εἶπεν ὁ γέρων — τροπικὸν ἦν).

χκε'. Περὶ φυτείας (Ὅταν βούλει — καρποφορεῖ).

F. 330v. χκς'. Περὶ θησαυροῦ (Εἰ ἐρωτηθῇς περὶ τόπου — τὸ ζητούμενον).

χκζ'. Εἰ ἔγκυός ἐστιν ἡ γυνὴ περὶ ἧς ἡ ἐρώτησις (Παρατήρει τὰ β' φῶτα — εἶναι) = cod. Flor. 7, f. 188.

F. 331. χκη'. Περὶ ἀρρενικῶν ἢ θηλυκῶν ἐγγαστρίων (Περὶ ἀρρενικῶν ἢ θηλυκῶν — τεθηλυμένου, θῦλυ [l. θῆλυ]) = ibidem.

χκθ'. Εἰ ἔχει ἐγγάστριον (Ὁ τοιοῦτος τρόπος — ἀπὸ ὡροσκόπου) = ib., f. 188v.

F. 331v. χλ'. Εἰ ἄρρεν ἢ θῆλυ τὸ ἐγγάστριον (Ὁ Ἥλιος ἐὰν γένηται — πρὸς θηλυγονίαν) = ib., f. 189.

χλα'. <Valentis> Περὶ τῆς τῶν ιβ' τόπων διακρίσεως (Ἐπεὶ συμβαίνει πολλὰ — τόπων, ὁμοίως) = ib., f. 189v.

F. 332v. χλβ'. Περὶ τῶν ιβ' μορίων τῶν ζῳδίων (Διεῖλον δὲ καὶ ἑτέρως — γενεθλιαλογίας) = ib., f. 193v.

F. 333. χλγ'. Περὶ τῆς πλευρᾶς τῶν τριγώνων καὶ τετραγώνων καὶ ἑξαγώνων σχημάτων (Τῶν τριγώνων καὶ τετραγώνων — χρονικαί) = ib., f. 193v.

613. Whether the lost thing will be found (Sun and Moon one another [illegible] thief).

Γ. 321. 614. In what manner it was lost (If the lord bears witness [illegible] through of villainy) = cod. Flor. 7, f. 182.

615. On the form and appearance of the thief (But the form of the thief — but it is [illegible]dden).

Γ. 322. 616. On knowing where the thief hid the stolen thing (Look at the Zodiac sign — toward someone). Cf. cod. Flor. 11, f. 21.

617. On knowing the thief, whether it is a man or a woman (Look at the star — masculine). Cf. supra cap. 547.

618. On knowing whether the thief is young or old (Look at those very mentioned [illegible] of the thief). Cf. supra cap. 448.

G. 323. 619. On victory in war (Know that Ares [illegible] seeing, say).

620. On war and victory, whether the questioner will win or the opponent (The horoscope and the lord of the enemy).

G. 324. 621. On truces (Look at the lord — they do not make a truce).

622. Of Hermes: on the plants of the 12 Zodiac signs (Aries: sage — effect). Ed. Pitra, Analecta Sacra, V, 2 (1888), p. 282 ss.

G. 324. <Hermetis> On the plants of the seven planets (Plant of the Sun, polygonum — or barley). Ed. Pitra, ibidem, p. 291 ss.

G. 326. 623. The iatromathematical works of Hermes Trismegistus to Ammon the Egyptian (At the conception of the human — not[illegible]ng additional comes about). Cf. cod. Flor. 7, f. 221 et infra, cod. 8, f. 248.

G. 330. 624. On travel abroad (The old man said — it was tropical).

625. On planting (When you wish — it bears fruit).

G. 330. 626. On treasure (If you are asked about a place — the thing sought).

627. Whether the woman about whom the question is asked is pregnant (Observe the 2 luminaries [illegible] to be) = cod. Flor. 7, f. 188.

G. 331. 628. On male or female embryos (On male or female — feminized, female [l. female]) ibidem.

229. If [the native] has a ventriloquist spirit (This type of method — from the horoscope where[illegible]) ib., f. 188v.

Γ. 331. χλ'. Whether the embryo is male or female (If the Sun should be — toward female birth[illegible]) - ib., f. 189.

χλα. <Valentis> On the distinction of the 12 places (Since many things happen — of the places, likewise[illegible]) - ib., f. 189v.

Γ. 332. χλβ'. On the 12 parts of the Zodiac signs (They divided also in another way - of natal astrology) ib., f. 193v.

Γ. 333. χλγ'. On the side of triangular, square, and hexagonal figures (Of the triangles and squares [illegible] chroni- and) = ib., f. 193[illegible].

Cod. He will come.

F. 333v. χλδ'. Μέθοδος τῆς τῶν κλήρων εὑρέσεως (Φέρε δὴ — καὶ περὶ τῶν κλήρων).

F. 336. χλε'. Θεοφίλου περὶ καταρχῶν. Editum in *Catal. Flor.*, p. 129 s.

F. 337v. χλς'. Περὶ τοῦ ἐνιαυσίου δεσπότου (Τὰ μὲν οὖν κατὰ τὸν βασιλέα, etc.) = cod. Flor., 7, f. 146.

F. 340. χλζ'. Περὶ ἀρχῆς μηνὸς (Οὐ μόνον δὲ περὶ ὅλου τοῦ ἔτους δεῖ σκέπτεσθαι — τὸ μηναῖον ἀποτέλεσμα) = ib., f. 148.
Ἄλλως περὶ μηνός (Ἀπὸ τῆς μοίρας ἧς ὁ Ἥλιος — μειῇ τὴν ἡμέραν) = ibidem.

F. 340v. Sine num. Περὶ μηνὸς κατὰ τὸν Νεχεψώ (Δεῖ ἀριθμεῖν ἀπὸ τοῦ παροδικοῦ Ἡλίου — οὐκ εἰσακουσθήσεται), cf. ib., f. 148v.

F. 341. χλη'. Ἐπισημασίαι τῶν συνόδων καὶ πανσελήνων (Λαμβάνε τὰς γινομένας — περὶ ἀμφοτέρους) = ib., f. 149.

F. 341v. χλθ'. Περὶ ἀποτελεσμάτων ἀπὸ ἐκλείψεως (Σελήνης ἐκλειπούσης ἐν Διδύμοις — ὑποκειμένοις κλίμασιν) = ib., f. 149v.
χμ'.. Περὶ καταστημάτων τῶν ζ' ἀστέρων Ἰουλιανοῦ. Editum in *Catal. Florent.*, p. 134 s.

F. 343. χμα'. Περὶ ὑετῶν ἀπὸ φωνῆς Σύρου τινός. Editum in *Catal. Florent.*, p. 131 s.

F. 344. χμβ'. Ἐξ ὧν ἡ Σελήνη καὶ οἱ ἀστέρες βλάπτονται (Χρὴ δὲ γινώσκειν — ἀσθενεῖς τυγχάνουσιν).

F. 344v. χμγ'. Ὅσα οἱ πλανώμενοι ἀστέρες ἐν ἑκάστῳ τῶν ζῳδίων σημαίνουσιν (Κρόνος ἐν Κριῷ γινόμενος — κρύψιν δὲ ἑψαν ποιούμενος βροντὰς ποιεῖ). Edid. Camerarius, *Astrologica*, p. 21-31.

F. 349. χμδ'. Ἡ Σελήνη τί δηλοῖ ἐφ' ἑνὶ ἑκάστῳ ζῳδίῳ τὴν πάροδον ποιουμένη (Τῆς Σελήνης ἀπὸ α' μοίρας τοῦ Κριοῦ — ὁ δεσμευθεὶς οὐ λυθήσεται).

F. 351v. χμε'. Περὶ πλοῦ (Τῷ Φαίνοντι δὲ στηρίζοντι — ἀποφαίνου).

Index cum hoc capitulo explicit. Eadem manus alio atramento posterius addidit capitulum hocce :

F. 352. Περὶ ὡροσκοπούντων ζῳδίων (Τῶν τροπικῶν ζῳδίων ὡροσκοπούντων ... Sq. Τῶν δισώμων ζῳδίων ὡροσκοπούντων ... et Τῶν στερεῶν ζῳδίων ὡροσκοπούντων ... Des. f. 353 ὡροσκοποῦντα. Sq. ff. 353v-354 schemata duo. Alteri superscriptum est : Ἀρχὴ τῶν δεκανῶν καὶ τῶν ὁρίων ἀπὸ Ἰχθύων ἄρχεται καὶ πρόεισιν εἰς Κριόν. — F. 354v-355v vacant.

F. 356. Ἀποτελεσματικὰ ἐκ τῶν εἰς τὸν Παῦλον ἐξηγητικῶν Ἡλιοδώρου καὶ ἑτέρων ἀστρολόγων. Inc. Τὸ ἐξάγωνον σχῆμα ἀγαθόν ἐστι ... — Des. f. 368 εἰ μὴ γὰρ οὗτος ... = cf. cod. 5, f. 1 ss. Cetera desunt. — F. 368v-379v vacant.

Γ. 333. χλδ'. Method for finding the lots (Come now [illegible] and concerning of the lots).

Γ. 336. χλε'. Theophilus on inceptions. Editum in Catal. Flor., p. 129 s.

Γ. 337. χλς'. On the lord of the year (The matters therefore according to the king, etc.) [illegible] cod. Flor., 7, f. 146.

Γ. 340. χλζ'. On the beginning of the month (Not only concerning the whole year must one consider — the monthly result) ib., f. 148.

Otherwise concerning the month (From the degree at which the Sun — less the the day) - ibidem.

F. 340. Sine num. Concerning the month according to Nechepso (One must count from the transiting Sun — it shall not be heeded), cf. ib., f. 148v.

F. 341. 338. Observations on conjunctions and full moons (Take those that occur [illegible] concerning both) - ib., f. 149.

F. 341 v. 339. On the effects of eclipses (When the Moon is eclipsed in Gemini — the regions subject thereto) [illegible] ib., f. 149.

340. On the conditions of the 7 stars by Julianus. Edited in Catal. Florent., p. 134 f.

F. 343. 341. On rains from the voice of a certain Syrian. Edited in Catal. Florent., p. 131 f.

F. 344. 342. From which the Moon and the stars are harmed (One must know — they happen to be weak).

F. 344. 343. What the wandering stars signify in each of the Zodiac signs (Saturn when in Aries — making its concealment produces thunder). Edited by Camerarius, Astrologica, p. 21–31. F. 349.

344. What the Moon signifies as it passes through each individual zodiac sign (The Moon from the 1st degree of Aries — he who is bound shall not be released).

F. 351. 345. On navigation (To Saturn when stationary [illegible] declare).

The index ends with this chapter. The same hand added the following chapter later in a different ink:

F. 352. On the Zodiac signs ascending (When the tropical signs are ascending ... Sq. When the bicorporeal signs are ascending ... and When the solid signs are ascending ... Des. f. 353 ascending. Sq. f. 353–354 two diagrams. Above the other is written: Beginning of the decans and the terms, starting from Pisces and proceeding to Aries. — F. 354–355 are blank.

F. 356. Astrological results from the commentaries on Paul by Heliodorus and other astrologers. Inc. The hexagonal figure is good... — Des. f. 368 for if not this one... = cf. cod. 5, f. 1 ss. The rest is missing. Ff. 368–379 are blank.

F. 380. Index capitulorum ρκβ' novi syntagmatis, imperfecti quidem nam textus οα' capitula tantum habet.

F. 382. α'. Περὶ διαθέματος (Τῆς οὐρανίας διαθέσεως — λέξομεν).
β'. Περὶ θεματίου (Θεμάτιον τοίνυν λέγεται — μεσουράνημα).
γ'. Περὶ δωδεκατημερίου καὶ ὁρίζοντος (Ἕκαστον δὲ ζῴδιον — δείκνυται).
δ'. Περὶ τοῦ ποῖα τῶν ζῳδίων κεκλήρωται ἕκαστος τῶν πλανίτων (*sic*) (Ἀποκεκλήρωνται δὲ — καὶ Παρθένος).
ε'. Περὶ τριγώνων πρώτων (Εἰς τρίγωνα δὲ οὕτως — νοτολιβυκόν).
ς'. Περὶ ταπεινωμάτων καὶ ἐναντιωμάτων (Ταπείνωμα Κριοῦ etc.)
ζ'. Περὶ ὁρίων (Τοὺς δὲ πρὸς ἀλλήλους — σχῆμα).

F. 382v. η'. Περὶ τοῦ κατὰ τρίγωνον σχῆμα (Κατὰ τρίγωνον — ὁμοίως).
θ'. Περὶ τοῦ κατὰ τετράγωνον σχηματισμοῦ (Κατὰ δὲ τετραγώνου — μοιρῶν ρπ').
ι'. Περὶ δεξιῶν καὶ εὐωνύμων σχημάτων (Δεξιὰ δὲ λέγουσι τρίγωνα — ὑπὸ τοῦ Ταύρου ἀστέρος).

F. 383. ια'. Περὶ ἀκτινοβολίας (Ἀκτινοβολεῖν δὲ λέγεται ἀστὴρ — ὁ διαμετρῶν).
ιβ'. Περὶ ἀσυνδέτων καὶ ἀποστρόφων (Ἀσύνδετα δὲ ζῴδια — ἀλλήλοις).
ιγ'. Περὶ ἀρρενικῶν καὶ θηλυκῶν (Καὶ τὰ μὲν τῶν ζῳδίων — τοῦ ὡροσκόπου).
ιδ'. Περὶ χρηματιστικῶν τόπων (Χρηματιστικοὶ δὲ τόποι — χρημάτιστοι).
ιε'. Περὶ τοῦ τῆς Σελήνης δωδεκατημορίου (Τὸ δωδεκατημόριον τῆς Σελήνης — τῶν λοιπῶν).

F. 383v. ις'. Περὶ συναφῆς καὶ ἀπορροίας (Συναφὴ δὲ καὶ ἀπόρροια — αὐτῷ).
ιζ'. Περὶ ἀπορροίας (Ἀπόρροια δὲ γίνεται — καὶ ἑπτά).
ιη'. Περὶ στηριγμοῦ (Στηριγμὸς λέγεται — ἱστάμενος).
ιθ'. Περὶ ἀφέτου ἤτοι ἀναποδίζοντος (Ἀφέτης δὲ λέγεται — προηγούμενα).
κ'. Περὶ προσθέτου ἤτοι προποδίζοντος (<Π>ροσθέτης δὲ πάλιν — ἑπόμενα).
κα'. Περὶ ὑπαύγου (Ὕπαυγος δὲ λέγεται — ἀκτῖνας).
κβ'. Περὶ φάσεως (Φάσις δὲ λέγεται — ἐπιδύσεως).
κγ'. Περὶ ἡμερινῶν ἀστέρων (Ἡμερινοὺς δὲ λέγουσιν — σχηματισθείη).
κδ'. Περὶ ἀναβιβάζοντος καὶ καταβιβάζοντος (Εἰσὶ δύο τόποι — καταβιβάζων).

F. 384. κε'. Περὶ οἰκοδεσποτείας (Οἰκοδεσπότης δὲ λέγεται — τίς ἐστιν).

F. 380. Index of 122 chapters of a new syntagma, incomplete, since the text contains only 71 chapters.

G. 382. 1. On the arrangement (Of the celestial disposition — we shall speak). 2. On the theme (A theme, then, is called — midheaven). 3. On the dodecatemory and the horizon (Each sign of the zodiac — is shown).

4. On which signs of the zodiac each of the planets has been allotted (sic) (They have been allotted — and Virgo).

5. On the first triplicities (Into triplicities thus — потоли-bovine).

6. On depressions and oppositions (Depression of Aries, etc.)

7. On terms (The mutual relations — figure).

F. 382. 8. On the trine figure (By trine likewise).

9. On the square configuration (By square — of 180 degrees).

10. On right and left figures (Right triplicities, they say — by the star of Taurus).

Г. 383. 11. On the radiation of rays (A star is said to radiate rays – through diameters).

12. On unconnected and averted signs (Signs that are unconnected to one another).

13. On masculine and feminine (And some of the signs — of the horoscope).

14. On the Places of Business (The places of business are those of commerce).

15. On the Dodecatemory of the Moon (The dodecatemory of the Moon — of the rest).

G. 383. 16. On Conjunction and Separation (Conjunction and Separation - to it).

17. On Separation (Separation occurs — and seven).

18. On Stationing (Stationing is said — standing).

19. On the Apheta, that is, the Retrograde (The apheta is said to be the preceding).

20. On the Prosthetos, that is, the Direct <P>rosthetos again the following).

21. On the Under-the-Beams (Under-the-Beams is said — rays).

22. On Phase (Phase is said — of setting).

23. On Daytime Stars (They call daytime — configured).

24. On the Ascending and Descending Node (There are two places — descending node).

G. 384. 25. On Domicile Lordship (The domicile lord is said — who it is).

κς'. Περὶ ἀέρων καὶ ἐπισημασιῶν (Περὶ δὲ ἀέρων καὶ ἐπισημασιῶν — κατάστασιν).
κζ'. Περὶ ἐξάλματος (Ἔξαλμα τοίνυν — ἐκείνου).
κη'. Περὶ ἐκπτώσεως (Ἔκπτωσις δὲ λέγεται — ἐγένετο).
κθ'. Περὶ ἀφετικῶν τόπων (Ἀφετικοὶ δὲ τόποι — τὸ δῦνον).
F. 384v. λ'. Περὶ ἀφέτων (Ἀφέται δὲ τέσσαρες — ἐκείνης).
λα'. Περὶ ἀκτινοβολίας (Ἀεὶ μὲν τύχει — διάμετρον).
λβ'. Περὶ ὡριμαίας (Εἰ δὲ τύχει — κέκληται).
λγ'. Περὶ τῆς τῶν ιβ' ζῳδίων διαιρέσεως (Διαιροῦνται δὲ — προγνώσῃ).
F. 386v. λδ'. Περὶ ἐπιτηδείων ζῳδίων καὶ Σελήνης ἐπιτηρήσεως εἰς καταρχήν (Τὰ μὲν οὖν ὀρθῶς — δυνατοῖς),
F. 387. λε'. Περὶ τοῦ ποταπὸν ἕξει τέλος ἕκαστον τῶν πραττομένων (Ἐπισκέπτου τὴν Σελήνην — αὐτόν).
λς'. Περὶ κτίσεως καὶ οἰκοδομίας (Ἐὰν δὲ βουληθεῖ (*sic*) τις — μεθέξουσιν).
F. 388. λζ'. Περὶ μετοικισμῶν (Μετοικίζεσθαι δὲ δεῖ — εἶναι).
λη'. Περὶ ναυπηγίας (Περὶ δὲ πλοίου — ἀκτινοβολίας).
λθ'. Περὶ ἀποδημίας (Ὁ μέλλων ἀποδημεῖν — κατέρχεσθαι).
F. 388v. μ'. Περὶ τοῦ ἐχθροῖς ἐπιτίθεσθαι (Δέον ἐχθροῖς — ἁλιεύειν).
μα'. Περὶ ἐπιστολῆς καὶ φήμης καὶ ἀγγελίας (Εἰ δὲ φήμη τίς — ἐκτεθείσθω).
μβ'. Περὶ αἰτήσεως χάριτος (Τοὺς δὲ αἰτοῦντας — γυναῖκας).
F. 389. μγ'. Περὶ καινῶν σκευῶν χρήσεως (Σκεύεσι δὲ — κοινωνίας).
μδ'. Περὶ κατακλίσεων καὶ νόσων (Σκεπτόμενος περὶ νοσημάτων — ἀναιρεῖ). Editum in *Catal. Florent.*, p. 122 s.
με'. Περὶ χειρουργίας ὁποῖον ἕκαστον τῶν ζῳδίων ἀποκεκλήρωται μέλος τοῦ σώματος (Τὰς δὲ χειρουργίας — καὶ πόδας Ἰχθύες) = cf. cod. Flor. 7, f. 239.
μς'. Περὶ τοῦ ποῖον ἕκαστον τῶν ἀστέρων κυριεύει μερῶν [l. μελῶν] (Κατὰ τὰ αὐτὰ — προσγειότητος).
F. 391. μζ'. Περὶ ἐμέτου καὶ καθάρσεως (Τοὺς δὲ ἐμέτους — συνδέσμῳ). Cf. cod. Flor. 8, f. 154, cap. σλθ'.
μη'. Περὶ συνελεύσεων (Μέλλων δὲ γίνεσθαι — σημαίνουσι).
F. 391v. μθ'. Περὶ ἐπιστολῶν (Πέμπων ἐπιστολὰς — σκοποῦ).
ν'. Περὶ τοῦ ποῖος δεξιὸς καὶ ποῖος ἀριστερὸς ἐπὶ παντὸς σχήματος καὶ ἐφ' ὧν μή ἐστι σχῆμα (Ἐκεῖνος λέγεται — ἔχει).
να'. <Rhetorii> Περὶ τῆς δυνάμεως τῶν ζ' ἀστέρων (Ὁ Κρόνος φύσεως ἐστὶ — αἱρέσεως).
F. 392. νβ'. Περὶ τῆς τῶν ιβ' ζῳδίων φυσικῆς δυνάμεως (Ὁ Κριὸς ζῴδιον — συμπτωμάτων).
F. 393. νγ'. Περὶ γεννημάτων ἀπὸ τοῦ πολεύοντος καὶ δύνοντος (Κρόνου πολεύοντος — ἀπόλυνται).

26. On Winds and Weather Signs (On winds and weather signs — condition).

27. On the Leap (The leap therefore [redacted] of that).

28. On Declension (Declension is said to be — it became).

29. On Aphetic Places (Aphetic places are — the setting one).

Γ. 384. 30. On Aphetas (The aphetas are four — of that).

31. On Ray-casting (Always indeed it happens – diameter).

32. On Ripeness (But if it happens — it has been called).

33. On the Division of the 12 Signs of the Zodiac (But they are divided — foreknowledge).

C. 386. 34. On Suitable Signs and the Observation of the Moon for Beginnings (The things therefore correctly — to the capable),

C. 387. 35. On what end each of the things being done will have (Observe the Moon — him).

36. On Foundation and Building (But if someone wishes (sic) — they will partake).

C. 388. 37. On Relocations (One must relocate — to be). 38. On Shipbuilding (Concerning a ship — ray-casting). 39. On Travel Abroad (He who is about to travel — to return). C. 388.

40. On Attacking Enemies (It being necessary against enemies — to fish).

41. On Letter, Rumor, and Message (But if some rumor — let it be set forth).

42. On Requesting a Favor (Those requesting [redacted] women).

C. 389. 43. On the Use of New Vessels (Of vessels — fellowship). 44. On Taking to Bed and Illnesses (Considering concerning diseases — destroys). Edited in Catal. Florent., p. 122 s.

45. On surgery, which member of the body each of the Signs of the Zodiac has been allotted (But Pisces [govern] [redacted] surgeries and feet) = cf. cod. Flor. 7, f. 239.

46. On which parts [1. members] each of the stars rules (According to the same [principles] — of proximity to earth).

Γ.391. 47. On Vomiting and Purging (Τοὺς δὲ ἐμέτους – συν δέσμψ). Cf. cod. Flor. 8, f. 154, cap. 239.

48. On Assemblies (Μέλλων δὲ γίνεσθαι — σημαίνουσι).

Γ. 391v. 49. On Letters (Πέμπων ἐπιστολὰς — σκοποῦ).

50. On which is the right and which the left in every figure and in those cases where there is no figure (Ἐκεῖνος λέγεται — ἔχει).

51. <Rhetorius> On the Power of the 7 Stars (Ο Κρόνος φύσεως ἐστὶ αἱρέσεως).

Γ. 392. 52. On the Natural Power of the 12 Signs of the Zodiac (Ὁ Κριός Ζῴδιον – συμπτωμάτων).

Γ. 393. 53. On Nativities from the Rising and Setting (Κρόνου πολεύοντος — ἀπόλυνται).

F. 394. νδ'. Ἐκ τοῦ Μασάλα. Περὶ τοῦ ς' τόπου (Εἰ ἐρωτηθεὶς περὶ ἀρρώστου etc.).

F. 394v. <Porphyrii>. νε'. Περὶ ἐμπερισχέσεως. — νς'. Περὶ οἴκων οἵτινες καὶ ζῶναι καλοῦνται. — F. 395. νζ'. Περὶ ὑψωμάτων. — νη'. Περὶ ἡμερινῶν καὶ νυκτερινῶν ἀστέρων. — νθ'. Περὶ συνοικοδεσποτίας. — ξ'. Περὶ μαρτυρίας. — ξα'. Περὶ παραλλαγῆς. — ξβ'. Περὶ συναφῆς καὶ κολλήσεως. — F. 395v. ξγ'. Περὶ ἀπορροίας. — ξδ'. Περὶ συναφῆς. — ξε'. Ἄλλο περὶ ἀπορροίας. — ξς'. Περὶ μεσεμβολήσεως. — ξζ'. Περὶ ἐπιδεκατίας. — ξη'. Περὶ καθυπερτερήσεως. — ξθ'. Περὶ ὁμοιώσεως (*sic*). — F. 396. ο'. Περὶ κενοδρομίας. — οα'. Περὶ ἀκτινοβολίας. Haec capitula ex Porphyrii Isagoge excerpta sunt p. 185-189, ed. 1556, ordine interdum turbato et paucis verbis mutatis.

Sequentia capp., quae in indice adnotantur, in codice desunt:

οβ'. Περὶ λαμπηνῶν. — ογ'. Περὶ μετοχῆς. — οδ'. Περὶ ἀναλύσεως. — οε'. Περὶ κακώσεως. — ος'. Περὶ δορυφορίας. — οζ'. Περὶ οἰκοδεσποτίας καὶ κυρίου καὶ ἐπικρατήτορος. — οη'. Σχόλιον ἐκ τῶν Δημοφίλου. — οθ'. Περὶ ὑπακουόντων ζῳδίων. — π'. Περὶ ἰσοδυναμούντων ζῳδίων. — πα'. Περὶ βλεπόντων ζῳδίων καὶ μεγέθους ἡλίου. — πβ'. Περὶ ἀσυνδέτων ζῳδίων. — πγ'. Περὶ ἀποκλήματος. — πδ'. Περὶ χρηματιζόντων ζῳδίων. — πε'. Περὶ σπορίμου ζῳ(δίου) ἡλίου. — πς'. Περὶ σπορίμου ζῳδίου Σελήνης. — πζ'. Περὶ δωδεκατημορίου. — πη'. Περὶ ἀρσενικῶν καὶ θηλυκῶν ζῳδίων. — πθ'. Περὶ τῆς τῶν ζῳδίων διαφορᾶς. — ϛ' Περὶ τοῦ ἐν πόσοις χρόνοις ἑκάστη μοῖρα ἀναφέρεται καθ' ἕκαστον ζῴδιον. — ϛα'. Περὶ τοῦ πῶς ἔνεστι τὴν διάκρισιν τῶν τε κέντρων καὶ ἐπαναφορῶν καὶ ἀποκλιμάτων μερικῶς διαθέσθαι. — ϛβ'. Μέθοδος ἑτέρα πῶς δεῖ εὑρίσκειν τοὺς ιβ' τόπους τοῦ θεματίου ἀπὸ τοῦ ἀστρολάβου. — ϛγ'. Μέθοδος εἰς τὸ εὑρίσκειν τὴν ὥραν ἀπὸ τοῦ ἀστρολάβου. — ϛδ'. Περὶ αἱρέσεως ἀστέρων. — ϛε'. Περὶ τῶν δέκα κομητῶν. — ϛς'. Περὶ τοῦ τίνες φίλοι καὶ τίνες ἐχθροί. — ϛζ'. Περὶ τῆς ἀπὸ τῶν ἀστέρων μορφώσεως. — ϛη'. Περὶ ἡμερινῶν ζῳδίων καὶ νυκτερινῶν. — ϛθ'. Περὶ ἀναφορᾶς ζῳ(δίων) καὶ πρότερον περὶ Κριοῦ. — ρ'. Περὶ τοῦ τί κυριεύει ἓν ἕκαστον ζῴδιον. — ρα'. Περὶ λαμπρῶν μοιρῶν καὶ σκιερῶν. — ρβ'. Περὶ λαμπρῶν μοιρῶν. — ργ'. Περὶ τριγωνοκρατόρων. — ρδ'. Περὶ φρεάτων ὀρυγῆς. — ρε'. Περὶ ἀνατολῶν. — ρς'. Περὶ ἐπισημασιῶν τῶν ἐπιφανῶν ἄστρων. — ρζ'. Περὶ χρόνων ζωῆς ἀπὸ τῶν ιβ' τόπων τοῦ Μασάλα. — ρη'. Περὶ τοῦ πότε ἔσται τινὶ ἀγαθὸν ἢ κακόν. — ρθ'. Περὶ τοῦ εἰ γίνεται τὸ πρᾶγμα ἢ οὔ. — ρι'. Περὶ τὸ <*sic*> γνῶναι τὸ κρυπτόμενον. — ρια'. Περὶ τοῦ ὅσοι παρανατέλλουσι τοῖς προσώποις. — ριβ'.

Γ. 394. 54. From Masha'allah. On the 6th Place (Εἰ ερωτηθεὶς περὶ ἀρρώστου etc.). F. 394. <Porphyry>. 55–56. On Containment. — 56. On Houses which are also called Zones. — P. 395. 57. On Exaltations. 58. On Diurnal and Nocturnal Stars. — 59. On Co-rulership. — 60. On Testimony. — 61. On Deviation. — 62. On Conjunction and Adherence. — F. 395. 63. On Separation. — 64. On Conjunction. — 65. Another On Separation. — 66. On Intervention. — 67. On Decateria. — 68. On Overcoming. — 69. On Assimilation (sic). Γ.396. 70. On Void Course. — 71. On Radiation. These chapters are excerpted from Porphyry's Isagoge, pp. 185–189, ed. 1556, with the order sometimes disturbed and a few words changed. The following chapters, noted in the index, are absent from the codex: 72. On Lampēnes. — 73. On Participation. 74. On Resolution. — 75. On Affliction. — 76. On Spear-bearing. — 77. On Domicile-rulership and the Lord and Ruler. — 78. Scholion from Dēmophilus. 79. On Obedient Signs. — 80. On Signs of Equal Power. — 81. On Signs that Behold each other and the Magnitude of the Sun. — 82. On Unconnected Signs. — 83. On Declination. — 84.On Active Signs. — 85. On the Sowing Sign of the Sun. — 86. On the Sowing Sign of the Moon. — 87. On the Dodecatemory. — 88. On Masculine and Feminine Signs. — 89. On the Difference of Signs. — 90. On how many years each degree rises in each sign. 91. On how one can distinguish the particular disposition of the Angles, Succedents, and Cadents. — 92. Another Method for finding the 12 Places of the horoscope from the astrolabe. — 93. Method for finding the hour from the astrolabe. — 94. On the Sect of the Stars. — 95. On the Ten Comets. — 96. On who are Friends and who are Enemies. — 97. On the Form derived from the Stars. — 98. On Diurnal Signs and Nocturnal Signs. — 99. On the Rising of Signs and first on Aries. — 100. On what each sign governs. — 101. On Bright and Shadow Degrees. — 102. On Bright Degrees. — 103. On Triangle-rulers. — 104. On the Digging of Wells. — 105. On Risings. 106. On the Appearances of the Bright Stars. — 107. On the Years of Life from the 12 Places of Masha'allah. — 108. On when there will be good or evil for someone. — 109. On whether a matter will come to pass or not. — 110. On <sic> knowing what is hidden. — 111. On those who co-rise with the Faces. — 112.

Περὶ τῆς τῶν ἀπλανῶν ἀστέρων δυνάμεως. — ριγ'. Περὶ τῶν πρὸς τοὺς λοιποὺς πλανήτας συναφῶν τῆς Σελήνης. — ριδ'. Ἐπιστολὴ Πετοσίρεος φιλοσόφου πρὸς Νεχεψὼ (-θὼ cod.) βασιλέα. —ριε'. Ψῆφος περὶ διαγνώσεως ἀρρώστων εἰ ζήσονται ἢ τεθνήξονται. — ρις'. Ψῆφος διαγνωστικὸς ζωῆς καὶ θανάτου.— ριζ'. Περὶ καταρχῆς νοσούντων ἀπὸ τῆς Σελήνης καὶ τῶν ἄλλων ἀστέρων.— ριη'. Πλινθίον ἕτερον περὶ ἀρρώστων.— ριθ'. Ψῆφος περὶ παντὸς πράγματος. — ρκ'. Περὶ ἱπποδρόμου νίκης καὶ ἥττης. — ρκα'. Περὶ ἱππικοῦ καὶ πεζικοῦ ἀγῶνος ἄλλη. — ρκβ'. Μέθοδος εὔκολος εἰς τὸ γνῶναι τὴν ὥραν τῆς ἡμέρας.

F. 396v–419v vacant.

F. 420. Sine titulo. Inc. Οἱ παρὰ τῶν πλευστικωτέρων Μαρδαϊτῶν συνήθως παρατηρούμενοι καιροί τε καὶ ἀστέρες ὁπόταν ζάλην ἐν τῇ θαλάσσῃ ... Des. ... ἐν ἡμέρᾳ δηλοῦσιν εὐδίαν. — Initium huius opusculi edidit Morelli, *Catalogus*, p. 217.
Τοῦ πρωτοσπαθαρίου καὶ στρατηγοῦ τῶν Κιβυρραιωτῶν περὶ τῶν παρατηρουμένων ἀστέρων παρὰ τοῖς πλευστικοῖς τῶν ποιούντων ζάλας καὶ ταραχὰς ἐν τῇ θαλάσσῃ. — Editum in appendice.

Desinit textus f. 423v; ff. 424–434 vacant. Cf. descriptionem codicis.

8. Marcianus 336. — Chartac. cm. 22 × 15, ff. 332 (6v-7 vacua, duo folia addita sunt in principio) variis manibus scriptus saec. XV-XVI (annus 1436 notatur f. 31v), Fuit olim Bessarionis : F. 7v nota legitur : Βιβλίον περιέχον πολλὰ ἀστρονομικὰ κριτικά. Βεσσαρίωνος καρδινάλεως τοῦ τούσκλων. *Liber continens plura astronomica iudiciaria b. Card. Tusculani.* — Magna ex parte descriptus esse videtur hic codex Venetus ex codice Florentino 10 (Laur. 28, 16) anni 1382. — Cf. Zanetti, *Bibliotheca*, p. 154.

F. 1. Sine titulo. Εἰ θέλεις εὑρεῖν τὸ ἔτος τῶν Περσῶν ... τὸ ἔτος αὐτοῦ. Sqr. sine titulo. Διὰ τί οἱ κύκλοι τοῦ Ἡλίου καλοῦνται etc. Textus in plura capitula est divisus. Διὰ τί μέχρι τῶν κη' οἱ κύκλοι τοῦ Ἡλίου προῖασι. — Πῶς εὑρίσκεται ὁ κύκλος τοῦ Ἡλίου. — Ἑτέρα μέθοδος etc. — Des. ... τῆς ὀρθότητος ἐκπίπτομεν.

F. 4. [Alia manu]. Titulus fere totus evanidus. ... ὀρθοδόξων ῥήματος (<Σα>βέλιος μίαν φύσιν τῆς θεότητος ὁμολογεῖ — ἀληθινοῦ πράγματος ὁμοίωσις). Est Maximi opusculum de haeresibus [Zanetti].

F. 5v. [Alia manu]. Τεχνολογία ἀκριβεστέρα τῆς φ<ύσεως>(?) (Κανόνιον ἐτέθησαν μετὰ τὸ τέλος — τοῦ μαρτίου τῆς γῆς νότιος (?).

F. 6v-7 vacua sunt; f. 7v legitur nota s. s.

F. 8. Incipit capitulorum index syntagmatis. Titulus extremi capituli (τοε'), f. 10v desinit.

F. 11-11v. Notulae quaedam ad astronomiam spectantes.

On the power of the fixed stars. — 113. On the conjunctions of the Moon with the remaining planets. — 114. Letter of the philosopher Petosiris to King Nechepso (-θώ cod.). 115. A calculation concerning the diagnosis of the sick, whether they will live or die. — 116. A diagnostic calculation of life and death. — 117. On the inception of illness from the Moon and the other stars. 118. Another table concerning the sick. — 119. A calculation concerning every matter. — 120. On victory and defeat in the hippodrome. — 121. Another, on equestrian and foot contests. 122. An easy method for knowing the hour of the day. FF. 396–419 vacant.

F. 420v. Without title. Inc. The seasons and stars customarily observed by the more seafaring Mardaites, whenever a storm at sea ... Des. ... indicate fair weather by day. — The beginning of this short work was published by Morelli, Catalogus, p. 217.

Of the protospatharios and strategos of the Cibyrrhaeots, on the stars observed by sailors that produce storms and disturbances at sea. — Published in the appendix.

The text ends at f. 423; ff. 424v–434 are vacant. Cf. the description of the codex.

8. Marcianus 336. Paper, 22 × 15 cm, ff. 332 (ff. 6'–7 vacant, two folios added at the beginning), written in various hands, 15th–16th century (the year 1436 is noted at f. 31'). It formerly belonged to Bessarion: at f. 7' the following note may be read: Βιβλίον περιέχον πολλὰ ἀστρονομικά κριτικά. Βεσσαρίωνος καρδινάλεως του τούσκλων. A book containing many works of judicial astronomy, of Bessarion, Cardinal of Tusculum. This Venetian codex appears to have been largely copied from the Florentine codex 10 (Laur. 28, 16) of the year 1382. Cf. Zanetti, Bibliotheca, p. 154.

F. 1. Without title. If you wish to find the year of the Persians, its year. Sqr. without title. Why are the cycles of the Sun called etc. The text is divided into several chapters. Why the cycles of the Sun proceed up to 28. How the cycle of the Sun is found. — Another method etc. - Ends. ... we fall from correctness.

F. 4. [Another hand]. The title is almost entirely faded. ... of the orthodox saying ("Sabellius confesses one nature of the divinity — a likeness of a true thing). It is a short work of Maximus on heresies [Zanetti].

F. 5v. [Another hand]. A more precise account of nature (?) (A small canon was placed after the end — of March, of the southern land (?). F. 6–7 are blank; on f. 7v a note as above is read.

F. 8. The chapter index of the syntagma begins. The title of the last chapter (375), f. 10v ends.

F. 11–11v. Certain notes pertaining to astronomy.

F. 11v. <Isaac Argyri. Παράδοσις εἰς τοὺς Περσικοὺς κανόνας τῆς ἀστρονομίας>. Caput primum est Τῶν παρὰ Πέρσαις δωνκεφαλαίων τῶν ἀπλανῶν ἐτῶν etc.= cf.cod. Flor. 7, ff. 2 ss ; 10, f. 3 ss.

F. 31. Μέθοδος κυρίου Δημητρίου τοῦ Χλωροῦ περὶ τοῦ τί ποιῶν τις εὑρήσει τὸν ὡροσκόπον etc. = cod. Flor. 10, f. 23v.

F. 31v. Notula eiusdem manus quae f. 5-6 scripsit : in qua notula legitur : τῷ ἐνεστῶτι ἔτει ,ϛϡμδ' ὄντι ... (= 1436 p. C.).

F. 32. Τὸ διορθωθὲν πασχάλιον ὑπὸ τοῦ Γρηγορᾶ. Sequuntur usque ad f. 131v permultae tabulae astronomicae, paucis verbis adiectis. — Cf. Krumbacher, *Gesch. Byz. Lit.*, p. 294.

F. 131v ss. Nota invenitur : Ὁ μὲν Κρόνος ἀπὸ α' μ' — ἐρχόμενος προσθετικός Cf. cod. 10, f. 278v. — Sqr. f. 132 diagramma, deinde notula Ἰστέον ὅτι ὁ Ἥλιος ἀποκαθίσταται... τῶν μηνῶν.

F. 132v. Περὶ οἰκουμένης καὶ περὶ ζωνῶν εὐκράτων καὶ δυσκράτων καὶ περὶ ἀνοικήτων (Σφαιροειδοῦς τῆς γῆς οὔσης—ἀλλήλους εἰσίν). <Lydi> Περὶ τοῦ παρὰ Ῥωμαίοις βισέκστου. Ἰστέον ὅτι τὸ τοῦ βισέκστου ... εἴδοί. Cf. Wünsch, *Lydi de mensibus*, p. xxiv. — Sequuntur (f. 133) diagrammata.

F. 134. ιθ'. Ἰωάννου γραμματικοῦ Ἀλεξανδρέως περὶ τῆς τοῦ ἀστρολάβου χρήσεως τί τῶν ἐν αὐτῷ γεγραμμένων ἕκαστον σημαίνει. Edidit Hase; cf. cod. Flor. 10, f. 279.

F. 143. κ'. Ἰσαὰκ μοναχοῦ τοῦ Ἀργυροῦ μέθοδος κατασκευῆς ἀστρολαβικοῦ ὀργάνου. Cf. cod. Flor. 10, f. 290 ss.

F. 148v. Sequuntur diagrammata et notulae : Περὶ τῶν ἀστέρων διὰ πόσων ἕκαστος τοῦ ἰδίου διέρχεται κύκλου etc. — F. 150v. Περὶ εὑρέσως ὡροσκόπου ἤτοι μοίρας ἀνατέλλουσης. — Περὶ ζῳδίου μεσουρανοῦντος. — Περὶ ὡροσκόπου μεσουρανοῦντος καὶ μεσονυκτικοῦ. — F. 151. Περὶ τῆς ἐκβολῆς τῶν ὡρῶν τῆς ἡμέρας ὁποιουδήτινος κλίματος. Βουλ. ἡ πόλις ἡ χώρα ἀπὸ τῆς ἀναφορᾶς... Sqr. diagramma.

F. 153. Ἰσαὰκ μοναχοῦ τοῦ Ἀργυροῦ μέθοδος γεωδαισίας ἤγουν τῆς καταμετρήσεως τῆς γῆς ἀκριβής τε καὶ σύντομος. — Hoc opusculum alia manu scriptum est, eadem scilicet quae f. 1-3 exaravit.

F. 154. Ἥρωνος εἰσαγωγαὶ τῶν γεωμετρουμένων (Ἡ ἐπίπεδος γεωμετρία — δακτύλους λβ'). Cf. cod. 4, f. 63.

F. 155 ss. astronomica quaedam obtinent. Titulus evanidus. Inc. Ἡ σύνοδος καὶ ἡ πανσέληνος ἥ τε ὁμαλὴ καὶ ἡ ἀκριβής. — F. 158. Περὶ τῆς εὑρέσεως τῆς κατὰ μῆκος ἐποχῆς Ἡλίου καὶ Σελήνης εἰ καὶ μὲν (l. εἰκάζειν?) ἀκριβῶς ἀπὸ τῶν συνόδων καὶ πανσελήνων (Ἐκ τούτων δὲ ἔστιν εὑρεῖν ...). — F. 159v. Περὶ ἐκλειπτικῶν συνδέσμων. — F. 163v. Περὶ ἐκθήσεως χρησμῶν. — Περὶ τῶν ἐφημερίδων (Ἄνω καὶ κάτω τόπους — καὶ τὰς φάσεις).

F. 11. <Isaac Argyrus. Introduction to the Persian canons of astronomy>. The first chapter is: On the principal chapters of the fixed years among the Persians etc. ==cf. cod. Flor. 7, f. 2 ff.; 10, f. 3 ff.

of the chapters of the fixed years etc. ==cf. cod. Flor. 7, f. 2 ff.; 10, f. 3 ff. F. 31. Method of lord Demetrius Chloros concerning what one must do to find the horoscope etc. = cod. Flor. 10, f. 23.

F. 31. A short note in the same hand that wrote ff. 5–6: in which note one reads: τῷ ἐνεστῶτι ἔτει ϡμδ' ὄντι ... (= 1436 A.D.).

F. 32. The Paschalion corrected by Gregoras. Following up to f. 131 are very many astronomical tables, with a few words added. Cf. Krumbacher, Gesch. Byz. Lit., p. 294.

F. 131ff. A note is found: Ὁ μὲν Κρόνος ἀπὸ α' μ' — ἐρχόμενος προσθετικός. Cf. cod. 10, f. 278. — Sqr. f. 132 a diagram, then a short note: Ιστέον ὅτι ὁ Ἥλιος ἀποκαθίσταται... τῶν μηνῶν. F. 132. On the inhabited world and on temperate and intemperate zones and on uninhabited regions (The earth being spherical — are to one another). <Lydus> On the bissextile among the Romans. It should be known that the bissextile ... ides. Cf. Wünsch, Lydi de mensibus, p. xxiv. — Following (f. 133) are diagrams.

F. 134. 19th. Of John the Grammarian of Alexandria, on the use of the astrolabe and what each of the things written on it signifies. Edited by Hase; cf. cod. Flor. 10, f. 279.

F. 143. 20th. Method of constructing an astrolabic instrument by Isaac the monk Argyros. Cf. cod. Flor. 10, f. 290ff.

F. 148. Following are diagrams and short notes: On the stars, in how many degrees each traverses its own circle, etc. — F. 150. On finding the horoscope, that is, the rising degree. On the zodiac sign culminating. — On the horoscope culminating and the midnight point. — F. 151. On the calculation of the hours of the day for any given climate. Whether a city or a region, from the ascension... Sqr. diagram.

F. 153. Isaac the monk Argyros's method of geodesy, that is, an accurate and concise measurement of the earth. — This small work is written in a different hand, namely the same one that copied ff. 1–3.

F. 154. Hero's introduction to the geometrical figures (The plane geometry – 32 fingers). Cf. cod. 4, f. 63.

F. 155 ff. contain certain astronomical material. The title is faded. Inc. The conjunction and the full moon, both the mean and the true. — F. 158. On finding the longitudinal position of the Sun and Moon, whether (read: to estimate?) accurately from the conjunctions and full moons (From these it is possible to find ...). — F. 159v. On ecliptic nodes. — F. 163. On the exposition of oracles. — On the ephemerides (The upper and lower positions — and the phases).

F. 165. λα'. Ἐκ τῶν Ἡφαιστίωνος τοῦ Θηβαίου ἀποτελεσματικῶν.

Quae sequuntur usque ad f. 258ᵛ cum codice Flor. 8, f. 33-34 [cf. cod. Flor. 10, f. 27 ss.] paene ad verbum consentiunt. Itaque capitula quorum auctores nominantur exscribere satis esse duximus.

F. 195ᵛ. ξζ'. Περὶ καταστημάτων τῶν ζ' ἀστέρων Ἰουλιανοῦ = cod. Flor. 8, cap. ξθ', editum in *Cat. Florent.*, p. 134 ss.

F. 196. ξη'. Περὶ ὑετῶν ἀπὸ φωνῆς Σύρου τινός = cod. Flor. 8, cap. ο'. Edit. in *Cat. Florent.*, p. 131 ss.

F. 203. πγ'. Πῶς ἄν τις γνοίη τὰς πεύσεις τῶν βουλομένων σκέψασθαι ἐν καταρχαῖς Ἡφαιστίωνος = cod. Flor. 8, f. 88, cap. πη'.

F. 205ᵛ. πς'. Ἔτι περὶ καθολικῶν καταρχῶν Ἡφαιστίωνος = cod. Flor. 8, f. 88ᵛ, cap. ϛβ'.

F. 209. πζ'. Περὶ κτίσεως πόλεως οἰκοδομῆς καὶ καθιδρύσεως Ἡφαιστίωνος = cod. Flor. 8, cap. ϛγ'.

F. 248ᵛ. σιβ'. Ἑρμοῦ τοῦ τρισμεγίστου πρὸς Ἄμμωνα Αἰγύπτιον ἰατρομαθηματικά = cod. Flor. 8, c. σκε' et supra, cod. 7, f. 326.

F. 251ᵛ. σιγ'. Γαληνοῦ περὶ κατακλίσεως νοσούντων προγνωστικὰ ἐκ τῆς μαθηματικῆς ἐπιστήμης (Περὶ μὲν τοῦ ὑπαρκτικὴν εἶναι ... ἀναιρεθήσονται γάρ) = cod. Flor. 8, cap. σκη'.

F. 256. σις'. Παγχαρίου περὶ τῶν αὐτῶν [sc. φλεβοτομίας καὶ καθάρσεως] (Σκεπτόμενος περὶ νοσημάτων — ἐν ἑνὶ τῶν συνδέσμων) = cod. Flor. 8, cap. σλα'.

F. 259. σκβ'. Πετοσίρεως μέθοδος περὶ νόσων (Ἡ δὴ ὑπὸ Πετοσίρεως προσαχθεῖσα, cf. cod. Flor. 8, cap. σμα' = cod. Flor. 12, f. 21.

F. 259ᵛ. σκε'. Ἀστραμψύχου Αἰγυπτίου πρὸς τὸν βασιλέα Πτολεμαῖον περὶ προρρήσεως διαφόρων ζητημάτων = cod. Flor. 8, f. 169, cap. σμδ'.

F. 266ᵛ. σκς'. Στεφάνου Ἀλεξανδρέως φιλοσόφου ἀποτελεσματικὴ πραγματεία πρὸς Τιμόθεον = cod. Flor. 8, f. 169ᵛ, cap. σμς'.

F. 275. σκη'. Θεοφίλου περὶ καταρχῶν = cod. Flor. 8, f. 173ᵛ. Editum in *Cat. Florent.*, p. 129, cf. supra, cod. 7, f. 336.

F. 278. σλα'. Περὶ μηνὸς κατὰ τὸν Νεκεψώ = cod. Flor. 8, f. 177ᵛ, cap. σνα' et supra, cod. 7, f. 340ᵛ.

F. 278ᵛ. σλβ'. Παῦλον ἐξηγητικὰ (*sic*) Ἡλιοδώρου καὶ ἑτέρων ἀστρονόμων περὶ τοῦ ἑξαγώνου σχήματος = cod. Flor. 8, f. 178 ss., cap. σνβ'-σοδ', cf. supra, cod. 5, f. 1 ss.

F. 299. σνγ'. Ἐκ τῶν Ἡφαιστίωνος ἀστρονομικῶν = cod. Flor. 8, f. 213, cap. σοε'.

F. 305ᵛ. τκ'. Καθολικὰ παραγγέλματα Σύρου τινὸς περὶ τῶν καταστημάτων τοῦ ἀέρος = cod. 8, f. 243, cap. τοθ'. Edit. in *Cat. Florent.*, f. 171 s.

F. 165. 31st. From the Apotelesmatica of Hephaestion of Thebes. What follows up to f. 258 agrees almost word for word with Codex Flor. 8, ff. 33–34 [cf. cod. Flor. 10, f. 27 ff.]. Accordingly, we have deemed it sufficient to transcribe only the chapters whose authors are named.

F. 195. 67th. On the constitutions of the 7 stars, by Julian = cod. Flor. 8, chap. 65th, edited in Cat. Florent., p. 134 ff.

F. 196. 68th. On rains, from the voice of a certain Syrian = cod. Flor. 8, chap. 70th. Edited in Cat. Florent., p. 131 ff.

Γ. 203. πγ΄. How one might know the questions of those wishing to examine in inceptions, by Hephaestion – cod. Flor. 8, f. 88, cap. πη΄. Γ. 205ν, πς΄. Further on universal inceptions, by Hephaestion = cod. Flor. 8, f. 88, cap. Gß΄.

Γ. 209. πζ΄. On the founding of a city, construction, and establishment, by Hephaestion = cod. Flor. 8, cap. γϛ.

Γ. 248. σιβ΄. Iatromathematica of Hermes Trismegistus to Ammon the Egyptian = cod. Flor. 8, c. σκε΄ et supra, cod. 7, f. 326. Γ. 251. σιγ΄. Galen's prognostics on the recumbency of the sick, drawn from mathematical science (Concerning the fact that it is real ... for they shall be destroyed) cod. Flor. 8, cap. σκη΄.

F. 256. σις΄. Pankharios on the same subjects [sc. phlebotomy and purging] (Considering diseases in one of the connections) = cod. Flor. 8, cap. σλα΄.

F. 259. σκβ΄. Method of Petosiris on diseases (That which has been put forward by Petosiris, cf. cod. Flor. 8, cap. σμα΄ = cod. Flor. 12, f. 21.

F. 259ν. σκε΄. Astrampsychus the Egyptian to King Ptolemy on the foretelling of various inquiries – cod. Flor. 8, f. 169, cap. σμδ΄.

F. 266. σκς΄. Astrological treatise of Stephanus of Alexandria, philosopher, to Timothy = cod. Flor. 8, f. 169ν, cap. σμς΄. cod.

F. 275. σκη΄. Theophilus on inceptions II = Flor. 8, f. 173. Editum in Cat. Florent., p. 129, cf. supra, cod. 7, f. 336.

Γ. 278. σλα'. Concerning the month according to Nechepso = cod. Flor. 8, f. 177, chap. ova' and above, cod. 7, f. 340 v.

F. 278. σλβ'. Paul's commentary (sic) by Heliodorus and other astronomers on the sextile aspect = cod. Flor. 8, f. 178 ss., cap. σνβ'-σοδ', cf. supra, cod. 5, f. 1 ss.

F. 299. σνγ'. From the astronomical works of Hephaestion II code. Flower. 8, f. 213, ch. hey

F. 305. τκ'. General precepts of a certain Syrian concerning atmospheric conditions = cod. 8, f. 243, cap. τοθ'. Edit. in Cat. Florent., f. 171 s.

F. 316v. τλη'. Περὶ ἐκλείψεων Περσῶν = cod. Flor. 8, f. 299v, cap. υκε'.
F. 317v. τμζ'. Αὐτολύκου περὶ ἐπιτολῶν ἀστέρων = cod. Flor. 8, f. 302, cap. υλς'.
F. 318. τνγ'. Περὶ ὡροσκόπου Περσῶν = cod. Flor. 8, f. 303, cap. υμγ'.
F. 318v. τνη'. Περὶ ἐχθρῶν τόπων καὶ ἀφέσεων ἐκ τῶν Κριτοδήμου <ex Vettio Valente, II, 4) = cod. Flor. 8, f. 303v, cap. υν'.

Ultimum capitulum quod codex uterque praebet est :

F. 320v. τογ' = (cod. Flor. 8, f. 312). Ἐκ τῆς γεωγραφίας περὶ μήκους καὶ πλάτους. Sequitur f. 321, cap. τοδ' (sicut in cod. Flor.) tabula) exhibens τὰς συνόδους καὶ πανσελήνους etc.
F. 321. τοε'. Ἀλοιφὴ σιδήρου δι' ἧς ἐλατόμουν οἱ παλαιοὶ τὰς μαρμάρους (Κείρας ἐλάφου κεκαυμένον — δάκτυλοι ιβ').

Sequuntur f. 322-327v tabulae astronomicae.

F. 328. Sine titulo. Προκείσθω δὴ καὶ τὰς κατὰ τὸν δοθέντα χρόνον ... ἔσται ἀκριβὴς ἐποχή.
F. 329. [Alia manu]. Ps.-Ptolemaei Καρπός — Des. ... ἐγχώριος ἔσται ὁ ἐχθρός.
F. 332v. Notae quadam astrologicae parvi momenti. Inc. Διὰ τί ἐπὶ τῆς ἡλιακῆς ἐκλείψεως δακτύλους ἅπλους καὶ τελείους γράφουσιν ... — Des. ... τὰ τοιαῦτα ἄρχονται.

9. Marcianus 366. — Chartac. ff. 264, cm. 30 × 21, versuum duodequadragenorum, manu una saec. XV ineuntis. — Cf. Zanetti, *op. cit.*, p. 175; Hertlein, *Iuliani imperatoris quae supersunt*, I, 1875, p. IV. Insunt Herodoti historia et Iuliani orationes. Post Herodoti libri VII, cap. 1-2, sequitur in calce codicis.

F. 263. Περὶ ἡλιακῆς ἐκλείψεως τῆς ἐν τῷ βασιλικῷ τριγώνῳ τοῦ σοφωτάτου Λέοντος (Ἐπὶ τοῦ βασιλικοῦ τριγώνου Κριοῦ φημι Λέοντος καὶ Τοξότου — ἐμφανέστερα τῶν κακῶν ἔσται). Ed. ex hoc codice Hertlein in *Hermae* vol. VIII, 1874, p. 173 s.

10. Marcianus 594. — Chartac. cm. 20,4 × 13,4; ff. 158 (f. 139-244 vacua), saec. XIV-XV.

F. 1. Cl. Ptolemaei Quadripartitum. Κλαυδίου Πτολεμαίου τῶν πρὸς Σύρον ἀποτελεσματικῶν βιβλίον α'.
F. 108v. Κλαυδίου Πτολεμαίου βιβλίον ὁ Καρπός.
F. 115v. Κλαυδίου Πτολεμαίου περὶ κριτηρίου καὶ ἡγεμονικοῦ.
F. 126v. Ἐξήγησις τῶν ὄπισθεν κεφαλαίων τῶν λεγομένων καρπῶν Κλαυδίου τοῦ Πτολεμαίου (Ἡ πρόγνωσις διχῶς νοεῖται, μία μὲν ἀπὸ τῶν ἀστέρων ... — Des. f. 138v. ... αἱ μὲν σύνοδοι τῶν δύο ἀστέρων γίνονται κα'). Cf. *infra*, cod. 11, f. 3.

Sequuntur ff. 245 ss. alia manu saec. XV Cebetis tabula et Leonardi Aretini de republica Florentinorum.

Γ. 316. τλη'. On the Eclipses of the Persians = cod. Flor. 8, f. 299v, cap. υκε'.

Γ. 317. τμζ'. Autolycus, On the Heliacal Risings of the Stars = cod. Flor. 8, f. 302, ch. material.

Γ. 318. τνγ'. On the Horoscope of the Persians = cod. Flor. 8, f. 303, cap. υμγ'.

Γ. 318. τνη'. On Hostile Places and Apheses, from the Works of Critodemus (ex Vettio Valente, II, 4) = cod. Flor. 8, f. 303, cap. υν'.

The last chapter presented by both codices is:

Γ. 320. τογ' – (cod. Flor. 8, f. 312). From the Geography, on Longitude and Latitude. Followed by f. 321, cap. τοδ' (as in cod. Flor.) a table presenting the conjunctions and full moons, etc.

Γ. 321. του'. A coating of iron by which the ancients cut marble - (Burnt deer's horn — twelve fingers).

Ff. 322–327 follow astronomical tables.

F. 328. Without title. Let us now set forth the exact position at the given time ... the epoch will be precise.

F. 329. [In another hand. Ps.-Ptolemy's Karpos — Des. •••the native will be the enemy.

F. 332r. Certain astrological notes of minor importance. Inc. Διά τί ἐπὶ τῆς ἡλιακῆς ἐκλείψεως δακτύλους ἅπλους καὶ τελείους γράφουσιν ... -- Des. ... τὰ τοιαῦτα ἄρχονται.

9. Marcianus 366. Paper codex, ff. 264, cm. 30 × 21, of thirty-eight lines per page, written in a single hand from the early fifteenth century. Cf. Zan[redacted], op. cit., p. 175; Hertlein, Iuliani imperatoris quae supersunt, I, 1875, p. iv. Contains the Histories of Herodotus and the Orations of Julian. After Herodotus, Book VII, chapters 1–2, the following appears at the end of the codex.

F. 263. On the Solar Eclipse in the Royal Triangle, by the most wise Leo (Concerning the royal triangle of Aries, I mean Leo and Sagittarius — the evils shall be more manifest). Ed. ex hoc codice Hertlein in Hermae vol. VIII, 1874, p. 173 s.

10. Marcianus 594. — Paper. 20.4 × 13.4 cm; ff. 158 (ff. 139–244 blank), century XIV–XV.

F. 1. Cl. Ptolemaei Quadripartitum. Claudius Ptolemy's first book of astrological results addressed to Syrus.

F. 108. Claudius Ptolemy's book, the Karpos.

F. 115. Claudius Ptolemy, On Judgment and Rulership. F. 126. Exposition of the concluding chapters of the so-called Karpos of Claudius Ptolemy (Prognostication is understood in two ways: one from the stars ... — Des. f. 138. ... the conjunctions of the two stars occur 21 times). Cf. infra, cod. 11, f. 3.

Ff. 245 ff. follow, in another hand of the 15th century: the Table of Cebes and Leonardo Aretini's On the Republic of the Florentines.

11. Classe VI, cod. 4. — Chartac. cm. 21,6 × 15,3, ff. 33 (multa vacua), saec. XVII.

F. 1. Epistula quaedam italica. — F. 2. Τῷ ἐκλαμπροτάτῳ καὶ μεγαλοπρεπεστάτῳ κυρίῳ Ἰακώβῳ τῷ Κονταρηνῷ Μάξιμος ὁ Μαργούνιος ταπεινὸς ἐπίσκοπος Κυθήρων, εὖ πράττειν (Ἐγὼ καὶ πάλαι — τὸ αφπε' ἔτος = 1585 p. C. n.). Cf. Legrand, *Bibliographie hellénique*, t. II, 1885, p. XXIII ss.

F. 3. Βιβλίον ὁ καρπὸς Κλαυδίου Πτολεμαίου ἔχον ἐξηγητὴν τὸν Ἀχμέτ, υἱὸν τοῦ Ἰωσὴφ τὸν γραμματικὸν τοῦ ἀρχηγοῦ Αἰγύπτου, τοῦ Ταουλούντ (Ἡ πρόγνωσις διχῶς νοεῖται — ☉ ♀ ☿) cf. cod. 7 et cod. 10, f. 126ᵛ.

11. Classe VI, cod. 4. Chartac. cm. 21.6 × 15.3, ff. 33 (multa vacua),

F. 1. saec. XVII. A certain Italian letter. - F. 2. Maximus Margounios, humble Bishop of Cythera, to the most illustrious and most magnificent lord Iakovos Kontarenos, greetings (Ἐγὼ καὶ πάλαι — τὸ αφπέ' ἔτος = 1585 p. C. n.). Cf. Legrand, Bibliographie hellénique, t. II, 1885, p. xxii ss.

F. 3. The Karpos of Claudius Ptolemy, with a commentary by Ahmed, son of Joseph the grammarian of the governor of Egypt, Taoulount (The prognosis is understood in two ways — Θ 9 *) cf. cod. 7 and cod. 10, f. 126.

INDEX CODICUM

Consensus Numerorum.

Marcianus 303 = cod. 1		Marcianus 335 = cod. 7	
„ 313 = „ 2		„ 336 = „ 8	
„ 314 = „ 3		„ 366 = „ 9	
„ 323 = „ 4		„ 594 = „ 10	
„ 324 = „ 5		„ Cl. VI, 4 = „ 11	
„ 334 = „ 6			

S(criptores) P(ossessores) codicum.

Bessario cod. 3, cod. 8.

Annorum notae in codd. obviae.

Mensis aprilis a. 1416 = cod. 5.
Annus 1436 = cod. 8.
A. 1585 = cod. 11.

Affinitates codicum potiores.

Cod. 5, f. 1-148 et cod. Flor. 7, f. 99-219ᵛ (p. 4, n. 1).
Cod. 6 cum codice 7 et Parisino 2506 partim conspirat (p. 37, n. 1).
Cod. 8, folia 8-320ᵛ ex cod. Flor. 10 descripta esse videntur.

INDEX OF CODES

Consensus of Numbers.

Marcianus 303	=	cod.	1
„ 313	=	„	2
„ 314	=	„	3
„ 323	=	„	4
„ 324	=	„	5
„ 334	=	„	6
Marcianus 335	=	cod.	7
„ 336	=	„	8
„ 366	=	„	9
„ 594	=	„	10
„ Cl. VI, 4	=	„	11

S(criptores) P(ossessores) codicum.

Bessarion cod. 3, cod. 8.

Date notations found in the codices.

Month of April, year 1416 = cod. 5.
Year 1436 = cod. 8.
A. 1585 = cod. 11.

Principal manuscript relationships.

Cod. 5, f. 1-148 and cod. Flor. 7, f. 99-219 (p. 4, n. 1).
Cod. 6 partially agrees with codex 7 and Parisinus 2506 (p. 37, n. 1).
Cod. 8, folios 8-320 appear to have been copied from cod. Flor. 10.

APPENDIX

APPENDIX

TESTIMONIUM NOVUM

Ex Zachariae Scholastici vita Severi Antiocheni
(Scr. circa a. † 514 p. C. n.)

Severi patriarchae Antiocheni vita a Zacharia Scholastico alias Rhetore cognominato composita, graece periit sed syriace exstat et anno 1893 edita est (Zacharias Rhetor, *Das Leben des Severus von Antiochien in syrischer Uebersetzung*, herausgeg. von J. Spanuth, Göttingen). Ex insigni hoc opusculo, cuius propediem franco-gallicam versionem publici iuris facturus est, doctissimus iuvenis M.-A. Kugener fragmenta de astrologia latine reddita comiter nobis obtulit. Quae quomodo saeculo quinto veteres magorum astrologorumque libri flammis aboliti sint, egregie illustrant.

Anno 487 aut 488 p. C., quo Severus Beryti iuri iterum studebat, Zacharias et alii christiani libros magicos ubicumque conquirebant. Cum Iohannis cuiusdam Thebani, qui Fullo vocitabatur, volumina occulta detexissent, eum coegerunt omnia in ignem abicere :

ܟܬܒܐ ܕܗܘܘ ܒܗܘܢ ܨܠܡܐ ܕܫܝܛܢܐ ܘܫܡܗܬܐ ܒܪܒܪܝܬܐ (P. 16, l. 14-17).
ܕܫܘܝܬܐ ܕܫܘܝܐ ܕܚܛܝܬܐ ܕܡܫܬܒܚܝܢ . ܗܘܘ ܒܗ
ܕܡܬܩܪܝܢ ܠܙܪܘܐܣܛܪܝ : ܕܡܓܘܣܝ : ܕܡܬܩܪܝܢ
ܠܐܘܣܛܢܝ : ܕܡܢܝܬܘܢ . ܐܝܟܢܐ ܕܟܬܒܐ ܗܢܘܢ
ܕܡܬܩܪܝܢ ܠܐܘܣܛܢܝ . ܕܡܬܩܪܝܢ ܕܡܢ ܟܠ ܡܠܐܟܐ
ܕܫܝܛܐ . ܕܡܬܩܪܝܢ ܕܡܢ ܡܢܝܬܘܢ ܕܡܬܩܪܝܢ .

“ In quibus (libris) erant imagines quaedam malorum daemonum, et nomina barbara, et promissiones gloriosae, maleficae, superbia imbutae, omninoque malis daemonibus convenientes. Inscripti erant, alii “ Zoroastris magi „, alii quoque “ Ostanis magi „, et alii “ Manethonis „.

Paulo post Zacharias et sodales libros Georgii Thessalonicensis et Asclepiodoti Heliopolitani arripuerunt et sollemniter concremaverunt :

: ܕܡܫܬܪܝܢ ܕܟܬܒܐ ܨܠܡܐ ,ܘ ܡܠܐ (P. 18, l. 12-23).
. ܒܢܘܪܐ ܒܪܝܟ ܕܥܒܕܘ : ܕܡܢ ܟܠ ܕܐܢ ܕܡܬܩܪܝܢ
ܠܐܣܛܢܝ ܕܡܬܩܪܝܢ ܠܐܣܛܢܝ ܕܡܬܩܪܝܢ ܠܐܣܛܢܝ

A NEW TESTIMONY

From Zacharias Scholasticus' Life of Severus of Antioch
(Written circa A.D. † 514)

The life of the Patriarch Severus of Antioch, composed by Zacharias Scholasticus, also surnamed Rhetor, has perished in Greek but survives in Syriac and was published in 1893 (Zacharias Rhetor, Das Leben des Severus von Antiochien in syrischer Uebersetzung, edited by J. Spanuth, Göttingen). From this remarkable little work, a French translation of which the most learned young scholar M.-A. KUGENER is about to make public in the near future, he has kindly provided us with fragments on astrology rendered into Latin. These fragments admirably illustrate how, in the fifth century, the ancient books of magicians and astrologers were destroyed by fire.

In the year A.D. 487 or 488, when Severus was again studying law at Berytus, Zacharias and other Christians were searching everywhere for magical books. Having discovered the hidden volumes of a certain John of Thebes, who was called Fullo, they compelled him to cast everything into the fire:

L 16,.1 14-17 (.

Boastings and confessions of barbarians and names
of demons and of the idol:

arrogance and fullness: and evil-doers

from him beautiful in appearance

of Ostanes, but from them. the mage Zoroaster

of what came others. a sorcerer

"In which (books) there were certain images of evil demons, and barbarous names, and glorious promises, maleficent, imbued with pride, and altogether befitting evil demons. They were inscribed, some 'of Zoroaster the mage,

, others also * of Ostanes the mage,' and others "of Manetho."

Shortly thereafter, Zacharias and his companions seized the books of George of Thessalonica and Asclepiodotus of Heliopolis and solemnly burned them:

These books are about sorcery (P. 18, ll. 12–23). Since they had already been caught up in the snare of the hour, and to this

city, to Agdiqus

ܕܐܬܚܡܘܢ : ܘܠܐܬ̈ܝܗܝܢ ܗܠܝܢ ܕܗܟ ܡܠܝܘܣ ܒܦܘܩܕܢܐ
ܕܪܝܫ ܩ̈ܫܝܫܐ ܥܡܠܝܢ : ܚܒܝܫܐ ܕܢܘܪܐ ܠܗܠܝܢ ܫܠܝܚ :
ܘܡܫܡܫܢܘܗܝ، ܕܗܝܟܠܐ ܕܒܬܘܠܬܐ ܩܕܝܫܬܐ ܘܝܠܕܬ ܐܠܗܐ
ܡܪܝܡ : ܟܕ ܟܠܢ ܥܡܗܘܢ ܒܟܬ̈ܒܐ ܕܚܪܫܘܬܐ ܢܘܪܐ ܗܘܐ
ܕܡܩܕܡ : ܘܦ̈ܘܠܚܢܐ ܕܫ̈ܐܕܐ . ܘܫܡܥܝܢ ܗܘܘ ܠܡܕܡ ܟܕ
ܗܠܝܢ ܕܩܪܐ ܗܘܐ : ܗܘ ܕܠܗܠܝܢ ܠܢܘܪܐ ܡܫܕܐ ܗܘܐ :
ܫܒܗܪܘܬܐ ܕܗܠܝܢ ܕܟܬܝܒܢ ܗܘܝ : ܘܫܘܚܠܦܐ ܕܠܐ ܐܠܗ
ܘܒܪܒܪܝܐ ܘܫܘܘܕܝܐ ܒܝܫܐ ܘܡܠܝܐ ܒܣܢ̈ܝܐܬܐ ܕܒ̈ܢܝܢܫܐ :
ܘܪܡܘܬܐ ܕܐܟܠܩܪܨܐ : ܗܘ ܕܫܘ̈ܘܕܝܐ ܕܐܝܟ ܗܠܝܢ
ܘܣܘܥܪ̈ܢܐ ܡܪ̈ܝܪܐ ܐܠܦ . ܐܝܬܝܗܘܢ ܗܘܘ ܓܝܪ ܗܠܝܢ
ܫܘ̈ܘܕܝܐ ܕܐܝܟ ܗܠܝܢ ÷ ܕܐܝܟܢܐ ܙܕܩ ܕܬܬܕܠܚܢ ܡܕ̈ܝܢܬܐ
ܘܢܬܬܙܝܥܘܢ ܥܡ̈ܡܐ : ܘܢܬܕܝܫܘܢ ܐܒܗ̈ܐ ܠܘܩܒܠ
ܒ̈ܢܝܐ : ܘܠܘܩܒܠ ܒ̈ܢܝ ܒܢ̈ܝܗܘܢ ܕܐܬܡܠܟܘ ܡܢܗܘܢ .
ܘܒܐܝܠܝܢ ܦܘܪ̈ܫܢܐ ܢܫܬܪܘܢ ܙܘ̈ܘܓܐ ܢܡܘ̈ܣܝܐ ܘܡܒܘ̈ܪܢܐ
ܕܐܢܫܐ : ܘܒܐܝܕܐ ܐܢܫ ܡܨܐ ܢܓܪ ܐܢܬܬܐ
ܕܢܟܦܬ ܒܥܝܐ ܕܬܬܝܒ : ܠܘܬ ܙܢܝܘܬܐ ܠܐ ܢܡܘܣܝܬܐ .
ܐܘ ܕܓܘܪܐ ܘܩܛܠܐ ܢܬܬܥܒܕܘܢ : ܐܘ ܕܓܢܒܘܬܐ
ܬܬܟܣܐ . ܘܕܐܝܟܢܐ ܢܐܠܨ ܐܢܫ ܠܕܝ̈ܢܐ ܠܗܘܢ ܕܢܬܠܘܢ :
ܕܦܣܩܐ ܕܕܝܢܘܬܐ ܢܦܘܩ ܠܘܬܗ . ÷

" Libros magicos, iam prehensos, tunc comburendos curavimus. Idcirco, defensore (ἔκδικος) urbis, magistratibus (οἱ τοῦ δημοσίου) clericisque iussu episcopi nobiscum abductis, ignem ante templum Virginis sanctae genitricisque Dei Mariae accendimus, unoquoque magorum libros operaque daemonum flagrantia aspiciente atque audiente antea, per ea quae legebantur ab eo qui (scripta) ista in ignem coniiciebat, rerum exaratarum iactantiam, atque daemonum arrogantiam impiam et barbaram, promissionemque malam et generis humani odio imbutam, atque diaboli superbiam, qui promissa facinoraque tam horribilia docuit. Erant enim promissa ista talia: " Quomodo urbes turbandae, et populi commovendi, et patres armandi sunt contra filios nepotesque "; et " quibus artibus solventur coniugia legitima concubinatusque "; et " quo pacto aliquis vi mulierem caste vivere cupientem ad amorem illegitimum seducet "; vel " quomodo adulterium et homicidium audacter impetrabuntur aut furtum celabitur "; et " quanam ratione aliquis iudices coget ut causam sibi adiudicent ".

by the command of the clergy, and from these to the chiefs of Damascus a servant, it was a book of sorcery while exalting,

through those who had previously heard — the letters and signs, that were being burned — he who read these brought them to the fire, the boastfulness of those writings, which were vain and without God those things like that promise — that promise — of the adversary and pride It is. taught and bitter deeds

Cities that should be troubled — how they ought to be: Of testimony

Against the fathers Of such

And they shall judge

The peoples

And they shall be stirred up

And the lawful inhabitants — marriages shall be dissolved, the means and by what

together A woman is led. Forcibly someone and how

Of theft or

. In his place they shall go forth of the verdict of the judgment

"We took care to burn the magic books, already seized, at that time. Therefore, with the city's defender (ἔκδικος), the magistrates (οἱ τοῦ δημοσίου), and the clergy brought along with us by order of the bishop, we kindled a fire before the temple of the holy Virgin Mary, Mother of God, with each of the magicians watching and hearing the books and works of demons burning, and hearing beforehand, through what was being read aloud by the one casting those writings into the fire, the boastfulness of the matters recorded, and the impious and barbarous arrogance of the demons, and the evil promise imbued with hatred of the human race, and the pride of the devil, who taught such horrible promises and deeds. For these promises were of such a kind: How cities are to be thrown into confusion, and peoples stirred up, and fathers armed against their sons and grandsons; and 'by what arts lawful marriages and concubinages shall be dissolved'; and 'by what means someone shall forcibly seduce a woman desiring to live chastely into illicit love'; or 'how adultery and murder shall be boldly accomplished, or theft concealed'; and 'by what method someone shall compel judges to adjudicate a case in his favor."

EXCERPTA EX CODICE 2 (Marciano cccxiii).

F. 29ᵛ legitur titulus : Ταῦτα ἀπὸ τοῦ ἀντιγράφου τοῦ φιλοσόφου (i. e. Heliodori) ἔγραψα. Incipit : Ἴδον Ἡλιόδωρος σιδ ἀπὸ Διοκλητιανοῦ (= 498 p. C. n.), πάχων ς' ἐπὶ ζ', ὥρας νυκτερινῆς β', τὸν τοῦ Ἄρεως ἐφαψάμενον τοῦ Διὸς ὡς μηδὲν αὐτῶν εἶναι μεταξύ. — Sequuntur aliae quinque observationes Heliodori sive solius (ann. 508, 509 [tres], sive cum fratre [ὁ φίλτατος ἀδελφός, sc. Ammonius], anni 502) et una τοῦ θείου, i. e. Procli, ann. 475 p. C. n. [1].

F. 30ʳ. Δωροθέου Σιδωνίου τῶν ἑπτὰ ἀστέρων ὀνόματα ἐπίθετα [2].

Κρόνος· Φαίνων, ἀγκυλομήτης, βλαβερός, βραδύς, † λευανής, δυσαυγής, κρυόεις, βραβεύτης, ψυχρός.

5 Ζεύς· Φαέθων, αἰγίοχος, βασίλειος, εὐφεγγής, πολυφεγγής, Κρονίδης, ὑψιμέδων.

Ἄρης· Πυρόεις, ὑπήνεμος, ἐγχέσπαλος, θοῦρος, κορυθαίολος, βροτολοιγός, φλογολαμπής, ὄμβριμος.

3 βλαβεραυγής L(aurentianus). χλευάνης L. Fort. λευγαλέος. Possis χλευάστης (Kroll).

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[1] Has observationes ediderunt Bullialdus (Bouilleau), *Astronomia philolaïca*, t. I, p. 172 (e cod. Parisino 2390?); Halma, *Chronologie de Ptolémée*, part. II, p. 10-12. Cf. Paul Tannery, *Bull. des Sc. mathém.*, 2ᵉ série, VIII (1884), p. 321; XVIII (1894), p. 20. — Heliodorus hic, Hermiae filius, Ammonii frater (Zeller, *Philos. Gr.*, V³, p. 829, n. 1), Eutocii magister, qui circa annum 500 Alexandriae planetarum coniunctiones observabat, idem esse videtur qui in codicibus astrologicis Ἡλιόδωρος ὁ φιλόσοφος auctor saepe nominatur et commentarium in Pauli Alexandrini Εἰσαγωγήν scripsit. Cui commentario auctorem olim supposui Heliodorum chemicum (*Catal. Florent.*, p. 57), sed hanc sententiam non admodum credibilem esse recte monuit Boll, *Byz. Zeitschr.*, VIII, 1899, p. 525, n. 1.

[2] Haec epitheta ex Dorothei Sidonii poemate excerpta eadem fere sunt quae in codice Laurentiano XXVIII, 34, f. 144, sine auctoris nomine tradita et in *Catalogo Florentino*, p. 172, edita sunt. Cum modo Laurentianus liber modo Marcianus plenior sit, utrosque laterculos ex collectione ampliore contractos esse apparet. — De similibus divinorum nominum indicibus, cf. *Catal. Florent.*, l. c. et fragmentum saeculi II vel III apud Wilcken, *Tafeln zur älteren griech. Paläographie*, 1891, tab. II.

EXTRACTS FROM CODE 2 (MARCIANO 333).

F. 29. The title reads: Ταῦτα ἀπὸ τοῦ ἀντιγράφου τοῦ φιλο- σόφου (i. e. Heliodori) ἔγραψα. Incipit: I[1] Heliodorus, observed in year 498 p. G. n. (= 498 of Diocletian), on the 6th of Pachon, at the 7th hour of the night, Mars touching Jupiter so that there was no space between them. There follow five other observations of Heliodorus, either alone (years 508, 509 [three times]), or together with his brother ([δ φίλτατος ἀδελφός, i.e. Ammonius], year 502), and one by τοῦ θείου, i.e. Proclus, in the year 475 p. G. n.

F. 30. Dorotheus of Sidon: the epithet names of the seven stars.

epithet names.

Saturn: Phainon, crooked-counseled, harmful, slow, † levanēs, dim-gleaming, icy, arbiter, cold.

5 Jupiter: Phaethon, aegis-bearing, royal, bright-shining, radiant, son of Kronos, ruling on high.

Mars: Pýroeis, wind-borne, spear-brandishing, bull-like, with flashing helm, destroyer of mortals, flame-blazing, mighty.

3 βλαβεραυγής (Laurentianus). χλευάνης L. Perhaps λευγαλέος. One might read χλευάστης (Kroll).

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1 These observations were published by Bullialdus (Bouilleau), Astronomia philolaïca, vol. I, p. 172 (from cod. Parisinus 2390?); Halma, Chronologie de Ptolémée, part. II, pp. 10–12. Cf. Paul Tannery, Bull. des Sc. mathém., 2nd series, VIII (1884), p. 321; XVIII (1894), p. 20. — This Heliodorus, son of Hermias, brother of Ammonius (Zeller, Philos. Gr., V³, p. 829, n. 1), teacher of Eutocius, who observed planetary conjunctions at Alexandria around the year 500, appears to be the same person frequently named as author in the astrological codices under the title Ἡλιόδωρος ὁ φιλόσοφος, and who wrote a commentary on the Εἰσαγωγή of Paulus Alexandrinus. I once attributed the authorship of this commentary to Heliodorus the chemist (Catal. Florent., p. 57), but Boll rightly pointed out that this opinion is not very credible: Byz. Zeitschr., VIII, 1899, p. 525, n. 1.

2 These epithets, excerpted from the poem of Dorotheus of Sidon, are nearly identical to those transmitted without an author's name in Codex Laurentianus XXVIII, 34, f. 144, and published in the Catalogus Florentinus, p. 172. Since sometimes the Laurentianus and sometimes the Marcianus is more complete, it is apparent that both lists were condensed from a more extensive collection. On similar indices of divine names, cf. Catal. Florent., l. c. and the fragment of the second or third century in Wilcken, Tafeln zur älteren griech. Paläographie, 1891, tab. II. 6

Ἥλιος· Τίταν, Φαέθων, Ὑπερίων, χρυσαυγής, † λαμπής.

Ἀφροδίτη· Φωσφόρος, Ἕσπερος, χρυσῆ, λαμπάκτις, ἀφρογένεια, διπρόσωπος, εὔστεφανος, Παφίη, Κυθερία.

Ἑρμῆς· Στίλβων, Ἀργειφόντης, διάκτωρ, Κυλλήνιος, ὀξύς, πινυτός, ὠκύς, φαιδρός. 5

Σελήνη· σελασφόρος, μήνη, διχόζωνος, Τιτανίς, πλησιφαής, διχόμηνος, Ἑκάτη, κερόεσσα, χρυσάμπυξ, Θειαντίς, Ἄρτεμις, τριοδῖτις.

F. C.

1 φάων M, ex L corr.; cf. tamen supra v. 5. ὑπεριονίδης L. λαμπρός coni. 4 ἀργηφόντης M. πηνυτός M. 7 θειάνθης M : θειανθεία L.

Sun: Titan, Phaethon, Hyperion, golden-rayed, radiant.

Venus: Phosphorus, Hesperus, golden, bright-beaming, foam-born, two-faced, well-crowned, Paphian, Cytherean.

Mercury: Stilbon, Argeiphontes, messenger, Cyllenian, swift, prudent, fleet, radiant.

Moon: light-bearing, Mene, double-zoned, Titanis, full-beaming, half-monthly, Hecate, crescent-horned, golden-diademed, Theiantis, Artemis, three-road guardian.

F. O.

1 ὀρθῶν M, corrected from μ; cf. however above v. 5. ὑπεριονίδης L. λαμπρός conj. 4 ἀργηφόντης M. πηνυτός M. 7 θειάνθης M : θειανθεία L.

EXCERPTA EX CODICE 3 (Marc. cccxiv).

Ex Vetti Valentis Ἀνθολογιῶν libris.

Libros duos in codice Marciano 314, ff. 256 ss., sine titulo servatos Vetti Valentis Ἀνθολογιῶν partem esse priorem iam animadvertit Morellus (*Bibliotheca*, p. 197), qui " absque nomine auctoris opus eodem initio libri primi in codice Regio Neapolitano exstare [1] " addidit. Bis invenitur in bibliotheca Laurentiana quoque, quod nos in conficiendo catalogo Florentino fugit, eorundem librorum exordium. Teste enim Bandinio [2], cod. LXXXVI, 18, ff. 19, Venetiis anno 1491 a Iohanne Rhoso presbytero descriptus, continet Ἀετίου Ἄλεντος *(sic)* ἐκ τοῦ πρώτου βιβλίου τῶν Ἀνθολογιῶν περὶ φύσεως. Inc. Ὁ μὲν οὖν παντεπόπτης ἥλιος — Des. ἐπὶ τῶν λοιπῶν ζῳδίων [cf., p. 100, f. 163ᵛ] et cod. XXVIII, 20, habet f. 258 excerptum, sicut Marcianum, anonymum, quod cum ff. 256-264ʳ (?) eius conspirat. (Cf. *Catal. Florent.*, p. 4.)

Liber Marcianus, quamvis non integra Valentis scripta servaverit, sed excerpta tantum praebeat interdum misere lacera et foede corrupta, magni tamen est momenti cum initium libri primi retinuerit quod deest et in codice Seldeniano 22 et in codice Vaticano 191, ex quo fluxerunt Parisinus *Suppl. gr.* 330, olim Huetii, et Hamburgensis, *Math. gr.*, III, 40, olim Fabricii. Itaque, cum capitulorum rubricas spatio relicto in codice Veneto omissas, in catalogo nostro repetere non possemus, opus totum lectis summis rebus perlustrare et quae maxime notabilia videbantur edere statuimus. Quae publici iuris hic fiunt, partim ipse Venetiis descripsi, partim a Daniele Riccoboni, viro humanissimo, et a Iosepho Bidez, collega et amico, accepi et utraque cum ipso ms. contuli, quem, dum volumen imprimitur, bibliothecae Marcianae praefecti Gandavum officiose mihi transmiserunt. Praeterea in textus particulis quibusdam constituendis, usus sum excerptis Vetti Valentis, quae e Laurentiano XXVIII, 34, edidit Ludwich [3] (L), et apographo codicis Hamburgensis (H), quod benigne nonnullos abhinc menses mecum communicavit Hermannus Usener. Schedis suis collatis, Guilelmus Kroll, ubi Marcianus cum Hamburgensi

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[1] Cf. Fabricius-Harless, t. V, p. 782, n° 124. Post Ptolemaei tetrabiblum, exegesin anonymam in Ptol., Porphyrii isagogen, invenitur : "Ετερα εἰς τὰ ἀποτελεσματικὰ συμβαλλόμενὰ ἐν δυσὶ βιβλίοις, ἀνεπίγραφα. Inc. Ὁ μὲν οὖν κ. τ. λ. Codex membran., saec. XV. — Cf. Cyrillus, *Codices Biblioth. Borbonicae*, t. II, p. 366 (III, C, 20).

[2] Bandinius, t. III, p. 361.

[3] Ludwich, *Maximi et Ammonis reliquiae*, 1877, p. 113 ss.; cf. *Catal. codd. astrol. Florent.*, p. 71, f. 153ᵛ.

EXCERPTS FROM CODEX 3 (MARC. CCCXIV).

From the Anthologiarum Books of Vettius Valens.

That the two books preserved without title in Codex Marcianus 314, ff. 256 ff., constitute the earlier portion of Vettius Valens' Ἀνθολογιῶν was already observed by Morellus (Bibliotheca, p. 197), who added that the work, under no author's name, exists with the same opening of the first book in the Codex Regius Neapolitanus. The beginning of these same books appears twice also in the Biblioteca Laurenziana — a fact that escaped us in compiling the Florentine catalogue. For according to the testimony of Bandini, cod. LXXXVI, 18, ff. 19, copied at Venice in the year 1491 by the priest Johannes Rhosus, it contains Ἀετίου Ἀλεντος (sic) ἐκ τοῦ πρώτου βιβλίου τῶν Ἀνθολογιῶν περὶ φύσεως. Inc. Ὁ μὲν οὖν παντεπόπτης ἥλιος Des. ἐπὶ τῶν λοιπῶν ζῳδίων [cf., p. 100, f. 163]; and cod. XXVIII, 20, contains at f. 258 an excerpt, anonymous as in the Marcianus, which agrees with ff. 256–264ᵛ (?) of that codex. (Cf. Catal. Florent., p. 4.)

The Liber Marcianus, though it has not preserved the complete writings of Valens but offers only excerpts, at times miserably lacerated and foully corrupted, is nevertheless of great importance since it retains the beginning of the first book, which is lacking both in Codex Seldenianum 22 and in Codex Vaticanus 191, from which derived the Parisinus Suppl. gr. 330, formerly of Huet, and the Hamburgensis, Math. gr., III, 40, formerly of Fabricius. Accordingly, since we could not repeat in our catalogue the chapter rubrics that were omitted with blank spaces in the Venetian codex, we resolved to survey the entire work by reading through its principal contents and to publish what seemed most noteworthy. The materials here made public I partly transcribed myself in Venice, and partly received from Daniel Riccoboni, a most learned gentleman, and from Joseph Bidez, colleague and friend; both portions I collated with the manuscript itself, which the prefects of the Biblioteca Marciana, while the volume was in press, graciously transmitted to me at Ghent. Moreover, in establishing certain passages of the text, I made use of excerpts of Vettius Valens edited from Laurentianus XXVIII, 34 by Ludwich (L), and of a transcript of the Hamburgensis codex (H), which Hermann Usener generously shared with me some months ago.Having collated his notes, Guilelmus Kroll, where the Marcianus agrees with the Hamburgensis

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1 Cf. Fabricius-Harless, t. V, p. 782, nº 124. After Ptolemy's Tetrabiblos, the anonymous commentary on Ptolemy, and Porphyry's Isagoge, the following is found: "Etepa els tà dnoteλeoμatikà συμβαλλόμενὰ ἐν δυσὶ βιβλίοις, ἀνεπίγραφα Inc. Ὁ μὲν οὖν κ. τ. λ. Codex membran., saec. XV. Cf. Cyrillus, Codices Biblioth. Borbonicae, t. II, p. 366 (m, C, 20). *

Bandinius, t. III, p. 361.

8 Ludwig, Maximus and Ammonia Relics, 1877, p. 113 ff.; cf. Catal. codd astrol. nFlorent., p. 71, f. 153.

vel Seldeniano congrueret, ubi ab eis discreparet, certiores nos fecit, et omnino laboris nostri particeps fuit assiduus. Notandum est codicem L, saec. X vel certe XI exaratum, ex archetypo derivatum esse iam, ut excerpta Marciana, mutilo (cf. ad p. 96, 26).

Pauca de fragmentis quae divulgamus praemonenda sunt. In arduis siderum descriptionibus quas capitulo de signis zodiaci inseruit Valens, non semper vulgarem Graecorum doctrinam secutus est, sed quaedam e barbarica quae dicitur sphaera immiscuit. Quod cum in dissertatione quam de hac sphaera propediem editurus est, enucleare sibi proposuerit Franciscus Boll, qui ad lectiones codicis sanandas opem suam nobis obtulit, plura de his verba facere supersedimus. Deorum nominibus ex Aegyptiorum religione, ut videtur, petitis, quae media in caeli descriptione occurrunt, attendas velim, nam cur ubi collocentur, omnino me fugere candide confiteor (cf. tamen Manil., II, 439 ss.).

In cyclis lunaribus computandis (p. 102) scriptor adhibuit imperatorum Romanorum ab astronomis Alexandrinis conditos laterculos, quos denuo recensitos nuper edidit Usener [1]. Cum ultimum cuius anni indicentur, regnum sit Philippi (244-249 p. C. n.), tertio saeculo exeunte, qui haec composuit, vixisse videtur. Quod ad dirimendam litem, quae iampridem orta adhuc est sub iudice [2], ansam praebere videtur; nempe utrum Valens astrologus ille sit huius nominis, quem τῶν τότε περὶ τὴν τέχνην ταύτην ἐσχολακότων τὸν ἀκριβέστατον de fatis urbis Constantinopolitanae consuluit conditor eius, si fidem Zonarae tribuere possumus [3], an sub Hadriano et Antoninis imperatoribus vixerit, cuius aetatis sunt exempla quae profert. Si codex Venetus genuinam huius mathematici textum servavisset, quaestio profligata esset, sed cum valde dubium hoc videatur, videndum est ne ab excerptore ad regnum Philippi continuati [4], immo plane interpolati sint illi laterculi.

Utut res se habet, Valentem Antiochenum ex multo antiquioribus scriptoribus doctrinam suam hausisse constat, quod maxime in eas particulas cadit ubi loca terrae singulis zodiaci signis subiecta enumerantur (p. 93 ss.). Quae hic docentur cum chorographia, quae apud astrologos plerosque invenitur, non quadrant [5], et sicut

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[1] *Chronica minora*, ed. Mommsen, t. III, 1898, p. 438 ss.

[2] Salmasius, *De annis climact.*, p. 533; Fabricius-Harless, *Bibl. gr.*, IV, p. 145 ss. — Cf. nuperrime sententias contrarias Ernesti Riess in Pauly-Wissowa, *Realenc.*, I, c. 1822, et A. Bouché-Leclerq, *Astrologie grecque*, p. XIII. — Vide infra, p. 86 ss.

[3] Zonaras XIII, 3 (II, 6, C.); cf. Ducangii notas in ed. Dindorf., t. VI, p. 28. — Ἀκριβέστερον in ἀκριβέστατον ex Glyca correxi.

[4] Finis computationis corrupta est, cf. p. 102, v. 35.

[5] Talia reperiuntur apud Manilium, IX, 742 ss.; Ptolem., *Tetrab.* II, 3 ss.; Paulum Alexandr. A-B 2; Hephaest. I, 1, qui varios auctores laudat, cf. anecdota Laurentiana apud Ludwich, *Ammonis reliquiae*, p. 133 ss. — Tabula Ptolemaei iteratur apud Lydum, *De ost.*, p. 158 (Wachsmuth) et alibi (cf. Bouché-Leclercq, *Astrol. gr.*, p. 345, n. 1). Item magna ex parte Ptolemaei sunt quae Achmetus in cod. Marciano 324 f. 225 (*supra*, p. 9) praebet. In Parisino 2506 f. 162r invenitur satura ex diversis auctoribus a Byzantino homine confecta. — Inter recentiores cf. Bouché-Leclercq in *Mélanges Graux*, Paris, 1884, p. 341-351 et *Astrologie grecque*, 326 ss.; Boll, *Stud. über Claudius Ptolemäus*, 1894, p. 204 ss.

or agreed with the Selden codex, and where they diverged from it, he duly informed us, and was throughout an assiduous partner in our labor. It should be noted that codex L, written in the tenth or at the latest the eleventh century, was already derived from an archetype that was mutilated — as were the Marcian excerpts (cf. ad p. 96, 26).

A few remarks must be made in advance concerning the fragments we are publishing. In the difficult stellar descriptions that Valens inserted into the chapter on the signs of the zodiac, he did not always follow the common doctrine of the Greeks, but incorporated certain elements from what is called the Barbarian Sphere. Since Franciscus Boll — who offered us his assistance in emending the readings of the codex — has proposed to elucidate this matter in a dissertation on that sphere which he is shortly to publish, we shall refrain from saying more on the subject here. I would draw attention to the divine names derived, as it appears, from Egyptian religion, which occur in the middle of the celestial description; for I freely confess that their placement entirely escapes my understanding (cf. however Manil., II, 439 ss.).

In computing lunar cycles (p. 102), the author made use of tables of Roman emperors compiled by Alexandrian astronomers, which Usener recently re-edited in a revised form[1]. Since the last reign whose years are indicated is that of Philip (244–249 A.D.), the compiler of this work appears to have lived toward the end of the third century. This seems to offer a basis for resolving a dispute that arose long ago and remains still undecided[3] — namely, whether Valens is that astrologer of this name whom, if we may trust Zonaras[3], the founder of Constantinople consulted regarding the fate of his city, calling him the most exact among those of his time who had devoted themselves to this art, or whether he lived under Hadrian and the Antonines, which is the period of the examples he cites. Had the Venetian codex preserved the genuine text of this mathematician, the question would have been settled; but since this appears very doubtful, one must consider whether those tables were extended by an excerptor down to the reign of Philip[4], or indeed entirely interpolated.

However the matter stands, it is established that Valens of Antioch drew his doctrine from much more ancient writers, which applies most especially to those sections where the regions of the earth are enumerated as assigned to individual signs of the zodiac (p. 93 ff.). What is taught here does not accord with the chorography found in most astrologers[5], and just as

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1 Chronicle minor, ed. Mommsen, t. III, 1898, p. 438 ff.

Salmasius, De anni climact., p. 533; Fabricius-Harless, Bibl. gr., IV, p. 145 ff.—nCf. most recently the contrary opinions of Ernest Riess in Pauly-Wissowa, Realenc., I, nc. 1822, and A. Bouché-Leclerq, Astrologie grecque, p. xiii See below, p. 86 ff.

8 Zonaras XIII, 3 (II, 6, C.); cf. Ducangii notas in ed. Dindorf., t. VI, p. 28.

Ακριβέστερον corrected to ἀκριβέστατον following Glycas.

* The end of the computation is corrupt, cf. p. 102, v. 35.

6 Such passages are found in Manilius, IX, 742 ss.; Ptolem., Tetrab. II, 3 ss.; Paulus Alexandrinus A-B 2; Hephaestio I, 1, who cites various authors; cf. the Laurentian anecdota in Ludwich, Ammonis reliquiae, p. 133 ss. The table of Ptolemy is repeated in Lydus, De ost., p. 158 (Wachsmuth) and elsewhere (cf. Bouché-Leclercq, Astrol. gr., p. 345, n. 1). Likewise, the material that Achmet presents in cod. Marcianus 324 f. 225 (above, p. 9) is largely derived from Ptolemy. In Parisinus 2506 f. 162 there is found a compilation drawn from various authors by a Byzantine hand. Among more recent scholars, cf. Bouché-Leclercq in Mélanges Graux, Paris, 1884, p. 341–351 and Astrologie grecque, 326 ss.; Boll, Stud. über Claudius Ptolemäus, 1894, p. 204 ss.

Ptolemaeus in Tetrabiblo geographica sua ex Posidonii libris mutuatus est, ita Valens vetusti cuiusdam auctoris catalogum sibi assumpsit. Ex excerptis Venetis apparet eum primum generaliter regionum (κλίματα), quae ad unumquodque signum referendae erant, terminos constituisse — haec in paragraphis de Aquario et Piscibus tantum supersunt et cum brevioribus Pauli Alexandrini placitis congruunt — deinde eum particulatim (κατὰ μέρος) quod membrum cuiusque zodii cui terrae civitati fluvio conveniret, definisse. Futilia haec dogmata Aegyptios excogitasse notum est[1], et ab Aegyptio scriptore Valentem quoque ea accepisse ex versibus (25, 98) ubi fines Aegypti accurate indicantur patet. Quod pluris interest, scriptor ille ignotus secundo ante C. n. saeculo floruisse videtur. Nam provincia Africa ei est Καρχηδονία (p. 94, 16) et sicut Carthago ita Corinthus (p. 98, 5) anno demum 146 p. C. n. periturae tum exstabant et Ῥωμαίων terra aperte Italia tantum ei est (p. 95, 10). Cum autem Γαλατίας nomen de Asiae minoris provincia usurpet (p. 95, 9; 97 23) — nam Galliam Κελτικήν appellat — post Gallorum invasionem i. e. post medium tertium saeculum eum scripsisse apparet. Eodem pertinet quod " Parthiae " mentio fit (p. 14, 20), quod vix ante Arsacidarum regni exordium (256 a C. n.) fieri potuit. Aetati his duobus terminis circumscriptae bene conveniunt et nomina Κελτικῆς pro Gallia (p. 96, v. 24), Ἰβερίας pro Hispania (p. 98, v. 6), et notiones incertae de Βρετανικῇ καὶ Θούλῃ νήσῳ (p. 95, l. 30) et praetermissio plerarumque provinciarum quas Romani in Europa constituerunt. Notabilis est Σχίνη quoque prisca forma, qua solus usus est hic geographus, pro τῶν Σίνων terra (cf. p. 95, n. 1).

Temerarium fortasse videbitur si ista celeberrimo secundi saeculi astronomo, Hipparcho, tribuere conabimur, sed hanc coniecturam veri quandam speciem habere vix negari potest. Nugatoriis istis disquisitionibus vacasse Hipparchum, utpote cuiusmodi doctrinae curiosum, Hephaestio testatur, qui eum de ethnographia astrologica iuxta veteres Aegyptios laudat[2]. Firmicus quoque Maternus[3] Frontonem " Hipparchi secutum antiscia ita apotelesmatum sententias protulisse " confirmat. Valens et alia ab Hipparcho mutuatus est, quippe qui in primo libro (p. 101) capitulum habeat inscriptum Ἱππάρχειον περὶ ψήφου σελήνης κ. τ. λ. Inde est fortasse quod in chorographia post magnos terrae tractus insulae Ῥόδος (cod. ἄραδος), Κῶς commemorantur (p. 95, 31), nam Hipparchum Rhodi diu vixisse scimus. Commentitia tamen praecepta eum non ipsum sibi finxisse sed astrologos Aegyptios

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[1] Cf. Hephaest. *l. c.*, p. 47, 20, Ludwich *l. c.*, p. 113, 3, p. 114, 12.

[2] Hephaestio p. 47, 20 (Engelbr.) de Ariete : ὡς δὲ Ἵππαρχος καὶ οἱ παλαιοὶ τῶν Αἰγυπτίων κατὰ μέρος διώρισαν οὕτως· κατὰ μὲν τὸν ἀριστερὸν ὦμον Βαβυλωνία, κατὰ δὲ τὸν δεξιὸν Θράκη, κατὰ δὲ τὸ στῆθος Ἀρμενία, κατὰ δὲ πλευρὰς Ἀραβία ἡ πρὸς Αἴγυπτον, κατὰ τὴν ῥάχιν καὶ κοιλίαν Περσὶς καὶ Καππαδοκία, Μεσοποταμία Συρία, Ἐρυθρὰ θάλασσα. Haec aperte ex eodem fonte fluxerunt atque tabula Valentis p. 93, 11 ss. Cf. Hephaest, p. 60, 30, Eng. (*infra* ad p. 97, 23). — Disputatiunculam de signis zodiaci Hipparcho tributam, quam edidit Maass (*Analecta Eratosthenica*, p. 141), afferre nolo, cum hanc non ante quartum p. C. n. saeculum compositam esse constet, quamquam revera quaedam ex Hipparcho servasse potuit.

[3] Firm. Mat., *Math.* II, Praef. 2, cf. 4 (p. 40, 41, ed. Kroll et Skutsch).

Just as Ptolemy borrowed his geographical material in the Tetrabiblos from the books of Posidonius, so too did Valens adopt a catalogue from some ancient author. From the Venetian excerpts it is apparent that he first established in general terms the boundaries of the regions (klímata) to be assigned to each sign — these survive only in the paragraphs on Aquarius and Pisces, and agree with the briefer opinions of Paulus Alexandrinus — and then defined in particular (katà méros) which part of each zodiacal sign corresponded to which land, city, or river. It is well known that these futile doctrines were invented by the Egyptians,[1] and it is clear from the verses (25, 98), where the borders of Egypt are indicated with precision, that Valens received them also from an Egyptian writer. More significantly, that unknown author appears to have flourished in the second century before the Common Era. For Africa to him is Karchēdonía (p. 94, 16), and just as Carthage, so too Corinth (p. 98, 5) still existed at the time, both destined to perish only in the year 146 BCE, and the land of the Romans is manifestly Italy alone to him (p. 95, 10). Moreover, since he uses the name Galatía for the province of Asia Minor (p. 95, 9; 97, 23) — for he calls Gaul Keltikḗn — it is apparent that he wrote after the Gallic invasion, i.e., after the middle of the third century BCE. Relevant to the same point is the mention of *Parthia (p. 14, 20), which could scarcely have occurred before the beginning of the Arsacid kingdom (256 BCE). The names Keltikḗs for Gaul (p. 96, v. 24), Ibērías for Hispania (p. 98, v. 6), the vague notions regarding Bretanikḗ kaì Thoúlē nḗsō (p. 95, l. 30), and the omission of most of the provinces established by the Romans in Europe all accord well with the period bounded by these two limits. Also noteworthy is Skínē, an archaic form used solely by this geographer, in place of tôn Sínōn terra (cf. p. 95, n. 1).

It may perhaps seem rash if we attempt to attribute these things to Hipparchus, the most celebrated astronomer of the second century, but it can hardly be denied that this conjecture has some appearance of truth. Hephaestio testifies that Hipparchus occupied himself with those trivial inquiries, as one curious in such doctrine, praising him for his astrological ethnography according to the ancient Egyptians. Firmicus Maternus likewise confirms that Fronto, "following Hipparchus's antiscia, thus set forth the judgments of his astrological conclusions." Valens also borrowed other things from Hipparchus, since in the first book (p. 101) he has a chapter entitled Ἱππάρχειον περὶ ψήφου σελήνης κ. τ. λ. Hence it may be that in the chorography, after the great tracts of land, the islands of Ῥόδος (cod. &rodos) and Κῶς are mentioned (p. 95, 31), for we know that Hipparchus lived long at Rhodes. Yet that he himself did not invent these fictitious precepts, but rather the Egyptian astrologers

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1 Cf. Hephaestus 7. c., p. 47, 20, Ludwig 7. c., p. 113, 3, p. 114, 12

* Hephaestio p. 47, 20 (Engelbr.) on Aries: wc dè 'Ιnnαρχος kai oi nalaroi τῶν Αἰγυπτίων κατά μέρος διώρισαν οὕτως· κατὰ μὲν τὸν ἀριστερὸν ὦμον Βαβυλωνία, κατὰ δὲ τὸν δεξιόν Θράκη, κατὰ δὲ τὸ στῆθος Ἀρμενία, κατὰ δὲ πλευρὰς Ἀραβία ἡ πρὸς Αἴγυπτον, κατὰ τὴν ράχιν καὶ κοιλίαν Περσὶς καὶ Καππαδοκία, Μεσοποταμία Συρία, Ερυθρά θάλασσα. These clearly flowed from the same source as the table of Valens p. 93, 11 ff. Cf. Hephaest, p. 60, 30, Eng. (below at p. 97, 23). I do not wish to cite the small disputation on the signs of the zodiac attributed to Hipparchus, which Maass published (Analecta Eratosthenica, p. 141), since it is established that this was not composed before the fourth century A.D., although it may indeed have preserved certain things from Hipparchus. [3] Firm. Mat., Math. II, Praef. 2, cf. 4 (p. 40, 41, ed. Kroll et Skutsch).

secutum esse consentaneum est, et sic intellegi potest quomodo apud Hephaestionem Odapsus Hipparcho similia praebeat, etsi necessitudo quae inter eos interest incerta maneat. Vettium non ipsum Hipparchum cognovisse suspicatur Kroll sed Petosiridem et Nechepsonem quorum geographica et astronomica libris innitebantur Hipparchi. Quidquid id est, micas quasdam quae de magna caena supersunt ab excerptore Valentis incuriosius collectas viros doctos non fastidiose accepturos esse confido. F. C.

Quae ex foliis 267-268 codicis Marciani edimus ideo memorabilia sunt, quod nos docent, quomodo optimi astrologi singularum stellarum in alicuius hominis genitura positiones invenerint. Nam quoniam raro ipso die natali sidera observata erant, si quis adultus mathematicum adibat de sui suorumque fato sciscitans, ille computatione colligere cogebatur, quos locos stellae obtinuissent eo die, quo die is qui sciscitabatur natus erat. Methodos autem quas sequitur et per se ineptas esse et ab eo non recte adhiberi non mirabitur, quisquis mathematicorum inscitiam semel cognitam habuerit. Haud exigui vero momenti esse mihi videtur, quod annis fere semper utitur Traiani extremis aut Hadriani primis; tales enim utilissimi erant mathematico nonnullis decenniis post responsa danti i. e. Antoninorum aetate (tali enim plerumque res erat cum hominibus inter annos 110-120 in lucem editis), inutiles ei qui tertio vel quarto saeculo florebat. Ergo ex his quoque exemplis concludendum sub Antoninis fuisse Valentem.

Anni autem imperatorum Romanorum a Valente commemorantur hi :

1. F. 267ᵛ, cod. Marc. : ιγ' Τραϊανοῦ Φαμενὼθ ιη'· τὰ ἀπὸ Αὐγούστου ἔτη πλήρη ρλη'[1]. Est dies XIV. Martii anni 110 p. Chr., qui incidit in Augusti annum 139 incipientem 29. Aug. 109.

2. Ibid., f. 268ʳ : Ἀδριανοῦ α' Ἀθὺρ λ'· τὰ ἀπὸ Αὐγούστου γίνονται ρμη'. Si annos sumimus plenos 148, ut debemus, dies est 26. Nov. a. 119, qui incidit in *quartum* Hadriani annum (Usener, *Chron. min.*, III, 442). Ergo pro α' reponendum δ'.

3. Ibidem : Ἀδριανοῦ δ' Μεχὶρ ιγ'· ἀπὸ Αὐγούστου ρμθ'. Est dies 7. Febr. a. 120; at is incidit in Augusti annum CXXXXIX : ergo aut Valens non plenis annis usus est, ut debebat, aut γ' scribendum pro δ'; illud verum puto.

4. F. 89, cod. Vatic. (quem contuli) = f. 3 Seld. (cont. Riess) : ἔτος α' Ἀδριανοῦ Μεχὶρ κατὰ Ἀλεξανδρεῖς ιγ' νυκτὸς ὥρᾳ α'· τὰ ἀπὸ Αὐγούστου ἔτη πλήρη ρμη' καὶ ἐμβόλιμοι λς' καὶ ἀπὸ Θὼθ ἕως ιγ' Μεχὶρ ρξγ'· γίνονται τμζ'. Hic prorsus certum est designari diem 7. Febr. a. 120 ut supra et emendandum esse δ' pro α'.

5. F. 7, cod. Hamb. (descr. ipse) = f. 4 Seld. (cont. Riess) : Ἀδριανοῦ δ' Φαμενὼθ ιθ'· τὰ ἀπὸ Αὐγούστου πλήρη ἔτη ρμη'. Concinunt numeri : est dies 15. Mart. a. 120[2].

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[1] Sed non tacendum, in eodem exemplo Valentem, ubi Martis locum quaerit, 139 annos ab Augusto ponere; videtur igitur annos exactos et currentes confundere. Moneo annos Augusti 138 recte tradi in libris, ut concluditur ex computatione sequenti.

[2] Cf. praeterea in capite infra edito (p. 101, v. 28) : ἔτος γ' Ἀδριανοῦ Ἀθὺρ κη' :

it is consistent to have followed, and one can understand in this way how Odapsus in Hephaestion offers parallels to Hipparchus, even if the relationship between them remains uncertain. Kroll suspects that Vettius did not know Hipparchus himself, but rather Petosiris and Nechepso, whose geographical and astronomical works rested on the foundations of Hipparchus. Whatever the case, I am confident that scholars will not disdainfully receive the few fragments that survive from a great feast, collected somewhat carelessly by the excerptor of Valens. F. C.

The passages we edit from folios 267–268 of the Marcianus codex are noteworthy because they instruct us in how the finest astrologers determined the positions of individual stars in a person's natal chart. For since the stars were rarely observed on the actual day of birth, if an adult consulted a mathematician to inquire about his own fate or that of his family, the mathematician was compelled to calculate by computation what positions the stars had occupied on the day on which the inquirer was born. Yet no one who has once come to know the ignorance of astrologers will be surprised that the methods he follows are both intrinsically flawed and incorrectly applied by him. It seems to me, however, a matter of no small importance that he almost always employs the final years of Trajan or the early years of Hadrian; for such years were most useful to an astrologer giving responses some decades later — that is, in the age of the Antonines (for such was generally the situation with persons born in the years 110–120 CE) — but useless to one who flourished in the third or fourth century. From[1] these examples too, therefore, it must be concluded that Valens lived under the Antonines.

The years of the Roman emperors commemorated by Valens are as follows:

1. F. 267′, cod. Marc.: ιγ' Τραϊανοῦ Φαμενὼν ιη' τὰ ἀπὸ Αὐγούστου ἔτη πλήρη pan. This is the 14th of March in the year 110 A.D., which falls in the 139th year from Augustus beginning on 29 Aug. 109.

2. Ibid., f. 268: Ἀδριανοῦ α' Ἀθὺρ λ'· τὰ ἀπὸ Αὐγούστου γίνονται ρμη. If we take the full 148 years, as we must, the date is 26 Nov. of the year 119, which falls in the fourth year of Hadrian (Usener, Chron. min., III, 442). Therefore α' should be corrected to δ'.

3. Ibid.: Ἀδριανοῦ δ' Μεχὶρ ιγ' ἀπὸ Αὐγούστου ρμθ'. This is the 7th of Feb. of the year 120, but it falls in the 149th year from Augustus: therefore either Valens did not use complete years as he should have, or δ' should be written instead; I believe the former to be correct. 4. F. 89, cod. Vatic. (which I have collated) = f. 3 Seld. (cont. Riess): Ἔτος α' Ἀδριανοῦ Μεχὶρ κατὰ Ἀλεξανδρεῖς ιγ' νυκτὸς ὥρᾳ α'· τὰ ἀπὸ Αὐγούστου ἔτη πλήρη ρμη καὶ ἐμβόλιμοι λς' καὶ ἀπὸ Θὼθ ἕως ιγ' Μεχὶρ ρέγ' γίνονται τμζ'. Here it is entirely certain that the date designated is the 7th of Feb. of the year 120, as above, and that δ' must be emended in place of α'.

5. F. 7, cod. Hamb. (described by myself) = f. 4 Seld. (cont. Riess): Ἀδριανοῦ δ' Φαμενὼθ ι' τὰ ἀπὸ Αὐγούστου πλήρη ἔτη ρμη'. The numbers agree; the date is the 15th of March of the year 120.

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1 However, it should not go unmentioned that in the same passage Valens, when seeking the position of Mars, places 139 years from Augustus; he therefore appears to confuse completed and current years. I note that 138 years from Augustus are correctly transmitted in Kibris, as is concluded from the following computation.

• Cf. furthermore in the chapter edited below (p. 101, v. 28): year 3 of Hadrian, Athyr 28:

6. F. 20ᵛ, cod. Hamb. = f. 57ʳ Seld. (descr. Riess): ἔστω δὲ ἐπὶ ὑποδείγματος ἔτος γ' Ἀδριανοῦ Ἀθὺρ κς' κατ' Ἀλεξανδρεῖς, ζητεῖν δὲ μετὰ ταῦτα Ἀντωνίνου ιζ' Φαμενὼθ ια'· ἔλαβον τὰ πλήρη ἔτη λε' etc. Ab 22. Nov. 118 usque ad 7. Febr. 154 numerantur anni peracti XXXV et tot dies: congruunt omnia. Ex hoc loco concludi Mommsenium recte iudicasse de tempore fastorum ab Augusto correctorum benigne monet U. Wilcken; primam enim intercalationem factam esse docemur a. 22 a. Chr. (Cf. Wilcken, *Ostraka*, p. 789.)

7. F. 73ᵛ, cod. Hamb.: ἔστω δὲ ἐπὶ ὑποδείγματος Ἀδριανοῦ ἔτος δ' Μεχὶρ ιγ' ὥρα νυκτερινὴ α', ζητεῖν δὲ τῷ κε' ἔτει Ἀντωνίνου Φαωθὶ ι'· εἰσὶ σμγ', καὶ γίνονται δμοῦ υλβ'. Haec quid sibi velint, perspicitur ex initio capitis, ubi praecipitur ut geniturae anni pleni multiplicentur per 5 $^1/_4$ et addantur eis dies elapsi a die natali usque ad eum qui quaeritur. Sunt autem a Mechir XIII ad Phaophi X dies 243; ex 243 fiunt 432, si addas 189; hi 189 dividendi per 5 $^1/_4$: fiunt 36: hi anni geniturae pleni. Atqui Hadriani a. IV Mechir XIII respondet diei 8. Febr. 120; hinc anni 36 cadunt in a. 156, et 10 Phaophi in 7. Oct. 156. Hic dies incidit in Antonini annum XX; ergo pro κε' scribendum κ'. Iam credo sanatum esse locum, ex quo errores nati sunt plurimi; Dodwell enim scribit apud Fabricium, *Bibl. gr.*, II[1], p. 829: " *the latest note that I have observed in a cursory view of him is of the XXI year of Antoninus Pius* " (ergo in cod. Seld. fort. traditur κα'). Pessime vero Riess, qui in dissertatione de Nechepsone et Petosiride (p. 19) Valentem annum Antonini XXV finxisse putat, antequam ageretur (nam κδ' tantum eius anni fuerunt: cf. Mionnet, VI, 281). Unde vero hauserit annum XXIII (ap. Pauly-Wissowa, II, 1822), plane nescio.

Ad aetatem vero multo inferiorem detruderetur Valentis vita, si verum esset, quod Dodwell narrat (apud Fabricium, *Bibl. gr.*, II, p. 508), habere eum observationes " aerae Diocletianeae anno CLX recentiores ". Quod unde ortum sit scio, postquam Valentis codicem Vaticanum 191 inspexi et partim contuli partim descripsi (multo plura enim continet quam Hamburgensis). In f. enim 106ʳ extat tractatus περὶ χρόνων ζωῆς εἰς τὰ ἐν τοῖς ὀργάνοις τοῦ ιβ' κεφαλέου; eum Dodwell Valentis esse putavit, sive Vaticanum librum inspexit sive apographon (codicem Seldenianum?). Sed ut non premam, quod Valentis textus desinere videtur in f. 105ᵛ in verbis: χρηματίσει οὖν καὶ ἡ κς' κζ' μοῖρα (nam dimidia pars huius paginae vacua est), illam ipsam inscriptionem, a qua incipit f. 106ʳ signo: — terminatam, sequuntur verba quaedam a quibus primo obtutu textum exordium sumere putas, post partem inscriptionis esse cognoscis: πήξεες (scr. πῆξις aut πήξεις) (ὡροσκόπου) μο(ιρικὴ) πρὸς τὰ β' ὄργανα Οὐάλεντος τὰ ἐν τῷ ιβ' κεφαλαίῳ. Videtur igitur homo recentioris aetatis hoc caput scripsisse ad difficilia Valentis de organo suo praecepta explicanda. Absoluto denique hoc capite sequuntur duo capitula sine dubio ex Hephaestione desumpta (quorum mentionem

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est dies 24 Nov. a. 118, et in capite de procreatione (f. 274ʳ): ἔτους η' Νέρωνος Μεσορὶ ς' εἰς τὴν ζ', i. e. dies 2 Aug. a. 61 p. C. et ἔτους ιζ' Τραιανοῦ Μεσορὶ β' ὥρα ἡμερινὴ ια' ἡμισείᾳ, i. e. dies 26 Iulii an. 113 p. C. n.

6. F. 20v, cod. Hamb. f. 57* Seld. (descr. Riess): Let it be by way of example year 3 of Hadrian, Athyr 26 according to the Alexandrians, and then to seek year 17 of Antoninus, Phamenoth 1; I took the full years 35, etc. From 22 Nov. 118 to 7 Feb. 154 35 completed years and as many days are counted: everything agrees. That from this passage it may be concluded that Mommsen was correct in his judgment concerning the time of the fasti corrected by Augustus is kindly noted by U. Wilcken; for we are informed that the first intercalation was made in the year 22 B.C. (Cf. Wilcken, Ostraka, p. 789.)

7. F. 73', cod. Hamb.: Let it be by way of example: Hadrian, year 4, Mechir 13, hour of the night 1; then to seek in the 25th year of Antoninus, Phaophi 10: there are 246, and they come together to 432 in total. What these figures mean becomes clear from the beginning of the chapter, where it is prescribed that the full years of the nativity be multiplied by 5¼ and that there be added to them the days elapsed from the birth date up to the one sought. Now from Mechir XIII to Phaophi X there are 243 days; from 243 come 432, if you add 189; these 189 are to be divided by 5¼: the result is 36: these are the full years of the nativity. But Hadrian's year IV, Mechir XIII, corresponds to 8 Feb. 120; hence 36 years fall in the year 156, and Phaophi 10 in 7 Oct. 156. This day falls in the 20th year of Antoninus; therefore instead of 25 one should write 20. I now believe the passage has been emended, from which many errors arose; for Dodwell writes in Fabricius, Bibl. gr., II[1], p. 829: the latest note that I have observed in a cursory view of him is of the XXI year of Antoninus Pius, (therefore in cod. Seld. perhaps 21 is transmitted). But Riess is gravely wrong, who in his dissertation on Nechepso and Petosiris (p. 19) supposes that Valens fabricated the year 25 of Antoninus before it had come to pass (for only 24 years of his reign had elapsed: cf. Mionnet, VI, 281).From where, however, he derived the year 23 (in Pauly-Wissowa, II, 1822), I have absolutely no idea.

Valens' life would be pushed to a much later age if it were true what Dodwell reports (in Fabricius, Bibl. gr., II, p. 508), that he possesses observations more recent than year CLX of the Diocletianic era. I know how this came about, after I examined the Vatican codex 191 of Valens and partly collated and partly transcribed it (for it contains much more than the Hamburg manuscript). For on f. 106v there is a treatise περὶ χρόνων ζωῆς εἰς τὰ ἐν τοῖς ὀργάνοις τοῦ ιβ' κεφαλέου; Dodwell assumed this to be by Valens, whether he examined the Vatican manuscript itself or a copy of it (the Seldenic codex?). But to pass over the fact that the text of Valens appears to end on f. 105 with the words: χρηματίσει οὖν καὶ ἡ κς' κζ' μοῖρα (for the lower half of this page is blank), that very heading, from which f. 106r begins and which ends with the sign :, is followed by certain words which at first glance you take to be the opening of a text, but then recognize to be part of the heading: πήξεις (scr. Τ'ΗΞΕΙΣ or πήξεις) (ὡροσκόπου) μοιρική) πρὸς τὰ β' ὄργανα Οὐάλεντος τὰ ἐν τῷ ιβ' κεφαλαίῳ. It therefore appears that a man of a later age wrote this chapter to explain the difficult precepts of Valens concerning his instrument.Finally, after this chapter is concluded, two chapters follow that are without doubt drawn from Hephaestion (mention of which

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is the 24th of November, year 118, and in the chapter on procreation (f. 274*): ἔτους η' Νέρωνος Μεσορὶ ς' εἰς τὴν ζ', i.e. the 2nd of August, year 61 A.D., and ἔτους ιζ' Τραιανοῦ Μεσορὶ β' ὥρα ἡμερινή ια' ἡμισείᾳ, i.e. the 26th of July, year 113 A.D.

inieci *Philol. N. F.*, XI, 127): hinc quoque vides seriem operis Valentiani abrumpi in f. 105ᵛ. Dodwell autem specie deceptus duo exempla geniturarum, quae in capite illo περὶ χρόνων ζωῆς proferuntur, Valentis esse putavit. Quae hoc loco publicanda duxi. Dicit igitur ὑπόδειγμα β' : Διοκλητιανοῦ (διοκυτιανοῦ cod.) ἔτος ρμζ' Τύβι ιδ' εἰς ιε' ὥρα νυκτὸς γ' κλίμα δ' etc. Est nox ab 9. ad 10. Ian. anni 431 [1].— Et infra: ὑπόδειγμα γ' · Οὐαλεντινιανοῦ βασιλέως κλ' τὸ διὰσπανί(ον) οὗτος ἐσφάγη ἐτῶν λς' ἔτους διοκλιτιανοῦ ριε' · ἐπιφὶ η' ἀρχ(ομένης) ὥ(ρας) α' etc. Haec exhibui sicut extant in codice, distinctione quoque servata. Primum scribendum vel potius legendum κλ(ίμα) τὸ διὰ Σπανίων; deinde qui XXXVI annos natus occiditur, esse putandus est Valentianus ipse natus anno 419, interfectus a. 455. Postremo interpunctio mutanda; nam cum Ἐπιφὶ η' (id ex sequentibus ita concluditur, ut nulla relinquatur dubitatio) non diem mortis, sed natalem significet, apparet post λς' interpungendum esse, annis autem Diocletiani non iam mortis, sed nascendi tempus significari, annum sc. 419, cuius prior pars respondet anno Diocletianeo ρλε' (et sic edendum pro ριε'). Dodwell autem falsa interpunctione inductus rationumque astrologicarum, quibus haec de *nascendi* tempore accipere cogimur, ignarus numerum ριε' sic cum anno 455 congruum reddidit, ut ροα' aut ροβ' corrigeret: hinc illae observationes " aerae Diocletianeae anno CLX recentiores „, quibus neminem iam spero deceptum iri. Valentinianus autem natus est die V nonas Iulias anni 419 (Marcellin., in *Chron. min.*, II, 74; Prosper, ibid., I, 469), qui respondet diei Ἐπιφὶ η', occisus est XVII kal. Aprilis a. 455 (Prosper auctus, *l. c.*, I, 490). Hispaniae igitur clima ad Ravennam pertinere voluit; ibi enim natus esl Valentinianus [clima Anconis habet Firmicus 55, 1, cuius dies longissima ei esse videtur horarum aequinoctialium 15 ½; cui respondet apud Ptolem. τὸ διὰ μέσου Πόντου (Almag., II, 6, p. 110, 7 Heiberg)]. — Et ut alterum quoque errorem tollam, quod S. Guenther dixit (in J. Muelleri encyclopaedia, V, 1, p. 21 [p. 243 ed. alt.]) Vettium quendam Valentem commentarium in Euclidis lib. X conscripsisse, fortasse haud diversum ab astrologo, id minime certum est; immo Woepcke, qui primus nonnulla illius commentarii specimina proposuit in Arabica tantum versione extantis, nomen auctoris ab Arabibus varie transcriptum (B. los, B. lis) graece Βάλης fuisse *suspicatur;* Vettii nulla mentio (*Essai d'une restitution des travaux perdus d'Apollonius*, Paris, 1856, p. 17). W. K.

(F. 256) <Ὁ> μὲν οὖν παντεπόπτης Ἥλιος, πυρώδης ὑπάρχων καὶ φῶς νοερόν, ψυχικῆς αἰσθήσεως ὄργανον, σημαίνει μὲν ἐπὶ γενέσεως βασιλείαν, ἡγεμονίαν, νοῦν, φρόνησιν, μορφήν, κίνησιν, ὕψος τύχης, θεῶν χρηματισμόν, κρίσιν, δημοσίωσιν, πρᾶξιν, προστασίαν ὀχλικήν,

1 ὁ et prima littera cuiusque paragraphi rubr. omis. 3 ἡγεμονείαν cod. 4 θεῖον coni Kroll. An δημοσίευσιν? corrigere nolui.

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[1] De aera Diocletiani cf. Kubitschek ap. Pauly-Wissowa, I, 651 et *Chron. Pasch.*, I, 510 sq. Dind. et Petavii notam, II, 359. Utuntur ea v. g. Philoponus *de aetern.*, 579, 14 Rabe et Palchos in *Catal. Florent*, p. 100, 106 ss.; cf. supra, p. 81.

I noted in Philol. N, F., XI, 127): from this too one can see that the series of Valens' work breaks off at f. 105. Dodwell, however, misled by appearances, supposed that the two examples of nativities presented in that chapter on the length of life (περὶ χρόνων ζωῆς) belonged to Valens. I have thought it proper to publish them here. The second example (ὑπόδειγμα β΄) states: Diocletiani (cod. διοκτιανοῦ) year 147, Tybi 14th to 15th, hour of night 3rd, clime 4th, etc. This is the night of January 9th to 10th of the year 431. — And further below: ὑπόδειγμα γ΄: Valentiniani regis, clime of Hispania (τὸ διὰ Σπανίων); he was slain at the age of 36, in year 115 of Diocletian; Epiphi 8th, at the beginning of hour 1st, etc. I have reproduced this text as it stands in the codex, preserving the punctuation as well. First, one should write or rather read κλ(ίμα) τὸ διὰ Σπανίων; then, the man who was killed at age 36 must be identified as Valentinian himself, born in the year 419 and slain in 455. Finally, the punctuation must be changed; for since Ἐπιφὶ η' (as is concluded from what follows with no room for doubt) signifies not the day of death but the birthday, it becomes clear that the punctuation should be placed after λς΄, and that the years of Diocletian indicate not the time of death but of birth — namely the year 419, whose earlier portion corresponds to Diocletian's year 135 (and so this must be edited in place of 115).Dodwell, however, misled by a false punctuation and ignorant of the astrological principles by which we are compelled to take these figures as referring to the time of birth, reconciled the number 115 with the year 455 by emending it to 141 or 142 — hence those observations about the Diocletianic era being more recent than year 160, by which I now hope no one will be deceived any longer. Valentinian was born on the 5th day before the Nones of July in the year 419 (Marcellinus, in Chron. min., II, 74; Prosper, ibid., I, 469), which corresponds to the day of Epiphi 8th; he was killed on the 17th day before the Kalends of April in 455 (Prosper auctus, l. c., I, 490). He therefore assigned the clime of Hispania to Ravenna; for it was there that Valentinian was born [Firmicus assigns the clime of Ancona at 55, 1, whose longest day appears to him to be 15½ equinoctial hours; which corresponds in Ptolemy to τὸ διὰ μέσου Πόντου (Almag., II, 6, p. 110, 7 Heiberg)]. And to dispel yet another error: what S. Günther stated (in J. Müller's encyclopaedia, V, 1, p. 21 [p. 243, 2nd ed.]) — that a certain Vettius Valens wrote a commentary on Book X of Euclid,perhaps not distinct from the astrologer — is by no means certain; indeed Woepcke, who first presented certain specimens of that commentary, extant only in an Arabic version, suspects that the author's name, transcribed variously by the Arabs (B. los, B. lis), was in Greek Βαλῆς; there is no mention of Vettius (Essai d'une restitution des travaux perdus d'Apollonius, Paris, 1856, p. 17). W. K.

(F. 256) <0> The all-seeing Sun, being fiery and intellectual light, the instrument of psychic perception, signifies in a nativity: kingship, rulership, intellect, prudence, form, motion, elevation of fortune, divine oracles, judgment, public life, action, leadership of crowds, 1 8 et prima littera cuiusque paragraphi rubr. omis. 3 yeμovelaν cod. 4 Oetov coni Kroll. An dŋμoolevoiv ? corrigere nolui.

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1 On the age of Diocletian cf. Kubitschek ap. Pauly-Wissowa, I, 651 and Chron. Pasch., nI, 510 sq. Dind. and the note of Petavius, II, 359. They use v. g. Philoponus de aetern., n579, 14 Rabe and Palchos in Catal. Florent, p. 100, 106 ff.; cf. above, p. 81.

πατέρα, δεσπότην, φιλίαν, ἔνδοξα πρόσωπα, τιμὰς εἰκόνων ἀνδριάντων στεμμάτων, ἀρχιερατείας πατρίδος,* τόπων· τῶν δὲ τοῦ σώματος μερῶν κυριεύει κεφαλῆς, αἰσθητηρίων ὀφθαλμοῦ δεξιοῦ, πλευρῶν καρδίας, πνευματικῆς ἤτοι αἰσθητικῆς κινήσεως νεύρων, οὐσίας δὲ χρυσοῦ, καρπῶν δὲ σίτου καὶ κριθῶν· ἐστὶ δὲ τῆς ἡμερινῆς αἱρέσεως, τῇ μὲν χρόᾳ κάτοινος, τῇ δὲ γεύσει δριμύς.

<Ἡ> δὲ Σελήνη γενομένη μὲν ἐκ τῆς ἀντανακλάσεως τοῦ ἡλιακοῦ φωτὸς καὶ νόθον φῶς κεκτημένη σημαίνει μὲν κατὰ γένεσιν ἀνθρώποις ζωήν, σῶμα, μητέρα, σύλληψιν, <μορφήν>, πρόσωπον, θέαν, συμβίωσιν ἤτοι γάμον νομικόν, τροφόν, ἀδελφὸν μείζονα, οἰκουρίαν, βασίλισσαν, δέσποιναν, χρήματα, τύχην, πόλιν, ὄχλων συστροφήν, λήμματα, ἀναλώματα, οἰκίαν, πλοῖα, ξενιτείας, πλάνας· οὐ γὰρ εὐθείας παρέχει διὰ τὸν Καρκίνον. τῶν δὲ τοῦ σώματος μερῶν κυριεύει ὀφθαλμοῦ ἀριστεροῦ, στομάχου, μαζῶν, φύσης, σπληνῶν, μηνίγγων, μυελοῦ, ἔνθεν καὶ ὑδρωπικοὺς ἀποτελεῖ· οὐσίας δὲ ἀσήμου καὶ ὑέλου. ἐστὶ δὲ τῆς νυκτερινῆς αἱρέσεως, τῇ μὲν χρόᾳ πράσινος, τῇ δὲ γεύσει ἁλμυρά.

<Ὁ> δὲ τοῦ Κρόνου ποιεῖ μὲν τοὺς ὑπ' αὐτὸν γεννωμένους μικρολόγους, βασκάνους, ἑαυτοὺς καταρρίπτοντας, μονοτρόπους, τυφώδεις, ἀποκρύπτοντας τὴν δολιότητα, αὐστηρούς, κατανευεύκοτας, ὑποκρινομένην τὴν ὅρασιν ἔχοντας, αὐχμηρούς, μελανοείμονας, προσαιτητικούς, καταστύγνους, κακοπαθεῖς, πλαστικούς, πάρυγρα πράσσοντας. ποιεῖ δὲ καὶ ταπεινότητας, νωχελείας, ἀπραξίας, ἐκκοπὰς τῶν πρασσομένων, πολυχρονίους δίκας, ἀνασκευὰς πραγμάτων, κρυβάς, συνοχάς, δεσμά, πένθη, καταιτιασμούς, δάκρυα, ὀρφανίας, αἰχμαλωσίας, ἐκθέσεις· γεηπόνους δὲ καὶ γεωργοὺς ποιεῖ διὰ τὸ τῆς γῆς αὐτὸν κυριεύειν, μισθωτάς τε κτημάτων καὶ τελώνας καὶ βιαίους πράξεις ἀποτελεῖ, δόξας περιποιεῖ (f. 256ᵛ) μεγάλας καὶ τάξεις ἐπισήμους καὶ ἐπιτροπείας καὶ ἀλλοτρίων διοικητὰς καὶ ἀλλοτρίων τέκνων πατέρας. οὐσίας δὲ κυριεύει μολύβδου, ξύλων καὶ λίθων· τῶν δὲ τοῦ σώματος μελῶν κυριεύει σκελῶν, γονάτων, νεύρων, ἰχώρων, φλέγματος, κύστεως, νεφρῶν καὶ τῶν ἐντὸς ἀποκρύφων. σινῶν δὲ δηλωτικὸς ὅσα συνίσταται ἐκ ψύξεως καὶ ὑγρότητος, οἷον ὑδρωπικῶν, νεύρων ἀλγηδόνων, ποδάγρας, βηχός, δυσεντερίας, κηλῶν, σπασμῶν, παθῶν δὲ δαιμονισμοῦ, κιναιδίας, ἀκαθαρσίας. ποιεῖ δὲ καὶ ἀγάμους καὶ χηρείας, ὀρφανίας, ἀτεκνίας. τοὺς δὲ θανάτους ἀποτελεῖ βιαίους ἐν ὕδατι ἢ δι' ἀγχόνης ἢ δεσμῶν ἢ δυσεντερίας. ποιεῖ δὲ καὶ πτώσεις ἐπὶ στόμα. ἐστὶ δὲ Νεμέσεως ἀστὴρ καὶ τῆς ἡμερινῆς αἱρέσεως, τῇ μὲν χρόᾳ καστορίζων, τῇ δὲ γεύσει στυφός.

2 Ante τόπων, lacunam signavi. 3 κιριεύει cod. 6 κάτοινος " vinolentus " = hic " vinosus colore ". 9 Ante πρόσωπον lac. IV litt.; μορφὴν addidit Boll ex Rhetorio, ubi haec leguntur : γάμον νομικὸν καὶ τροφόν, ἀδελφὸν μείζονα, μορφήν, πρόσωπον, θέαν ... 10 An ἀδελφὴν? (Kroll). 12 εὐθείας scr. ὁδούς 13 Καρκίνος] Nam Cancer Lunae est domicilium. 14 φύσσης cod. 15 ἀσήμου | ἀρτύρου excerptor (cf. infra). 16 ἡμερινῆς cod. 22 νωχελίας cod. scr. ἐγκοπὰς cum exc. 29 μελῶν] An μερῶν? Cf. supra v. 12 At vide infra. 33 δαιμονισμοὺς cod.

father, master, friendship, illustrious persons, honors of images, statues, and crowns, high priesthoods of the fatherland, * of places; and of the parts of the body it rules the head, the sense organs, the right eye, the flanks, the heart, the nerves of pneumatic or sensitive motion; in substance it rules gold, and in crops wheat and barley; it belongs to the diurnal sect, its color being tawny and its taste sharp.

The Moon, having come into being from the reflection of solar light and possessing a borrowed light, signifies in a nativity for humans: life, body, mother, conception, form, appearance, aspect, cohabitation or lawful marriage, nurse, elder brother, domestic life, queen, mistress, wealth, fortune, city, gathering of crowds, income, expenditure, house, ships, sojourns abroad, wanderings — for it does not grant straight paths on account of Cancer. Of the parts of the body it rules the left eye, the stomach, the breasts, flatulence, the spleen, the meninges, and the marrow, whence it also produces dropsy; in substance it rules silver and glass. It belongs to the nocturnal sect, its color being green and its taste salty.

«Saturn makes those born under him petty-minded, envious, self-abasing, solitary, arrogant, concealing their deceitfulness, austere, downcast, with dissembling looks, squalid, clad in black, beggarly, gloomy, wretched, given to deception, and engaged in dealings of a dubious nature. He also produces lowliness, sluggishness, inactivity, interruptions of undertakings, protracted lawsuits, reversal of affairs, concealments, imprisonments, bonds, mourning, accusations, tears, orphanhood, captivities, and exposures. He makes men farmers and cultivators of the earth because he rules over the earth, and produces tenants of estates, tax-collectors, and violent deeds; he brings great reputations and distinguished positions, guardianships, administrators of others' affairs, and those who serve as fathers to other men's children. He rules over substances of lead, wood, and stone; and over the bodily members he rules the legs, knees, sinews, ichor, phlegm, the bladder, the kidneys, and the hidden internal parts. He is indicative of afflictions arising from cold and moisture, such as dropsy, pains of the sinews, gout, coughs, dysentery, hernias, convulsions, and the conditions of demonic possession, effeminacy, and impurity.He also produces the unmarried state, widowhood, orphanhood, and childlessness. The deaths he brings about are violent — by water, or by hanging, or by bonds, or by dysentery. He also causes falls upon the face. He is the star of Nemesis and of the diurnal sect, his color being that of castoreum, and his taste astringent.

2 Before τόπων, I have marked a lacuna. 3 κιριεύει cod. 6 κάτοινος " vinolentus hic * vinosus colore. 9 Before πρόσωπον lac. IV litt.; μορφήν was added by Boll from Rhetorius, where the following is read: γάμον νομικὸν καὶ τροφόν, ἀδελφὸν μείζονα, μορφήν, πρόσωπον, θέαν ... 10 Perhaps ἀδελφὴν? (Kroll). 12 εὐθείας scr. ὁδούς. 13 Καρκίνος] For Cancer is the domicile of the Moon. 14 φύσσης cod. 15 ἀσήμου | ἀργύρου excerptor (cf. below). 16 ἡμερινῆς cod. 22 νωχελίας cod. scr. ἐγκοπάς cum exc. 29 μελῶν] Perhaps μερών? Cf. above v. 12. But see below. 33 δαιμονισμούς cod.

<Ὁ> δὲ τοῦ Διὸς σημαίνει τέκνωσιν, γονήν, ἐπιθυμίαν, ἔρωτας, συστάσεις, γνώσεις, φιλίας μεγάλων ἀνδρῶν, εὐπορίας, ὀψώνια, δωρεὰς μεγάλας, καρπῶν εὐφορίας, δικαιοσύνην, ἀρχάς, πολιτείας, δόξας, προστασίας ἱερῶν, μεσιτείας κρίσεων, πίστεις, κληρονομίας, ἀδελφότητα, κοινωνίαν, εἰσποίησιν, ἀγαθῶν βεβαίωσιν, κακῶν ἀπαλλαγήν, δεσμῶν λύσιν, ἐλευθερίαν, παρακαταθήκην, χρήματα, οἰκονομίας. τῶν δὲ τοῦ σώματος μελῶν κυριεύει τῶν μὲν ἐκτὸς μηρῶν, ποδῶν, ὅθεν καὶ δρόμον ταῖς ἀθλήσεσι παρέχεται, τῶν δὲ ἐντὸς σπορᾶς, μήτρας, ἥπατος, δεξιῶν μερῶν. οὐσίας δὲ κυριεύει κασσιτέρου. ἔστι δὲ τῆς ἡμερινῆς αἱρέσεως, τῇ μὲν χρόᾳ φαιὸς καὶ μᾶλλον λευκός, τῇ δὲ γεύσει γλυκύς.

<Ὁ> δὲ τοῦ Ἄρεος σημαίνει βίας, πολέμους, ἁρπαγάς, κραυγάς, ὕβρεις, μοιχείας, ἀφαιρέσεις ὑπαρχόντων, ἐκπτώσεις, φυγαδείας, γονέων ἀπαλλοτριώσεις, αἰχμαλωσίας, φθορὰς γυναικῶν, ἐμβρυοτομίας, συνηθείας, γάμους, ἀγαθῶν ἀφαιρέσεις, ψεύσματα, κενὰς ἐλπίδας, βιαίους κλοπάς, ληστείας, συλήσεις, διακοπὰς φίλων, ὀργήν, μάχην, λοιδορίαν, ἔχθρας, δίκας· ἐπάγει δὲ καὶ φόνους βιαίους καὶ τομὰς καὶ αἱμαγμούς, πυρετῶν ἐπιφοράς, ἑλκώσεις, ἐξανθήματα, ἐμπρησμούς, δεσμά, βασάνους, ἀρρενότητα, ἐπιορκίαν, πλάνην, πρεσβείας ἐπὶ κακοῖς καὶ διὰ πυρὸς ἢ διὰ σιδήρου πράσσοντας, χειροτέχνας, σκληρουργούς. ποιεῖ δὲ καὶ ἀρχὰς καὶ στρατείας καὶ πολεμάρχας, ὁπλιστάς, ἡγεμονείας, κυνηγεσίας, θήρας, πτώσεις ἀπὸ ὕψους ἢ τετραπόδων, ἐπισκιασμούς, ἀποπληξίας. τῶν δὲ τοῦ σώματος μερῶν κυριεύει κεφαλῆς, ἕδρας, μορίου, τῶν δὲ ἐντὸς αἵματος, σπερματικῶν πόρων, χολῆς, σκυβάλων ἐκκρίσεως, ὀπισθίων (f. 257) μερῶν, ἀναποδισμοῦ, ὑπτιασμοῦ. ἔχει δὲ καὶ τὸ σκληρὸν καὶ ἀπότομον. οὐσίας δὲ κυριεύει σιδήρου καὶ κόσμου ἱματίων διὰ τὸν Κριὸν καὶ οἴνου καὶ ὀσπρίων. ἐστὶ δὲ τῆς νυκτερινῆς αἱρέσεως, τῇ μὲν χρόᾳ ἐρυθρός, τῇ δὲ γεύσει πικρός.

<Ἡ> δὲ Ἀφροδίτη ἐστὶ μὲν ἐπιθυμία καὶ ἔρως, σημαίνει δὲ μητέρα καὶ τροφόν· ποιεῖ δὲ ἱερωσύνας, γυμνασιαρχίας, χρυσοφορίας, στεμματοφορίας, εὐφροσύνας, φιλίας, ὁμιλίας, ἐπικτήσεις, ὑπαρχόντων ἀγορασμούς, κόσμους, συναλλαγὰς ἐπὶ τὸ ἀγαθόν, γάμους, τέχνας καθαρίους, εὐφωνίας, μουσουργίας, ἡδυμελείας, εὐμορφίας, ζωγραφίας, χρωμάτων κράσεις καὶ ποικιλτικὴν πορφυροβαφίαν καὶ μυρεψικήν, τούς τε τούτων προπάτορας ἢ καὶ κυρίους, τέχνας ἢ ἐμπορικὰς ἐργασίας σμαράγδου τε καὶ λιθείας, ἐλεφαντουργίας· οὓς δὲ χρυσονήτας,

7 τῶν δὲ] τοῦ δὲ cod. 8 nempe <ἐν> ταῖς, cf. exc. 16 συλλήσεις cod., sed λ alt. erasum. 18 αἱμαγμούς verbum novum. 21 σκληρουργούς] Cf. CIG, 4716 *d* 15, 20, 35. 21-22 An στρατηγίας καὶ πολεμαρχίας? " Attamen Rhetorius habet στρατιωτικὰς ἢ ληστρικὰς ἐφόδους " (Boll). 22 An ὁπλίτας? 27 διὰ τὸν Κριόν] Nempe propte lanam Arietis, Martis domicilii. 36 προπάτορας = inventores? Cf. Firmic., p. 144, v. 5; p. 182, v. 25. 37 λιθαίας cod.

The <α> of Jupiter signifies procreation, offspring, desire, loves, associations, acquaintances, friendships with great men, abundance, provisions, great gifts, fruitfulness of crops, justice, offices, civic life, glory, oversight of sacred things, mediation in disputes, trusts, inheritances, brotherhood, partnership, adoption, confirmation of good things, deliverance 5 from evils, release from bonds, freedom, deposits, money, and household management. Of the members of the body, it governs the outer thighs and feet on the exterior, whence it also grants speed in athletic contests; on the interior, the generative seed, the womb, the liver, and the right side; and of substances it governs tin. It belongs to the diurnal sect, of grey and rather white in color, and 10 sweet in taste.

<0> The [position] of Mars signifies violence, wars, plunder, clamor, outrage, adultery, deprivation of property, downfalls, banishments, estrangements from parents, captivities, corruption of women, embryotomies, liaisons, marriages, deprivation of good things, deceptions, vain hopes, violent thefts, banditries, despoliations, ruptures of friendships, wrath, strife, abuse, enmities, and lawsuits; it also brings violent murders and woundings and bloodshed, onsets of fevers, ulcerations, eruptions, conflagrations, bonds, tortures, virility, perjury, wandering, embassies undertaken for evil ends and those who act by fire or iron, craftsmen, and laborers at hard toil. It also produces commands, military campaigns, and war-chiefs, armed men, governorships, huntings, beast-pursuits, falls from heights or from four-footed animals, overshadowings, and apoplexies. Of the parts of the body it has dominion over the head, the fundament, and the genitals, and of the internal parts over the blood, the seminal passages, the bile, the excretion of waste matter, the posterior (f. 257) parts, retrograde motion, and supine posture. It also possesses harshness and abruptness. Of material substances it has dominion over iron and the adornment of garments on account of Aries, and over wine and legumes. It belongs to the nocturnal sect, being red in color and bitter in taste.

<Aphrodite> is desire and love; she signifies mother and nurse. She produces priesthoods, superintendencies of gymnasia, the wearing of gold, the wearing of garlands, joys, friendships, companionships, acquisitions, purchases of property, ornaments, dealings tending toward good, marriages, refined arts, harmonious voices, musical compositions, sweet melodies, beauty of form, painting, the blending of colors and varied work in purple-dyeing and perfumery, and those who are masters or practitioners of these arts, whether crafts or commercial dealings in emerald and stonework and ivory-carving; and those whom they call gold-spinners,

7 of the δὲ] of the δὲ cod. 8 nempe <ἐν> ταῖς, cf. exc. 16 captures cod., sednA alt. erasum. 18 hemagums verbum novum. 21 hard workers] Cf. CIGn4716 d 16, 90, 85 21-22 An of strategy and warfare * Attamen Rhetoriusnhabet military or predatory raids, (Boll). 22 An oplitas 27 diὰ τὸνKrion] Nempe propte lanam Arietis, Martis domicilii. 36 progenitor = invento-nres Cf. Firmic., p. 144, v. 5? p. 182, v. 25. 37 stone cod.

χρυσοκοσμήτας, κουρεῖς, φιλοκαθαρσίους καὶ φιλοπαιγνίους αὐτοὺς ἀποτελεῖ περὶ τὰ τῶν ζῳδίων αὐτῆς ὅρια καὶ τὰς μοίρας. δίδωσι δὲ καὶ ἀγορανομίας, μέτρα, σταθμούς, ἐμπορίας, ἐργαστήρια, δόσεις, λήψεις, γέλωτα, ἱλαρίαν, κόσμον, θήρας ἐξ ὑγρῶν. δίδωσι δὲ καὶ ἐκ βασιλικῶν γυναικῶν ἢ οἰκείων ὠφελίας καὶ δόξας περιποιεῖ περιττάς, συνεργήσασα ἀπὸ τοιούτων πραγμάτων. τῶν δὲ τοῦ σώματος μελῶν κυριεύει τραχήλου, προσώπου, χειλέων, ὀσφρήσεως καὶ τῶν ἐμπροσθίων μερῶν ἀπὸ ποδὸς ἕως κεφαλῆς, συνουσίας, μορίων, τῶν δὲ ἐντὸς πνεύμονος. ἐστὶ δὲ καὶ ἑτέρας τροφῆς δεκτικὴ καὶ ἡδονῆς. οὐσίας δε κυριεύει λίθων πολυτίμων καὶ ποικίλου [καὶ] κόσμου, καρπῶν δὲ ἐλαίας. ἐστὶ δὲ τῆς νυκτερινῆς αἱρέσεως, τῇ μὲν χρόᾳ λευκή, τῇ δὲ γεύσει ἐλλιπωτάτη.

<Ὁ> δὲ τοῦ Ἑρμοῦ σημαίνει παιδείαν, γράμματα, ἔλεγχον, λόγον, ἀδελφότητα, ἑρμηνείαν, κηρυκείαν, ἀριθμόν, ψῆφον, γεωμετρίαν, ἐμπορίαν, νεότητα, παίγνια, κλοπήν, κοινότητα, ἀγγελίαν, ὑπηρεσίαν, κέρδος, εὑρέματα, ἀκολουθίαν, ἄθλησιν, πάλην, φωνασκίαν, σφραγίζεσθαι, ἐπιστέλλειν, ἑστάναι, κρέμασθαι, δοκιμάζειν, ἀκούειν, ποικιλεύεσθαι. ἐστὶ δὲ δοτὴρ καὶ διανοίας καὶ φρονήσεως, κύριος ἀδελφῶν καὶ τέκνων νεωτέρων καὶ πάσης ἀγοραίου καὶ τραπεζιτικῆς <τέχνης> ποιητής· κυρίως δὲ ποιεῖ ἱεροτεύκτας, πλάστας, ἀγαλματογλύφους, ἰατρούς, γραμματικούς, νομικούς, ῥήτορας, φιλοσόφους, ἀρχιτέκτονας, μουσικούς, μάντεις, θύτας, ὀρνεοσκόπους, ὀνειροκρίτας, πλοκεῖς, ὑφάντας, μεθοδικοὺς καὶ τοὺς ἐπὶ πολεμικῶν ἢ στρατηγικῶν ἔργων προεστῶτας καὶ ἐπιχειροῦντας τὰ παράδοξα καὶ μεθοδικὰ διὰ ψήφων ἢ παραλογισμῶν, ἰσχυροπαίκτας ἢ μιμῳδούς, <δι'> ἐπιδείξεως τὸν βίον ποριζομένους, ἔτι δὲ πλάνης καὶ ἀληθείας καὶ ἀκαταστασίας. οὓς δὲ τῶν οὐρανίων ἵδριας ἢ καὶ ἐρευνητὰς γινομένους, διὰ τέρψεως καὶ ἐπιθυμίας τὸ θαυμαστὸν ἔργον ἐνδοξοποιοῦντας τῆς ὠφελείας χάριν. οὗτος γὰρ ὁ ἀστὴρ πολλῆς μεθόδου δύναμιν (f. 257v) ἔχων κατὰ τὰς τῶν ζῳδίων ἐναλλαγὰς ἢ καὶ τὰς τῶν ἀστέρων συμπλοκὰς ἑτεροσχήμονας παρέχει πράξεις, οἷς μὲν εἴδησιν, οἷς δὲ προπολήν, τισὶ δὲ ὑπηρεσίαν, τοῖς δ' αὖ ἐμπορίαν ἢ διδασκαλίαν περιποιῶν, τισὶ δὲ καὶ γεωργίας ἢ νεωκορίας ἢ δημοσίας <ἀρχάς>, οἷς δ' αὖ αὐθέντησιν ἢ προμίσθωσιν ἢ ἐργολαβίαν ἢ ἐπίδειξιν ἢ ῥυθμικὴν ἢ προεστάναι λειτουργίας ἢ καὶ δορυφορίας ἢ λινοστολίας θεῶν ἢ δυναστῶν τῦφον περιτιθείς. πάντας ἀνω-

1 fort. φιλοκαθαρίους. 2 περὶ ... μοίρας i. e. si in suis finibus stat. 3 ἀγορονομίας cod. ἐμπορείας cod. 5 possis οἴκων. 9 possis ἑταιρικῆς τρυφῆς δεικτικὴ. 10 καὶ γυναικείου κόσμου καὶ ποικίλης τέρψεως excerptor. καὶ seclus. 11 ἐνλιποτάτη cod. Hoc vocabulum aliaque multa quibus utitur Valens ex usu communi petita, velim attendant lexicographi vi qui sunt. 13 ἐμπορείαν cod. 18 τέχνης suppl. 21 ὀρνεοσκόπους] σ prius superscr. cod. 22 ἐπὶ eiecto Valentis dictionem ad usitatam normam derigere nolui. 24 noti ψηφοπαῖκται, etiam apud Firmic., p. 161, v. 4; Maneth., IV, 448. ἢ μιμῳδούς] ἡμιμῴδους cod. δι' suppl. 25 ἀληθείας cod. 26 ἵδρυας cod. 27 expectas τὸ θ. ἔχοντας, δοξοκοποῦντας. 30 μὲν] δὲ cod. 31 ἐμπορείαν cod. 32 νεοκορίας cod. ἀρχάς suppl.

gold-adorners, barbers, those fond of cleanliness and fond of play — such are the effects she produces within the bounds and degrees of her own zodiacal Signs. She also grants market supervision, weights and measures, commerce, workshops, giving and receiving, laughter, cheerfulness, adornment, and hunting from watery places. She likewise bestows benefits from royal women or household members, and confers extraordinary glory through cooperation in such affairs. Of the members of the body she governs the neck, face, lips, the sense of smell, and the forward parts from foot to head, sexual intercourse, the genitals, and, among the internal organs, the lungs. She is also receptive of alternative nourishment and pleasure; of material substances she governs precious stones and varied ornament, and among fruits, the olive. She belongs to the nocturnal sect, white in color, and most deficient in taste.

<0> that of Mercury signifies education, letters, inquiry, reason, brotherhood, interpretation, heralding, number, calculation, geometry, commerce, youth, play, theft, community, messaging, service, gain, discoveries, attendance, athletic competition, wrestling, voice training, sealing, letter-writing, standing, hanging, assaying, hearing, and versatile activity. He is also the bestower of intelligence and practical wisdom, lord of brothers and younger children, and the maker of every art of the marketplace and the money-changer's trade. In particular he produces temple-builders, sculptors, statue-carvers, physicians, grammarians, lawyers, rhetoricians, philosophers, architects, musicians, diviners, sacrificers, augurs, interpreters of dreams, braiders, weavers, methodical practitioners, and those who preside over military or strategic operations — as well as those who attempt paradoxical and methodical feats through calculation or sophistry, skillful acrobats or mime-actors who earn their living by public display — and furthermore wandering, vagabondage, and instability. Those who become versed in or investigators of celestial matters, glorying in the marvelous work through delight and desire for the sake of profit — for this star, possessing the power of great method (f.257), produces varied activities according to the alternations of the zodiacal signs and the diverse configurations of the stars: for some it furnishes knowledge, for others advance sale of goods, for yet others service, for others again commerce or teaching; for some it brings agriculture, temple-keeping, or public offices; for others again it bestows sovereignty, advance-leasing, contracting, rhythmic display, presiding over a public liturgy, bodyguard duty, the linen-robed service of gods, or the pomp of dynasts — surrounding all with

1 fort. φιλοκαθαρίους. 2 περί ... μοίρας i. e. si in suis finibus stat. 3 άγορονο- μίας cod. εμπορείας cod. 5 possis οίκων. 9 possis Εταιρικῆς τρυφῆς δεικτική. 10 καὶ γυναικείου κόσμου καὶ ποικίλης τέρψεως excerptor. καὶ seclus. 11 ένλι- ποτάτη cod. This word and many others used by Valens, drawn from common usage, I would wish those lexicographers who have the capacity to attend to. 13 εμπορείαν cod. 18 τέχνης suppl. 21 ορνεοσκόπους] σ prius superscr. cod. 22 ἐπὶ eiecto Valentis dictionem ad usitatam normam derigere nolui. 24 noti ψηφοπαϊκται, etiam apud Firmic., p. 161, v. 4; Maneth., IV, 448. ἢ μιμῳδούς, ἡμιμώδους cod. δι' suppl. 25 άληθείας cod. 26 ίδρυας cod. 27 expectas τό θ. ἔχοντας, δοξοκοποῦντας. 30 μέν] δὲ cod. 31 εμπορείαν cod. 32 νεοκορίας cod. ἀρχάς suppl.

μάλους ταῖς τύχαις καὶ πολυπερισπάστους πρὸς τὰ τέλη ποιήσει, πλέον δὲ τοὺς ἐπὶ κακοποιῶν ζῳδίων ἢ μοίρας αὐτῶν ἔχοντας τὸν ἀστέρα τοῦτον περιτρέπεσθαι πρὸς τὸ χεῖρον ἔτι ποιήσει. τῶν δὲ τοῦ σώματος μερῶν κυριεύει χειρῶν, ὤμων, δακτύλων, ἄρθρων, κοιλίας, ἀκοῆς, ἀρτηρίας, ἐντέρων, γλώσσης. οὐσίας δὲ κυριεύει χαλκοῦ καὶ νομίσματος παντός, δόσεως, λήψεως· κοινὸς γὰρ ὁ θεός.

Οἱ μὲν οὖν ἀγαθοποιοὶ ἐπιτόπως καὶ καλῶς κείμενοι τὰ ἴδια ἀποτελοῦσι κατά τε τὴν ἰδίαν καὶ τὴν τοῦ ζῳδίου φύσιν, συνεπικιρναμένης τῆς ἑκάστου ἀστέρος μαρτυρίας ἢ συμπαρουσίας. παραπεπτωκότες δὲ ἐναντιωμάτων εἰσὶ δηλωτικοί· ὁμοίως δὲ καὶ οἱ κακοποιοὶ χρηματίζοντες ἐπιτόπως καὶ τῆς αἱρέσεως ἀγαθῶν δοτῆρες καὶ μειζόνων τάξεων καὶ προκοπῶν δηλωτικοί, ἀχρημάτιστοι δὲ ἐκπτώσεις καὶ καταιτιασμοὺς ἀποτελοῦσι.

Τούτων δὲ οὕτως διατεταγμένων λεκτέον καὶ περὶ τῆς τῶν ιβ' ζῳδίων φύσεως.

Ἕκαστος δὲ ἀστὴρ ἰδίας ἐστὶ κύριος πρὸς τὸν κόσμον οὐσίας πρός τε συμπάθειαν καὶ ἀντιπάθειαν καὶ ἀλληλοπάθειαν ταῖς τε συγκρατικαῖς ἀλλήλων † ὅτε κατὰ συναφὴν καὶ ἀπόρροιαν καὶ καθυπερτέρησιν ἢ καὶ ἐμπερίσχεσιν καὶ δορυφορίαν καὶ ἀκτινοβολίαν καὶ προσφορίαν τῶν δεσποτῶν, Σελήνη μὲν προνοίας, Ἥλιος δὲ αὐγῆς, ἀγνοίας δὲ καὶ ἀνάγκης Κρόνος, δόξης δὲ καὶ στεμμάτων καὶ προθυμίας Ζεὺς κύριος καθέστηκε, πράξεως δὲ καὶ μόχθου ὁ τοῦ Ἄρεως, ἔρωτος δὲ καὶ ἐπιθυμίας καὶ κάλλους ὁ τῆς Ἀφροδίτης, νόμου δὲ καὶ συνηθείας καὶ πίστεως ὁ τοῦ Ἑρμοῦ. [οἵτινες ἀστέρες τῶν ἰδίων εἰσὶν ἀποτελεσμάτων].

<K>ριός ἐστιν οἶκος Ἄρεως, ζῴδιον ἀρρενικόν, τροπικόν, χερσαῖον, ἡγεμονικόν, πυρῶδες, ἐλεύθερον, ἀνωφερές, ἡμίφωνον, ἀγαθόν, εὐμετάβολον, διοικικόν, δημόσιον, πολιτικόν, ὀλιγόγονον, λατρῶδες, κόσμου μεσουράνημα καὶ δόξης αἴτιον, δίχρωμον [ἐπεὶ ὁ Ἥλιος καὶ ἡ Σελήνη ποιοῦσιν ἀλφοὺς λειχῆνας]· ἐστὶ δὲ καὶ ἀσύνδετον, ἐκλειπτικόν. ἔσονται οὖν οἱ γεννώμενοι ἐν τούτῳ κατὰ τὸν οἰκοδεσποτικὸν λόγον λαμπροί, ἐπίσημοι ἐπιτακτικοί, δίκαιοι, μισοπόνηροι, ἐλεύθεροι, ἡγεμονικοί, θρασεῖς τῇ γνώμῃ, ἀλαζόνες, μεγαλόψυχοι, ἄστατοι, ἀνώμαλοι, ὑψαύχενες, μετέωροι, ἀπειλητικοί, ταχέως μεταβαλλόμενοι, εὔποροι· τῶν δὲ οἰκοδεσποτῶν καλῶς πεπτωκότων καὶ ὑπὸ ἀγαθοποιοῦ μαρτυρουμένων γίνονται βασιλικοί, ἐξουσιαστικοί, ζωῆς καὶ θανάτου (f. 258r) παρρησίαν ἔχοντες.

2 μοίραις cod. 11 " si suam sequuntur αἱρεσιν " (cf. Ptol., *Tetrab.* 6r, v. 3-18) num his verbis dixerit Valens dubito. 14-15 Verba Τούτων ... φύσεως a compilatore transposita esse videntur nonnullis (v. 16-24), quae primum omiserat, posterius additis. 16 expectas οὐσίας <μεταλλασσομένης>. 17 scribere poterat συγκράσεσιν ἀ. ταῖς κατά. 24 extrema non intellego. " Videtur Byzantini cuiusdam adnotatio vel superscriptio " (Boll). 25 K rubric. omis. — Cf. Heph., 47, 8 ss. 27 διοικητικόν coni. Kroll. 28 Cf. Firmic. p. 91, v. 19. ἐπεὶ ὁ ... λειχῆνας aliunde irrepsisse videntur.

will render them unstable in fortune and greatly distracted with respect to their ends; and those who have this star in the degrees of malefic signs or in their own terms will be turned yet further toward the worse. Of the parts of the body, it rules the hands, shoulders, fingers, joints, belly, hearing, windpipe, intestines, and tongue. Of material goods, it rules bronze and all currency, giving and receiving — for this god is common to all.

The benefics, then, when well-placed and favorably situated, produce their own proper effects in accordance with both their own nature and the nature of the sign, with the testimony or conjunction of each star additionally blending in; but when fallen from favorable position, they indicate adversities. Likewise, the malefics, when operating in their proper place and sect, are bestowers of good things and indicative of greater ranks and advancement; but when not in operative condition, they bring about downfalls and accusations.

With these matters thus arranged, we must also speak of the nature of the twelve Signs of the Zodiac. 15

Each star is lord of its own essence in relation to the cosmos, with respect to sympathy, antipathy, and mutual affinity, and through their blending interactions — whether by conjunction, separation, overcoming, enclosure, bodyguarding, ray-casting, or the application of the rulers — the Moon is lord of providence, the Sun of radiance, Saturn of ignorance and necessity, Jupiter is established as lord of glory, crowns, and zeal, Mars of action and toil, Venus of love, desire, and beauty, Mercury of law, custom, and faith. [These stars are the authors of their own effects.]

"Aries is the house of Mars, a masculine sign, tropical, terrestrial, commanding, fiery, free, ascending, semi-vocal, benefic, mutable, administrative, public, civic, of few offspring, servile, the midheaven of the cosmos and a cause of glory, two-colored [since the Sun and Moon produce patches of discoloration and skin lesions]; it is also unconnected and ecliptical. Those born under this sign, according to the principle of domicile lordship, will be brilliant, distinguished, commanding, just, hating evil, free, dominant, bold in judgment, boastful, magnanimous, unstable, irregular, proud-necked, lofty, threatening, quick to change, prosperous; and when the domicile lords have fallen well and are testified by benefics, they become kingly, authoritative, having power of life and death. (f.258)

2 μοίραις cod. 11 * if they follow their own αἵρεσιν, (cf. Ptol., Tetrab. 6', v. 3-18) I doubt whether Valens expressed this in these words. 14-15 The words Τούτων ***φύσεως appear to have been transposed by the compiler, with certain passages (vv. 16-24) that had first been omitted added later. 16 one would expect ουσίας < μεταλλασσομένης>. 17 one could write συγκράσεσιν ά, ταῖς κατά. 24 the closing words I cannot interpret. "This appears to be an annotation or superscription by some Byzantine writer," (Boll). 25 K rub[redacted] omis. Cf. Heph., 47, 8 ff. 27 διοικητικόν coni. Kroll. 28 Cf. Firmic. p. 91, v. 19. ἐπεὶ δ ... λειχήνας appears to have crept in from elsewhere.

<K>ριός ἐστι τῇ φύσει ὑδατώδης, βροντώδης, χαλαζώδης· κατὰ μέρος δὲ τὰ πρῶτα μέχρι τοῦ ἰσημερινοῦ ὀμβρώδη, χαλαζώδη, ἀνεμώδη, φθαρτικά· τὰ δὲ μέσα μέχρι ιε' μοί(ρας) εὔκρατα <καὶ πολυσπόρα, τὰ δὲ ἑπόμενα καυσώδη καὶ λοιμικὰ μάλιστα> τετραπόδων· ἔχει δὲ λαμ-
5 προὺς ἀστέρας τὸ ζῴδιον ιθ', καὶ κατὰ τῆς ζώνης λαμπροὺς ιγ', λαμπροὺς δὲ κδ', σκιεροὺς δὲ κζ', καὶ ὑπολάμπρους κη', ἀμαυροὺς δὲ μη'· συναναφέρεται δὲ αὐτῷ ἀπὸ τῶν ἀρκτῴων τὰ πρῶτα <τῆς μεγάλης Ἄρκτου καὶ τοῦ> Περσέως, τὰ λειπόμενα καὶ τὰ ἀριστερὰ τοῦ Ἡνιόχου, νοτόθεν δὲ τοῦ Κήτους ἡ λοφιὰ καὶ ἡ οὐρά, βορρόθεν δὲ
10 δύνουσιν Ἀρκτοφύλακος πόδες, νοτόθεν δὲ τοῦ Θηρίου τὸ λειπόμενον.

Ἐστὶ δὲ Κριῷ ὑποτετάγμενα κλίματα τάδε· ἐμπρόσθια, Βαβυλωνία· κεφαλή, Ἐλυμαΐς· δεξιά, Περσίς· ἀριστερά, Συρία κοίλη καὶ οἱ συνεχεῖς τόποι· κατὰ τὴν ἐπιστροφὴν τοῦ προσώπου, Βαβυλωνία· κατὰ τὸ στῆθος Ἀρμενία· ὑπο τοὺς ὤμους Θράκη· κατὰ τὴν κοιλίαν Καππα-
15 δοκία καὶ Σουσία καὶ Ἐρυθρὰ θάλασσα καὶ ἡ Ῥυπαρά· ὀπίσθια, Αἴγυπτος καὶ ὁ Περσικὸς ὠκεανός.

<Τ>αῦρός ἐστι θηλυκόν, στερεόν, κείμενον ἐν τῇ ἐαρινῇ τροπῇ, ὀστῶδες, μελεοκοπούμενον, ἀνατέλλον ἐκ τῶν ὀπισθίων, δῦνον δὲ ὀρθόν· οὗτος πλεῖστον μέρος ἐν τῷ ἀφανεῖ κόσμῳ κεῖται. ἔστι δὲ εὐδιεινόν. τὰ
20 δὲ κατὰ μέρος ἀπὸ μοίρας α' ἕως ε' τὸν περὶ τὰς Πλειάδας τόπον ἐπέχει εὐτελῆ καὶ φθαρτικόν, λοιμικόν, βροντοποιόν, σεισμώδη, κεραυνοποιόν, ἀστραπὰς γεννῶντα· αἱ δὲ ἑξῆς β' μοῖραι πυρώδεις, ὁμιχλώδεις. τὰ <δὲ> δεξιὰ πρὸς τῷ Ἡνιόχῳ εὔκρατα, ψυχικά. τὰ δὲ ἀριστέρα εὐτελῆ, κινητικά, ποτὲ δὲ καὶ ψυχοποιά, ποτὲ δὲ καυματώδη. ἡ δὲ κεφαλὴ μέχρι
25 μοίρας κγ' ἔαρι εὐκράτῳ λοιμοποιὸς δὲ καὶ φθαρτικὴ ζῴων· τὰ δὲ ἐχόμενα φθαρτικά, εὐτελῆ, λοιμώδη. ἀστέρας δὲ ἔχει κζ', βορρόθεν συνανατέλλοντα τὰ λειπόμενα τοῦ Ἡνιόχου, τὰ λοιπὰ νοτόθεν τοῦ Κήτους καὶ τὰ πρῶτα τοῦ Ποταμοῦ. Ἀφροδίτης, Σελήνης, Δήμητρος, ἔτι Ἄρεως, Ἑρμοῦ. βορρόθεν δύνει Ἀρκτοφύλαξ ἄχρι τῆς ζώνης καὶ <αἱ κνῆμαι>
30 τοῦ Ὀφιούχου ἄχρι τῶν γονάτων, νοτόθεν δὲ <συνανατέλλει> ὁ Ὠρίων ξίφος ἔχων ἐν τῇ δεξιᾷ χειρί ἀνατετακώς, τῇ εὐωνύμῳ κατέχει τὸ λεγόμενον Κηρύκειον, ἐζωσμένος κατὰ μέσον τοῦ σώματος. ἐστὶ δὲ τὸ

1 ss. Ex Valente habet Hephaestio p. 47, 10 s. ed. Engelbr. 2 Ergo ponitur in parte VIII, cf. Boeckh, *Sonnenkreise*, 184 ss. 3 καὶ πολυσπόρα ... μάλιστα ex Hephaest. rest. 4 τετράποδον cod. τὴν ζώνην? 6 Aliquid deesse videtur. 7-8 τῆς ... τοῦ suppl. Boll. 9 βορόθεν (ρ ruperscr.) cod. : βορρόθεν pro βορράθεν semper dicit Valens ex analogia verbi νοτόθεν. 10 ἄρκτος· φύλακες cod. 11 ss. Cf. excerptum e L(aurentiano) post *Ammonis rel.*, ed. Ludwich, p. 113, 9. 12 ἑλοιμαίς cod. 13 Βαβυλωνία aut hic aut supra v. 11 corruptum. 14 ὑπὸ τὴν κοιλ. L. 15 Σοῦσα L; Συρία Heph. Quid sit Rhypara, non assequor. 19 οὗτο sic cod. εὐδινόν cod. 22 δὲ suppl. 23 ψυκτικά coni. 25 ἔαρι] ἄερι coni. λοιμοποιὰ cod. φθαρτικὰ cod. 28 πρῶτα corr. Boll : λοιπὰ cod. ἔτι corr. Boll : ἔστι cod. 29 αἱ κνῆμαι suppl. Boll. 30 συνανατέλλει suppl. Boll. 32 κηρίκειον cod. Cf. Boll, *Hermes*, XLIII, 1899, p. 644 s.

<K>ries is by nature watery, thundery, and hail-prone; in its individual parts, the first degrees up to the equinoctial point are rainy, hail-bearing, windy, and destructive; the middle degrees up to the 15th are temperate and fertile in seeds; the following degrees are fiery and pestilential, especially for quadrupeds. The sign contains 19 bright stars, and along the Belt 23 bright ones, 24 bright stars, 27 dim ones, 28 sub-bright ones, and 48 faint ones. Co-rising with it from the northern regions are the first parts <of the Great Bear and of> Perseus, the remaining and left parts of Auriga; from the south, the crest and tail of Cetus; from the north, the feet of Boötes set; from the south, the remaining part of the Beast. The climates subject to Aries are as follows: the frontal parts, Babylonia, the head, Elymais; the right side, Persia; the left side, Hollow Syria and the adjacent regions; at the turning of the face, Babylonia; at the chest, Armenia; beneath the shoulders, Thrace; at the belly, Cappa- docia and Susia and the Red Sea and the Rypara; the hind parts, Egypt and the Persian Ocean.

Taurus is feminine, fixed, positioned at the vernal equinox, bony, subject to dismemberment, rising from its hind parts, setting upright; its greater portion lies in the invisible world. It is fair-weathered. The individual degrees from the 1st to the 5th occupy the region of the Pleiades, base and destructive, pestilential, thunder-producing, earthquake-prone, lightning-generating, producing flashes of lightning; the next 2 degrees are fiery and misty. The right parts near Auriga are temperate and life-giving. The left parts are base, stirring, sometimes soul-destroying, sometimes scorching. The head up to the 23rd degree, temperate in spring, is pestilence-producing and destructive of living creatures; the parts that follow are destructive, base, and pestilential. It contains 27 stars; rising together from the north are the remaining stars of Auriga, the rest from the south belonging to Cetus and the first stars of Eridanus. Of Venus, the Moon, Demeter, and also of Mars, Mercury. Setting in the north is Arctophylax as far as the Belt, and <the shins> of Ophiuchus as far as the knees; rising together from the south is Orion, holdinga sword raised in his right hand, in his left hand he holds what is called the Caduceus, girt about the middle of his body. And it is the

1 ff. From Valens, Hephaestio has this at p. 47, 10 f. ed. Engelbr. 2 It is therefore placed in part VIII, cf. Boeckh, Sonnenkreise, 184 ff. 3 καὶ πολυσπόρα μάλιστα restored from Hephaest. 4 τετράποδον cod. τὴν ζώνην? 6 Something appears to be missing. 7–8 τῆς ΑΝΟτου suppl. Boll. 9 βορόθεν (ρ superscr.) cod.: βορρόθεν for βορρᾶθεν Valens always uses by analogy with the verb νοτόθεν. 10 ἄρκτος φύλακες cod. 11 ff. Cf. excerpt from Laurentianus after Ammon's relics, ed. Ludwich, p. 113, 9. 12 ἑλοιμαίς cod. 13 Babylonia corrupt either here or above at l. 11. 14 ὑπὸ τὴν κοιλ. L. 15 Σούσα L; Συρία Heph. What Rhypara may be, I cannot determine. 19 οὗτο sic cod. εὐδινόν cod. 22 δὲ suppl. 23 ψυκτικά conj. 25 ἔαρι] ἄερι conj. λοιμοποιὰ cod. φθαρτικά cod. 28 πρώτα corr. Boll: λοιπά cod. ἔτι corr. Boll: ἔστι cod. 29 αἱ κνήμαι suppl. Boll. 30 συνανατέλλει suppl. Boll. 32 κηρίκειον cod. Gr. Boll, Hermes, XLIII, 1899, p. 644 f.

ζῳδιον κόσμου περιποιητικόν, γεῶδες, χωρικόν, γεωργικόν, δουλελεύθερον, κατωφερές, ὀλιγόγονον, ἡμίφωνον καὶ ἄφωνον, ἀγαθόν, ἀμετάβολον, ἐργαστικόν, ἀτελές, σημαῖνον περὶ θεμελίων, κτημάτων. κεῖται δὲ ὁ ἐκλειπτικὸς τόπος ἐν τῷ Βορρᾷ κατὰ τὸ ὕψος ἀνατέλλων. οἱ δὲ γεννώμενοι ἔσονται ἀγαθοὶ, ἐργαστηριακοί, πονικοί, συντηρητικοί, 5 φιλήδονοι, φιλόμουσοι, εὐμετάδοτοι, τινὲς δὲ γεηπόνοι, καταφυτεύοντες, κτίζοντες· ἐὰν δέ πως καὶ ἀγαθοποιοί προσνεύσωσι τῷ τόπῳ ἢ καὶ ὁ οἰκοδεσπότης καλῶς πέσῃ, γίνονται ἀρχιερεῖς γυμνασίαρχοι, στεμμάτων καὶ πορφύρας (f. 258ᵛ) καταξιούμενοι, εἰκόνων τε καὶ ἀνδριάντων ἱερῶν προεστῶτες, ἐπίσημοι, λαμπροί. 10

Ἐστὶ δὲ τὰ ὑποτεταγμένα κλίματα· κατὰ τὴν κεφαλὴν Μηδία καὶ οἱ συνεχεῖς τόποι· <τῷ δὲ στήθει Βαβυλωνία· τὰ πρὸς τῷ Ἡνιόχῳ δεξιά, Σκυθία>· ἡ Πλειάς, [ἡ] Κύπρος· τὰ ἀριστερά, Ἀραβία καὶ οἱ πέριξ τόποι· κατὰ τοὺς ὤμους Περσίς, καὶ τὰ Καυκάσια ὄρη ὑπὸ τὸ κύρτωμα ἄρχονται· ὑπὸ τὴν ὀσφὺν Αἰθιοπία· ὑπὸ τὸ μέτωπον 15 Ἐλυμαῖς· ὑπὸ τὰ κέρατα Καρχηδονία· μέσοις μέρεσιν Ἀρμενία, Ἰνδική, Γερμανία.

Δίδυμοί εἰσιν ἀρσενικοί, δίσωμοι, φῶνοι, οἶκος Ἑρμοῦ, ἀνωφερεῖς, ἀερώδεις, θηλυνόμενοι, δουλελεύθεροι, στειρώδεις, δημόσιοι· οἱ οὖν γεννώμενοι γίνονται φιλολόγοι, γράμματα καὶ παιδείαν ἀσκοῦντες, 20 ποιητικοί, φιλόμουσοι, φώνασκοι, οἰκονομικοί, πίστεις ἀναδεχόμενοι· γίνονται δὲ καὶ ἑρμηνεῖς, ἐμπορικοί, κριτικοὶ κακῶν καὶ ἀγαθῶν, φρόνιμοι, περίεργοι, ἀποκρύφων μύσται· καὶ ὅσα ποτὲ ὁ οἰκοδεσπότης εἴωθεν ἀποτελεῖν κατὰ τὴν ἰδίαν φύσιν ἤτοι ἀγαθὰ ἢ φαῦλα ἢ ἥττονα ἢ μείζονα, ταῦτα καὶ ἓν ἕκαστον τῶν ζῳδίων ἀποτελέσει κατὰ τὴν τοῦ 25 οἰκοδεσπότου σχηματογραφίαν χρηματιστικὴν ἢ ἀχρημάτιστον, ἵνα μὴ δοκῶμεν τὰ αὐτὰ γράφειν. εἰσὶ δὲ καὶ εὐδιεινοί· κατὰ μέρος δὲ αἱ γ' μοῖραι εὐτελεῖς, φθαρτικαί· ἀπὸ γ' ἕως ζ', εὔυγρα· εὐκρασία δέ ἐστιν ἀπὸ μοίρας ζ' ἕως ιε'· <τὰ> νότια εὔυγρα· τὰ δὲ ἔσχατα μεμιγμένα· ἀστέρας δὲ ἔχει κα'. κεῖται δὲ ἐν ἀνέμῳ λιβί. πρόσκειται δὲ αὐτῷ κατὰ 30 τὰ σφαιρικὰ κατά τι μέρος τῶν νοτίων ψαύουσα οὐρὰ Κήτους, ἐκ δὲ <τῶν> κατὰ τῶν νοτίων τυγχανόντων μερῶν ἔσω τῆς νοτίου γραμμῆς ἐστι Σάτυρος ψαύων τῷ ῥοπάλῳ, ἐκ δὲ τῶν βορείων αὐτοῦ μερῶν ὀπισθοφανὴς ὑπάρχει, οὗ ἡ δορά. εἰς τὸ νότιον μέρος ἡ Λύρα κεῖται. ἐπιβέβηκε δὲ αὐτὸς τῇ νοτίῳ γραμμῇ, μέσος ὢν βορρᾶ τε καὶ νότου. ὑπὸ 35

3 κτήματων] l. κτίσματων? 6 εὐματαδότοι cod. 8 οἰκοδεσπότη cod. 11 ss. L apud Ludwich, p. 113, 124 ss. μήδεια cod. 12 τῷ δὲ ... Σκυθία ex L supplevi, cf. Hephaest., I, 1, p. 49, 16 Engelbrecht. 13 Πληιάς L : κατὰ τὴν Πλειάδα rectius Hephaestio. ἡ seclusi. ἀρραβία cod. : Ἀρμενία habet Hephaestio. 14 κίρτωμα cod. : Περσὶς, Καύκασος cet. omiss. L. 16 ἐλοιμαίς cod. 18 φῶνα cod., corr. : φωνήεντες sive εὔφωνοι mavult Kroll. 27 εὐδινοὶ cod. μέρος αἱ δὲ cod. 30 λιβίω cod. : λιβὶ vel λίβα scribendum est. 30-31 κατὰ τ. σφαιρικά] i. e. ὄργανα, in globis caeli formam exhibentibus (Kroll). 32 τῶν suppl. 33 De Satyro, qui pro Orione ponitur, agit Fr. Boll in libro de sphaera.

A sign that is world-preserving, earthy, rural, agricultural, of mixed servile and free condition, downward-tending, of few offspring, semi-voiced and voiceless, good, unchangeable, industrious, incomplete, signifying matters of foundations and possessions. The eclipse point lies in the North, rising at its exaltation. Those born under it will be good, industrious, laborious, conservative, pleasure-loving, fond of the Muses, generous; some will be farmers, planters, builders. But if benefic planets incline toward this place, or the lord of the house falls favorably, they become high priests, gymnasiarchs, deemed worthy of crowns and purple (f. 258'), presiding over sacred images and statues, distinguished, illustrious. 10

The following climes are subject to it: at the head, Media and the surrounding regions; at the breast, Babylonia; to the right near the Charioteer, Scythia; the Pleiades; Cyprus to the left; Arabia and the neighboring regions; at the shoulders, Persia; and the Caucasus mountains begin beneath the curve; beneath the loins, Ethiopia; beneath the forehead, Elymais; beneath the horns, Carthage; in the middle parts, Armenia, India, Germania.

Gemini is masculine, bicorporeal, vocal, the house of Hermes, upward-tending, airy, feminizing, of mixed servile and free condition, associated with barrenness, public. Those born under it become lovers of learning, practitioners of letters and education, poetic, fond of the Muses, vocal artists, skilled in household management, undertakers of trusts. They also become interpreters, merchants, judges of good and evil, prudent, curious, initiates of hidden mysteries. And whatever the lord of the house is accustomed to produce according to its own nature — whether good or base, lesser or greater — each individual sign will likewise produce according to the aspectual configuration of its lord, whether it be operative or inoperative in financial matters, lest we seem to be writing the same things repeatedly. They are also of a fair-weather disposition. In particular, the first 3 degrees are of little worth and destructive; from 3 to 7 degrees, moist; from degree 7 to 15 there is good temperament; the southern parts are moist; the final degrees are mixed. It contains 21 stars. It lies in the southwest wind. Adjacent to it, in the spherical sense, a portion of the southern regions is touched by the tail of Cetus; among the parts situated in the southern regions, within the southern line, there is a Satyr touching with his club; in its northern parts it appears from behind, that is, its hide. To the south lies the Lyre.It stands upon the southern line, being midway between north and south. Beneath 35

3 κτήματων] 1. κτίσματων? 6 εὐματαδότοι cod. 8 οἰκοδεσπότη cod. 11 ss. Li apud Ludwich, p. 113, 124 ss. μήδεια cod. 12 τῷ δὲ ... Σκυθία ex L supplevi, cf. Hephaest., I, 1, p. 49, 16 Engelbrecht. 13 Πληιάς L: κατὰ τὴν Πλειάδα rectius Hephaestio. A seclusi. ἀρραβία cod. : Αρμενία habet Hephaestio. 14 κίρτωμα cod. : Περσίς, Καύκασος cet. omiss. L. 16 ἑλοιμαίς cod. 18 φῶνα cod., corr. : φωνήεντες sive εὔφωνοι mavult Kroll. 27 εὐδινοι cod. μέρος αἱ δὲ cod. 30 λιβίω cod. : λιβὶ vel λίβα scribendum est. 30-31 κατά τ. σφαιρικά] i. e. ὄργανα, in globis caeli formam exhibentibus (Kroll). 32 τῶν suppl. 33 Concerning Satyrus, who is placed in the position of Orion, Fr. Boll treats the subject in his book on the sphere.

δὲ τοὺς πόδας αὐτοῦ τῆς νοτίου γραμμῆς κατὰ τὸν ἡμῶν ἐμφανῆ κόσμον ἐστὶν ὁ λεγόμενος Κύων πρὸ τοῦ δεξιοῦ ποδός, τέμνεται δὲ ἀπὸ τοῦ νοτίου πόλου ἀπὸ τῶν ὀπισθίων ἄχρι τῆς κεφαλῆς, συναναβαίνων τῷ πόλῳ ὀρθῶς. παρανατέλλει δὲ νοτόθεν καὶ τοῦ Ποταμοῦ
5 τὸ λοιπόν καὶ Ὠρίων. σύνεισι δὲ αὐτοῖς θεοί Ἀπόλλων, Ἡρακλῆς, Ἥφαιστος, Ἥρα, Κρόνος· βορρόθεν δὲ δύνει Ἀρκτοφύλαξ, Ὀφιοῦχος πλὴν τῆς κεφαλῆς καὶ τοῦ Στεφάνου τὸ ἥμισυ.

Ἔστι δὲ Διδύμοις ὑποτεταγμένα κλίματα τάδε· ἐμπρόσθια, Ἰνδικὴ καὶ οἱ συνεχεῖς τόποι καὶ Κελτική· στῆθος, Κιλικία, Γαλατία, Θρᾴκη καὶ
10 [ἡ] Βοιωτία. μέσα, Αἴγυπτος, Λιβύη, Ῥωμαῖοι, Ἀραβία, Συρία.

<Κ>αρκίνος εὐδιεινός· κατὰ μέρος δὲ ἐπὶ τοὺς δύο ἀστέρας τοὺς πρώτους νοταπηλιωτικοὺς εὐτελής, φθαρτικός, πνιγώδης, σεισμοποιός· ἀπὸ δὲ τούτων μέχρι μοίρας ι′ ποιεῖ τὸν ἀέρα καθύγρον, καυματώδη, ἔχοντα καταφορὰν ὑδάτων καὶ συνεχεῖς ὄμβρους· τὰ δεξιὰ εὐτελῆ καὶ
15 φθαρτικά. νοτόθεν συναναφ. 259r)τέλλει Λαγωὸς καὶ τοῦ Κυνὸς τὰ ἐμπρόσθια καὶ ὁ Προκύων. ἀστέρας δὲ ἔχει δ′. Ἄρεως, Ἑρμοῦ, Διός, Πανός, Ἀφροδίτης. βορρόθεν δύνει Ἀρκτοφύλακος κεφαλὴ καὶ ὁ Ἐνγόνασι καὶ Ἀετὸς καὶ Στεφάνου τὸ ἥμισυ, ἐστὶ δὲ οἶκος Σελήνης, θηλυκόν, τροπικόν, ὡροσκόπος κόσμου, δοῦλον, κατωφερές, ἄφωνον,
20 ὑδατῶδες, ἀγαθόν, εὐμετάβολον, δημόσιον, ὀχλικόν, πολιτικόν, πολύγονον, ἀμφίβιον. οἱ οὖν γεννώμενοι ἔσονται φιλόδοξοι, ὀχλικοί, εὐμετάβολοι, πολυμετάβολοι, θεατρικοί, εὐφραντικοί, εὐφθαρτικοί, φιλήδονοι, φιλοσυνέστιοι, δημόσιοι. τῇ δὲ γνώμῃ ἄστατοι, ἄλλα λέγοντες ἄλλα φρονοῦντες, ἐπὶ μιᾶς πράξεως [ἢ] τὸ πολὺ μὴ διαμένοντες, ἐν
25 πλάναις καὶ ξενιτείαις γινόμενοι.

Ἐστὶ τῷ Καρκίνῳ ὑποτεταγμένα τάδε· ἐμπροσθία, Βακτριανή· ἀριστερά, Ζάκυνθος, Ἀκαρνανία· ὀπίσθια, Αἰθιοπία, Σχίνη[1]. κατὰ τὴν κεφαλὴν Μαιῶτις λίμνη καὶ τὰ περιοικοῦντα ἔθνη καὶ τῇ Ἐρυθρᾷ καὶ <τῇ> Ὑρκανίᾳ θαλάσσῃ καὶ Ἑλλήσποντος καὶ Λιβυκὸν πέλαγος καὶ
30 Βρετανικὴ καὶ ἡ Θούλη νῆσος· κατὰ τοὺς πόδας Ἀρμενία, Καππαδοκία, Ῥόδος, Κῶς· κατὰ δὲ τὰ ἔσχατά ἐστι τοῦ Καρκίνου ἐπὶ τοῦ στόματος Τρωγλοδυτία, Ἰωνία, Ἑλλήσποντος.

1 αὐτοὺς cod., correxi. τῶν ἡμῶν cod., corr. 2 Κύων πρὸ corr. Boll : προκύων cod. 11 εὐδινός cod. 12 νοταπηλιώτης cod. πηγώδης cod. : πνιγώδης corr. ex Heph., p. 52, 8. 13 ποεῖ corr. : ἐπὶ cod. 14 καθορᾶν cod. Cf. καταφορὰν ὄμβρων, Plat. *Ax.*, 370 C. Cf. Firmic., V, f. 104v *a*. 17 Πανός (sc. ἐστί Καρκίνος) corr. : πόνος cod. De deorum enumeratione, cf. supra p. 84, v. 12. 20 εὐματάβολον cod. 22 πολυευμετάβολοι cod. 25 ἢ τὸ πολὺ δύο μὴ μένοντες cod., corr. 26-33 Cf. L apud Ludwich, p. 115, 3. 29 τῇ suppl. Fort. leg. καὶ ἡ Ἐρυθρὰ καὶ ἡ Ὑρκανία θαλάσσα. 30 Βρετανία L. 31 ἄραδος cod. et L : correxi ex Hephaestione, p. 57, 18 : Ῥόδος, Κῶς καὶ Ἰλίου νῆσοι. 32 τρωγλοδυξία cod. ἑλλήσποντος aut hic aut in v. 29 delendum.

[1] Nota regionis τῶν Σίνων nomen insolitum, quod ad verbum indicum *Tschîna* propius accedit quam forma vulgaris; cf. Kiepert, *Alte Geographie*, 1878, p. 43.

his feet along the southern line, in our visible world, is the so-called Dog Star before his right foot; it is cut off from the south pole from the hind parts up to the head, rising together with the pole in an upright position.

And from the south there co-rise the remaining portion of the River and Orion. The gods associated with them are Apollo, Heracles, Hephaestus, Hera, Cronus; while from the north there set Arctophylax, Ophiuchus — except for his head — and half of the Crown.

The regions subject to Gemini are the following: in the anterior parts, India and the adjacent territories, and Celtic Gaul; the chest, Cilicia, Galatia, Thrace, and Boeotia. In the middle parts, Egypt, Libya, the Romans, Arabia, Syria.

<K>ancer is fair-weathered; but in particular, toward the two first stars of the south-southeast, it is mean, destructive, suffocating, and earthquake-producing; from these up to the 10th degree it makes the air moist, scorching, prone to downpours and continuous rains; the right parts are mean and destructive. From the south, the Hare, the fore-parts of the Dog, and Procyon rise together with it. It has 4 stars. Of Mars, Mercury, Jupiter, Pan, Venus. From the north, the head of Boötes sets, along with Hercules (the Kneeler), the Eagle, and half of the Crown. It is the house of the Moon, feminine, tropical, the horoscope of the world, servile, downward-tending, mute, watery, good, mutable, public, populace-oriented, civic, prolific, amphibious. Those born under it will be glory-loving, populace-oriented, changeable, highly mutable, theatrical, pleasure-giving, easily corrupted, pleasure-loving, fond of communal life, and public-spirited. In disposition they are unstable, saying one thing while thinking another, for the most part not persisting in a single pursuit, and given to wandering and sojourning in foreign lands.

The following regions are subject to Cancer: in the fore-parts, left Bactria, Zakynthos, Acarnania; in the hind-parts, Ethiopia, Schine. At the head: Lake Maeotis and the peoples dwelling around it, and the Erythraean and Hyrcanian Seas, the Hellespont, the Libyan Sea, Britain, and the island of Thule; at the feet: Armenia, Cappadocia, Rhodes, Cos; and at the uttermost parts of Cancer, at the mouth: Troglodytia, Ionia, the Hellespont.

1 αὐτοὺς cod., correxi.τῶν Ἀμῶν cod., corr. 2 Kyon to corr. Boll : pre-ncyon cod. 11 single cod. 12 notapiliotis cod. spring cod : sultryncorr. ex Heph., p. 52, 8. 13 where corr. : on cod.14 specify cod. Cf. rainstorm, Plat. Ax., 370 C. Cf. Firmic., V, f. 104' a.17 Panos (sc. ἐστι Κρκινος)ncorr. : pain cod. De deorum enumeratione, cf. supra p. 84, n. 12. 20 εὐματαβο-νλον cod. 22 multi-volatile cod. 25 or the most two not remaining cod., corr.n26-33 Cf. Lapud Ludwich, p. 115, 3. 29 of the suppl. Fort. leg. and Erythrae and Hyrcania sea. 30 Britain L. 31 Arados cod. et L : correxi ex Hephaes- ntione, p. 57, 18: Rhodes, Kos and Ilios islands. 32 trolling cod. Hellespontnaut hic aut in v. 29 delinquency.

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1 Note on the regional name τῶν Σίνων: an unusual designation that more closely approximates the Indian word Tschina than the common form; cf. Kiepert, Alte Geographie, 1878, p. 43.

<Λ>έων ἐστὶν ἀρρενικόν, οἶκος Ἡλίου, ἐλεύθερον, πυρῶδες, εὔκρατον, νοερόν, βασιλικόν, ἑδραῖον, ἀγαθόν, ἀνωφερές, εὐμετάβολον, στερεόν, ἡγεμονικόν, πολιτικόν, ἀρχικόν, ὀργίλον. οἱ οὖν γεννώμενοι ἐπίσημοι, ἀγαθοί, ἀμετάβλητοι, δίκαιοι, μισοπόνηροι, ἀνυπότακτοι, κολακείας μισοῦντες, εὐεργετικοί, παρεπηρμένοι ταῖς διανοίαις, ἐὰν δὲ καὶ ὁ οἰκοδεσπότης ἐπίκεντρος τύχῃ, ἢ καὶ σὺν ἀγαθοποιοῖς, γίνονται λαμπροί, ἔνδοξοι, τυραννικοί, βασιλικοί. ἔστι δὲ καυματώδης, ὁ δὲ ἐν τῷ στήθει λαμπρὸς πυρώδης καὶ πνιγώδης, ἔχει δὲ κατὰ μέρος μέχρι <μοίρας> κ' πνιγώδη, λοιμικὰ τετραπόδων τοῖς ὑποκειμένοις κλίμασι καὶ τόποις, τὰ δεξιὰ κινητικά, πυρώδη, τὰ δὲ νότια εὔυγρα, πυρώδη, τὰ δὲ κατωτέρω ὀλέθρια πρὸς πάντα, τὰ δὲ μέσα καὶ ἀριστερὰ εὔκρατα. ἀστέρας δὲ ἔχει ὁ Λέων **. κατὰ δὲ τὰ σφαιρικὰ βορρόθεν συνανατέλλει ὁ ἀριστερὸς βραχίων τοῦ Ἀρκτοφύλακος, νοτόθεν πρύμνα Ἀργοῦς, καὶ τοῦ Κυνὸς τὸ λοιπὸν καὶ τῆς Ὕδρας ἧς ἡ μὲν οὐρὰ παράκειται ἄχρι τῆς χηλῆς τοῦ <Σκορπίου, ἡ δὲ κεφαλὴ ἄχρι τῆς χηλῆς τοῦ> Καρκίνου. ἐπάνω δὲ αὐτοῦ ἐφέστηκεν Ἄρκτος ἡ μικρά, κατὰ δὲ τὴν γραμμὴν παρατείνει κεφαλὴ τοῦ Δράκοντος, ἣν βαστάζει Ὀφιοῦχος [μέχρι τοῦ Κρατῆρος] βορρόθεν δέ ἐστι Δελφίν, Λύρα, τὸ Ζεῦγμα, Ὄρνις πλὴν τοῦ λαμπροῦ ἀστέρος κατὰ το ὀρθοπύγιον Ἀετοῦ καὶ τοῦ Ἵππου ἡ κεφαλή.

Ἔστι δὲ τῷ Λέοντι ὑποτεταγμένα κλίματα· ἐν τῇ κεφαλῇ μὲν Κελτικὴ καὶ οἱ συνεχεῖς τόποι· ἐμπρόσθια, Βιθυνία· δεξιά, Μακεδονία καὶ οἱ συνεχεῖς τόποι· ἀριστερά, Προποντίς· πόδες, Γαλατία· κατὰ τὴν κοιλίαν Κελτική· ὤμοις Θρᾴκη· λαγόσι, Φοινίκη (f. 259ᵛ), Ἀδρίας, Λιβύη· ἐν τοῖς μέσοις, Φρυγία, Συρία· οὐρᾷ, Πισινοῦς.

<Π>αρθένος οἶκος Ἑρμοῦ, θηλυκόν, πτερωτόν, ἀνθρωποειδές, τρυφῆρες· + σχῆμα δίκ(ην) ἐστώς, δίσωμον, στειρῶδες, δουλεύθερον, ἄγονον, κατωφερές, γεῶδες, κοινόν, ἡμίφωνον καὶ ἄφωνον, σωματικόν, ἀτελές, εὐμετάβολον, ἐργαστηριακόν, διφυές· οἱ δὲ γεννώμενοι ἀγαθοί, αἰδήμονες, μυστικοί, πολυμέριμνοι, ποικίλως τὸν βίον διάγοντες, ἀλλοτρίων χειρισταί, πιστικοί, ἀγαθοὶ οἰκονόμοι, γραμματεῖς ἀπὸ λόγων ἢ ψήφων ἀναγόμενοι, ὑποκριτικοί, περίεργοι, ἀποκρύφων μύσται, τὰ πρῶτα ἀναλίσκοντες, ἐν δὲ τοῖς μέσοις εὐποροῦντες.

3 ἀρκτικόν cod., corr. 6 τύχοι cod. 9 μέχρις κ' cod. 10 Aliud πυρώδη delendum? Cf. Hephaest., p. 54, 3. 12 Numerus deest in cod. 13 τοῦ Ἀρκτ. corr. Boll: καὶ ὁ Ἀρκτοφύλαξ cod. 15 Σκορπίου ... τοῦ suppl. Boll. μικρά] immo μεγάλη (Boll). 17 ἣν] Malim ὃν (Boll). μέχρι τοῦ κρατῆρος] Haec verba huc aperto errore transposita sunt; verum locum habebant post v. 15, Καρίκνου. 21-25 L apud Ludwich, p. 115, 18 s. 21 ἐπὶ τῇ κ. L. 24 Κελτική aut hic aut supra (v. 18) mutandum. ὤμοις corr.: ὁμοίως cod. et L. 25 οὐρὰ πισηνούς cod. Inveniuntur formae Πεσσινοῦς, Πεσινοῦς, Πισινοῦς. 26 ss. Laterculi regionum quae Virgini, Librae, Scorpio, Sagittario subiacent, tempore quo excerpta codicis Laurentiani saec. X facta sunt, in archetypo iam omissi erant, cum in libro Florentino pariter atque in Marciano desiderentur. 27 Verba corrupta. An σχημα ισμῷ?

Leo is masculine, the house of the Sun, free, fiery, well-tempered, intellectual, regal, stable, benefic, ascending, changeable, fixed, ruling, civic, commanding, and irascible. Those born under it are distinguished, virtuous, steadfast, just, hating wickedness, insubordinate, disdaining flattery, beneficent, and elevated in intellect. If the lord of the house happens to be angular, or in conjunction with benefic planets, they become illustrious, renowned, tyrannical, and kingly. The sign is scorching; the bright star in the chest is fiery and suffocating. Up to the 20th degree it brings suffocating conditions and pestilence among quadrupeds in the regions and places beneath it; the right parts are agitated and fiery; the southern parts are moist and fiery; the lower parts are destructive in every respect; the middle and left parts are well-tempered. Leo contains ** stars. According to the spherical risings, from the north co-rises the left arm of Arctophylax (Boötes), and from the south the stern of Argo, the remaining part of the Dog (Canis Major), and the Hydra, whose tail extends as far as the claws of Scorpio, and whose head reaches as far as the claws of Cancer.Above it stands the Little Bear (Ursa Minor), and along the line extends the head of the Dragon (Draco), which Ophiuchus bears [as far as Crater]; from the north are Delphinus, Lyra, Sagitta, and Cygnus — except for the bright star at the tail of Aquila — and the head of Pegasus.

The following regions are assigned to Leo: at the head, Celtica and neighboring areas; at the front, Bithynia; at the right, Macedonia and neighboring areas; at the left, Propontis; at the feet, Galatia; at the belly, Celtica; at the shoulders, Thrace; at the flanks, Phoenicia (f. 259), Adrias, Libya; in the middle regions, Phrygia, Syria; at the tail, Pessinus. 25

Virgo, house of Hermes, feminine, winged, human in form, delicate in appearance (corrupt: a standing figure), bicorporeal, barren, of mixed free and servile condition, infertile, inclined downward, earthy, common, half-voiced and voiceless, corporeal, incomplete, changeable, suited to craftsmanship, of dual nature. Those born under it are good, modest, secretive, full of care, living their lives in varied ways, managers of others' affairs, trustworthy, good stewards, scribes who are advanced through words or calculation, skilled at dissembling, curious, initiates into hidden mysteries, spending freely in youth yet prospering in middle age.

3 ἀρκτικόν cod., corr. 6 τύχοι cod. 9 μέχρις κ' cod. 10 Aliud πυρώδη delendum? Cf. Hephaest., p. 54, 3. 12 Numerus deest in cod. 13 τοῦ Ἀρκτ. corr. Boll: καὶ ὁ Ἀρκτοφύλαξ cod. 15 Σκορπίου ... τοῦ suppl. Boll. μικρά] immo μεγάλη (Boll). 17 ἦν] Malim ὂν (Boll). μέχρι τοῦ κρατῆρος] These words have been transposed here by an evident error; their correct position was after v. 15, Καρίκνου. 21–25 L apud Ludwich, p. 115, 18 s. 21 ἐπὶ τῇ κ. L. 24 Κελτική either here or above (v. 18) must be emended. ὥμοις corr.: ὁμοίως cod. et L. 25 οὐρά πισηνούς cod. The forms Πεσσινούς, Πεσινούς, Πισινούς are all attested. 26 ss. The regional lists assigned to Virgo, Libra, Scorpio, and Sagittarius, at the time when the excerpts of the Laurentian codex (10th century) were made, had already been omitted in the archetype, since they are likewise absent from both the Florentine manuscript and the Marcianus. 27 Text corrupt. Perhaps σχηματισμῷ?

<Ζ>υγὸς οἶκος Ἀφροδίτης ἀρρενικόν, τροπικόν, ἀνθρωποειδές, ἀνωφερές, ἀερῶδες, θηλυνόμενον, φωνῆεν, ἀγαθόν, εὐμετάβολον, ὑπαρχόντων μειωτικόν, ὑπόγειον κόσμου, δημόσιον, ἐκλειπτικόν, προεστὸς καρπῶν, οἰνικῶν, ἐλαϊκῶν, μυρεψικῶν, σταθμῶν, μέτρων, ἐργαστη-
5 ριακῶν. οἱ γεννώμενοι ἀγαθοὶ μὲν καὶ δίκαιοι ἀλλὰ βάσκανοι, ἀλλοτρίων ἀγαθῶν ἐπιθυμηταί, μέτριοι τὰ πρῶτα, <τὰ> κτηθέντα ἀπολλύντες καὶ ἐν ὑψοταπεινώματι γινόμενοι, ἀνωμάλως βιοῦντες, προϊστάμενοι δὲ ἐπὶ μέτρων ἢ σταθμῶν ἢ εὐθηνίας.

<Σ>κορπίος οἶκος Ἄρεως, θηλυκόν, στερεόν, ὑδατῶδες, πολύσπερ-
10 μον, φθοροποιόν, κατωφερές, ἄφωνον, δουλικόν, ἀμετάβλητον, δυσωδίας αἴτιον, ὑπαρχόντων ἀφαιρετικόν, ἐκλειπτικόν, πολύχουν. οἱ δὲ γεννώμενοι δόλιοι, πονηροί, ἅρπαγες, φονικοί, προδόται, ἀμετάβλητοι, ὑπαρχόντων ἀφαιρετικοί, λαθρεπίβουλοι, κλῶπες, ἐπίορκοι, ἀλλοτρίων ἐπιθυμηταί, συνίστορες φόνων ἢ φαρμακειῶν ἢ κακούργων πραγμά-
15 των, μισοῖδιοι.

<Τ>οξότης οἶκος Διὸς ἀρρενικόν, πυρῶδες, ἀνωφερές, φωνῆεν, κάθυγρον διὰ τὴν Ἀργώ, ἀγαθόν, πτερωτόν, εὐμετάβολον, δίσωμον, διφυές, αἰνιγματῶδες, ὀλιγόγονον, ἡμιτελές, ἡγεμονικόν, βασιλικόν· οἱ δὲ γεννώμενοι ἀγαθοί, δίκαιοι, μεγαλόψυχοι, κριτικοί, εὐμετάδοτοι,
20 φιλάδελφοι, φιλόφιλοι· τὰ δὲ πρῶτα κτηθέντα μειοῦντες, πάλιν κτώμενοι, ἐχθρῶν καθυπερτεροῦντες, φιλόδοξοι, εὐεργετικοί, ἐπίσημοι, αἰνιγματωδῶς διαπλέκοντες τὰ πράγματα.

<Ἀ>ιγόκερως οἶκος Κρόνου, θηλυκόν, τροπικόν, γεῶδες, φθοροποιόν, ἄγονον, κατωφερές, κατεψυγμένον, ἄφωνον, δουλικόν, κακῶν
25 αἴτιον, ἀσελγές, λατρευτικόν, αἰνιγματῶδες, διφυές, κάθυγρον, ἡμιτελές, κυρτοειδές, χωλόν, δύσις κόσμου, μόχθων καὶ πόνων δηλωτικόν, λαοξικόν, γεωργικόν. οἱ γεννώμενοι κακοί, ἑτερότροποι, ὑποκρίσει ἀγαθοὶ καὶ ἁπλοῖ, πονικοί, πολυμέριμνοι, ἐπάγρυπνοι, φιλογέλωτες, μεγάλων ἔργων ἐπίβουλοι, δυσαμάρτιστοι, εὐμετανόητοι, κακοῦργοι, ψεῦσται, ἐπίψο-
30 γοι, ἐπαισχροί· ἐστὶ δὲ καὶ εὔκρατος ἐπ' ἀμφότερον. κατὰ μέρος ἔχει δὲ τὰ πρῶτα φθαρτικά, τὰ δὲ δεύτερα κάθυγρα, ὀμβρικά, κινητικά, τὰ δὲ μέσα πυρώδη, τὰ δὲ ἔσχατα φθαρτικά. ἀστέρας δὲ ἔχει ***. κατὰ <τὰ> σφαιρικὰ βορρόθεν (f. 260ᵛ) ἀνατέλλει Κασσιέπεια, <καὶ τὰ> δεξιὰ μέρη τοῦ Ἵππου· νοτόθεν δύνει τὰ ὀπίσθια τοῦ Κενταύρου καὶ τὰ σκέλη τῆς

2 φωνάεν cod. 3 προεστῶς cod. 4 μυρεψικόν cod. 6 τὰ suppl. 7-8 προϊστάμενοι ... εὐθηνίας i. e. fiunt aediles sive ἀγορανόμοι. 15 δισοίδιοι cod. : μισοϊδιοι corr. i. e. suos odio prosequentes. Cf. p. 98, 13. 16 φωνάεν cod. Cf. v. 2. 22 Si recte Valentis geographica ex Hipparchi copiis fluxisse statuimus, olim in fine huius paragraphi similia legebantur his, quae Hephaestio servavit : κατὰ δὲ Ἵπαρχον κατὰ μὲν τὴν ῥάχιν Κρήτη, Σικελία, κατὰ δὲ τὰς πλευρὰς Ἰταλία, κατὰ δὲ τὸ μέσον καὶ τὴν κοιλίαν Ἰβηρία (Heph. p. 60, 30 s. Engelbrecht = Ludwich, *op. cit.*, p. 117, 8). 26 λαοξικόν] λακτικόν coni. Kroll : λαοξοϊκόν Boll. 27 γινόμενοι cod. 28-29 μεγάλων ... ἐπίβουλοι finem hexametri (Dorothei?). Numerus omissus est. 32 τὰ suppl. 33 κασσιεπείαν cod. τὰ suppl.

«Libra, the house of Venus: masculine, tropical, human-formed, ascending, airy, feminizing, vocal, fortunate, mutable, diminishing of possessions, subterranean of the cosmos, public, ecliptic, presiding over fruits, wines, olive oils, perfume-makers, weights, measures, and workshop trades. Those born under it are good and just, but envious, desirous of others' goods, moderate at first, <losing what they have acquired and falling into heights and depths, living unevenly, yet presiding over weights or measures or abundance.

«Scorpio, the house of Mars: feminine, fixed, watery, prolific in seed, destructive, descending, voiceless, servile, immutable, a cause of foul odors, depriving of possessions, ecliptic, dust-laden. Those born under it are deceitful, wicked, rapacious, murderous, treacherous, immutable, depriving of possessions, secretly plotting, thieves, perjurers, desirous of others' goods, accomplices in murders or poisonings or criminal acts, hating their own.

Sagittarius, the house of Jupiter: masculine, fiery, ascending, vocal, quite moist on account of Argo, fortunate, winged, mutable, bicorporeal, dual-natured, enigmatic, of sparse offspring, incomplete, commanding, regal. Those born under it are good, just, magnanimous, discerning, generous, fond of siblings, fond of friends; they diminish what they first acquire, then acquire again, prevail over enemies, glory-loving, beneficent, distinguished, weaving their affairs in an enigmatic manner.

Capricorn is the house of Saturn: feminine, tropical, earthy, destructive, barren, downward-inclining, cold, mute, servile, a cause of evils, licentious, slavish, enigmatic, dual-natured, moist, incomplete, hump-backed, lame, the setting of the world, indicative of toils and labors, of the common people, agricultural. Those born under it are wicked, of changeable character, outwardly good and simple in appearance, industrious, full of anxieties, vigilant, fond of laughter, plotters of great deeds, prone to error, yet capable of repentance, malicious, liars, censorious, shameful. It is also temperate in both directions. In its parts, the first are destructive, the second are moist, rainy, and changeable, the middle parts are fiery, and the last are destructive. It contains *** stars. According to the spherical [rising and setting], from the north (f.260v) Cassiopeia rises, and the right parts of Pegasus; from the south set the hind parts of the Centaur and the legs of the

2 φωνάεν cod. 3 προεστώς cod. 4 μυρεψικόν cod. 6 τὰ suppl. 7–8 προϊσ τάμενοι ... εὐθηνίας i. e. funt aediles sive αγορανόμοι. 15 δισοίδιοι cod. : μισοϊ- διοι corr. i. e. suos odio prosequentes. Cf. p. 98, 13. 16 φωνάεν cod. Cf. v. 2. 22 If we correctly suppose that Valens' geographical material derived from Hipparchus' sources, similar passages to those preserved by Hephaestio were once read at the end of this paragraph: katà Dè Ιπαρχον κατὰ μὲν τὴν ράχιν Κρήτη, Σικελία, κατὰ δὲ τὰς πλευράς Ἰταλία, κατὰ δὲ τὸ μέσον καὶ τὴν κοιλίαν Ἰβηρία (Heph. p. 60, 30 s. EngelbrechtLudwich, op. cit., p. 117, 8). 26 λαοξικόν] λακτικόν coni. Kroll : λαοξοϊκόν Boll. 27 γινόμε- voi cod. 28–29 μεγάλων ... ἐπίβουλοι end of a hexameter (Dorotheus?). Number 28–29 μεγάλων ... ἐπίβουλοι end of a hexameter (Dorotheus?). Number 32 τὰ suppl. 33 κασσιεπείαν cod. τὰ suppl.

was omitted.

nCOD. come

Ὕδρας ἄχρι τοῦ Κρατῆρος. εἰσὶ δὲ θεοί· Ἀφροδίτη, Σελήνη, Δημήτηρ, Ἑρμῆς. βορρόθεν οὐδέν ἐστιν.

Ἔστι δὲ τῷ Αἰγοκέρῳ ὑποτεταγμένα κλίματα τάδε πρὸς ἑσπέραν καὶ μεσημβρίαν πάντα. κατὰ τὰς πλευρὰς Αἰγαῖον πέλαγος καὶ οἱ περιοικοῦντες καὶ Κόρινθος· κατὰ τὴν ζώνην Σικυών· κατὰ τὸν νῶτον θάλασσα Μεγάλη· κατὰ τὴν οὐρὰν Ἰβηρία· κατὰ τὴν κεφαλὴν Τυρρηνικὸν πέλαγος, κατὰ δὲ τὴν κοιλίαν τὰ *** ἐνοικοῦντα ἔθνη. μέσα, Αἴγυπτος, Συρία, <Καρία>.

Ὑδροχόος ἐστὶν ἐν οὐρανῷ ζῴδιον ἀρρενικόν, στερεόν, ἀνθρωπόμορφον, πάρυγρον, μονογενές· ἐστὶ δὲ ἄφωνον, κατάψυχρον, ἐλεύθερον, ἀνωφερές, θηλυνόμενον, ἀμετάβλητον, κακόν, ὀλιγόγονον, αἴτιον μόχθων τῶν δι' ἀθλήσεως ἢ βασταγμάτων καὶ σκληραγωγίας, ἐργαστικόν, δημόσιον· οἱ δὲ γεννώμενοι βάσκανοι καὶ μισοῖδιοι, ἀμετάβλητοι. μονογνώμονες, τυφώδεις, δόλιοι, ἀποκρυπτόμενοι πάντα, μισάνθρωποι, ἄθεοι, κατήγοροι, προδόται δόξης καὶ ἀληθείας, ἐπίφθονοι, μικρολόγοι, ὅτε δὲ εὐμετάδοτοι, διὰ τὴν ἔκρυσιν τοῦ ὕδατος, αὐτοκόλαστοι· ἐστὶ δὲ ὁλοσχερῶς κάθυγρος καὶ τὰ μὲν μέρη τὰ πρῶτα κάθυγρα, τὰ δὲ ἀνωτέρω πυρώδη, τὰ δὲ κατωτέρω εὐτελῆ καὶ ἀχρεῖα. ἀστέρας ἔχει **. κατὰ δὲ τὰ σφαιρικὰ βορρόθεν ἀνατέλλει Ἀνδρομέδας μέρη τινὰ τῶν δεξιῶν καὶ τοῦ Ἵππου τὰ λοιπά. νοτόθεν ὁ νότιος τῶν Ἰχθύων πλὴν τῆς κεφαλῆς. Ἥρας, Ἡρακλέους, Ἡφαίστου, Κρόνου. βορρόθεν δύνει<οὐδέν>. νοτόθεν δὲ τοῦ Κενταύρου τὰ λοιπὰ καὶ τῆς Ὕδρας ἄχρι τοῦ Κόρακος. [εἰσὶ δὲ τῷ Ὑδροχόῳ ὑποτεταγμένα κλίματα τάδε.] κεῖται δὲ τὸ ζῴδιον ἐν ἀνέμῳ λιβί, πρόσκειται δὲ τῷ κλίματι τῷ τῆς Αἰγύπτου καὶ ταῖς πέριξ πόλεσιν, ἐκ μὲν τῶν νοτίων αὐτοῦ μερῶν ἄχρι Ψελχέως καὶ Δωδεκασχοίνου καὶ Συκαμίνου, ἐκ δὲ τῶν πρὸς λίβα μερῶν ἄχρι τῆς Ἀμμωνιακῆς χώρας καὶ τῶν πέριξ πόλεων, ἐκ δὲ τῶν πρὸς ἀπηλιώτην μερῶν ἄχρι τῆς Ἐρυθρᾶς θαλάσσης κατὰ θίξιν, ἐκ δὲ τῶν βορείων αὐτοῦ <μερῶν> ἄχρι Σεβεννύτου τόπων καὶ στόματος Ἡρακλεωτικοῦ· πρόσκειται δὲ αὐτῷ κατὰ τὰ σφαιρικὰ κατὰ τὸν νότιον πόλον ποταμὸς ὁ καλούμενος Ἡριδανὸς καὶ Ἰχθὺς ὁ μέγας, ψαύων τῆς οὐρᾶς τοῦ Ἰχθύος. ἐν δὲ τοῖς βορεινοῖς τόποις ἔσω τοῦ βορείου πόλου ἐστὶν ὁ λεγόμενος Ὄρνις, ὑπὲρ ὃν Ὀϊστὸς παρατείνει, ὅπου ἡ Ἄρκτος ἡ λεγομένη Κυνόσουρα ἀποβλέπουσα εἰς βορρᾶν.

1 δήμητρα cod. 2 οὐκ ἔνεστιν cod. : corr. Boll. = οὐδὲν δύνει. Cf. infra p. 99, v. 18, in Piscibus. 3 ss. cf. Ludwich, *op. cit.*, p. 118, 2 ss.; Hephaest., p. 63. 2, Engelbrecht. 6 Κυλληνία, Τυρηνία, κατὰ τὸ στῆθος Τυρρηνικὸν πέλαγος, Hephaestio. 7 Lacunam signavi. κατὰ τὴν κοιλίαν μέση Αἴγυπτος Συρία, Καρία, L et Heph.; unde Καρία suppl. 14 ὁμονογνώμονες cod. 19 numerus deest. 21 Ἥρας ... Κρόνου a librario transposita esse videntur. Cf. supra, p. 84, v. 12. 23-24 εἰσὶ ... τάδε seclusi; cf. p. 99, v. 1. Ordo rerum turbatus socordiam compilatoris prodit. 24 πρόκειται cod. 25 ἐν μὲν cod. De re, cf. Paulum Alex., A : Ὑδροχόος κεῖται κλίματι τῷ τῆς Αἰγύπτου. 27 πέρυξ cod. 29 μερῶν suppl. 32 Ἰχθύος immo Τοξότου (Boll).

Of Hydra up to the Crater. The deities are: Venus, Luna, Demeter, Mercury. From the north there is nothing.

The following regions are subject to Capricorn, all toward the west and south. Along its sides: the Aegean Sea and its surrounding peoples, and Corinth; along its belt: Sicyon; along its back: the Great Sea; along its tail: Iberia; along its head: the Tyrrhenian Sea; and along its belly: the *** dwelling peoples, in the middle, Egypt, Syria, <Caria.

Aquarius is a masculine, fixed, human-shaped, semi-aquatic, singular sign in the heavens; it is mute, exceedingly cold, 10 free, ascending, feminized, immutable, malefic, of few offspring, a cause of labors through athletic contests or burdens and harsh discipline, worksome, and public; those born under it are envious and hostile to their own, immutable, stubborn, arrogant, deceitful, concealing everything, misanthropic, impious, accusatory, betrayers of honor and truth, malicious, 15 petty, yet at times generous, on account of the outpouring of water, self- punishing; it is wholly humid in nature, and its first parts are thoroughly wet, the upper parts fiery, and the lower parts trivial and useless. It has ** stars. According to the spherics, from the north there rise certain parts of the right side of Andromeda and the remaining parts of Pegasus; from the south, the southern Fish 20 except for its head — of Hera, Heracles, Hephaestus, Cronus. From the north nothing sets. From the south the remaining parts of Centaurus set, and of Hydra up to Corvus. [The following regions are subject to Aquarius.] The sign lies in the direction of the southwest wind, and is assigned to the region of Egypt and the surrounding cities — from its southern parts 25 as far as Pselchis and the Dodecaschoenus and Sycaminus; from its southwestern parts as far as the territory of Ammon and the surrounding cities; from its eastern parts as far as the Red Sea by contact; and from its northern <parts> as far as the region of Sebennytos and the mouth of Heracleon; and assigned to it according to the spherics, along the southern 30 pole, is the river called Eridanus and the great Fish, touching the tail of Pisces. In the northern regions, within the north pole, is the constellation called Ornis (the Bird), above which the Arrow (Oistós) extends, where the Bear called Cynosura gazes toward the north.

1 demetra cod. 2 there is no cod. : corr. Boll. = it doesn't rain. Cf. infranp. 99, v. 18, in Piscibus. 3 ss. cf. Ludwig, op. cit., p. 118, 2 ff.; Hephaest., p. 63. 2, Engelbrecht. 6 Killinia, Tyrrhenia, on the chest of the Tyrrhenian Sea, nHephaestio. 7 Lacunam signavi. ventral middle Egypt Syria, Caria, LetnHeph. ; unde Caria suppl. 14 units cod. 19 numerus deest. 21 Era of Saturn a librario ··· transposita esse videntur. Cf. supra, p. 84, n. 12. 23-24 èsi ...ntade seclusi? cf. p. 99, v. 1. Ordo rerum turbatus socordiam compilatoris prodit.n24 it is cod. 25 with cod. De re, cf. Paulum Alex., A: Aquarius in the climate of Egypt. 27 peryx cod. 29 part suppl. 32 Immon Sagittarius Pisces (Boll).

Πρόσκειται δὲ αὐτῷ κλίματα τάδε· ἐμπρόσθια, Συρία· μέσα, Εὐφράτης καὶ Τίγρις, Αἴγυπτος καὶ Λιβύη καὶ οἱ συνεχεῖς Αἰγυπτίων ποταμοὶ καὶ Ἰνδὸς ποταμός· κατὰ δὲ τὸ μέσον τῆς Κάλπης Τάναϊς καὶ οἱ λοιποὶ ποταμοὶ ἐκ τοῦ † ὑπὸ τοὺς πόδας ῥέοντες πρὸς νότον καὶ ζέφυρον.

5 <Ἰ>χθύες εἰσὶν ἐν οὐρανῷ θῆλυ, κάθυγρον, πάρυγρον, δίσωμον, πολύγονον, λιχηνῶδες (f. 260ᵛ), λεπιδωτόν, νευρῶδες, κυρτωτόν, ἀλφῶδες, δίμορφον, ἄφωνον, πολυκίνητον, λεπρῶδες, ἀντικείμενον ἑαυτῷ διὰ τὸ τὸν μὲν νότιον εἶναι, τὸν δὲ βόρειον· ἐστὶ δὲ καὶ κάθυγρον, κατωφερές, δουλικόν, εὐμετάβολον, πολύγονον, δίσωμον, συνουσιαστι-
10 κὸν, μελεοκοπούμενον, πλάνης αἴτιον, ποικίλον· οἱ οὖν γεννώμενοι ἄστατοι, ἀμφίβολοι, ἐκ κακῶν εἰς ἀγαθὰ μεταβάλλοντες, ἐρωτικοί, λατρευτικοί, ἀσελγεῖς, πολύγονοι, ὀχλικοί· εἰσὶ δὲ ὁλοσχερῶς ψυχεινοί, πνευματώδεις· κατὰ μέρος δ' ἔχουσι τὰ πρῶτα εὔκρατα, μέσα κάθυγρα, ἔσχατα φθαρτικὰ καὶ εὐτελῆ. ἀστέρας δὲ ἔχει *. βορρόθεν συνανατέλλει
15 τὰ λειπόμενα τῆς Ἀνδρομέδας καὶ τὰ λοιπὰ τοῦ Περσέως, τὰ δὲ ἐν δεξιῷ, καὶ τὸ ὑπὸ τὸν Κριὸν Τρίγωνον, νοτόθεν τοῦ νοτίου Ἰχθύος <ἡ> κεφαλή· Ποσειδῶνος, Ἄρεως, Ἑρμοῦ, Ἀφροδίτης, Διός· νοτόθεν δύνει Θυμιατήριον καὶ τὰ λειπόμενα τῆς Ὕδρας, βορρόθεν οὐδέν. πρόσκειται δὲ ἀνέμῳ βορρᾷ. πρόσκειται δὲ κλίματι τῆς Ἐρυθρᾶς θαλάσσης, ἔχον
20 νήσους οὐκ ὀλίγας παρ' ἑαυτῷ, ἃς ὑπέρκειται ἡ Ἰνδία καὶ ὁ λεγόμενος Ἰνδικὸς ὠκεανός· ἐν δὲ τοῖς ἀπηλιωτικοῖς αὐτοῦ μέρεσι τὴν Παρθίαν ἔχει καὶ τὴν Ἰνδικὴν χώραν κατὰ θίξιν καὶ τὸν Ἀπηλιωτικὸν ὠκεανόν, ἐκ τῶν βορείων αὐτοῦ μερῶν τὴν Σκυθικὴν χώραν· ἐκ δὲ τῶν πρὸς λίβα αὐτοῦ μερῶν ψαύει προσκλύζον Μυοσόρμου <καὶ> Ὀρθοῦ ὅρμου καὶ
25 τῶν πέριξ πόλεων. πρόσκειται δὲ αὐτοῖς κατὰ τὰ σφαιρικὰ· πρὸς μὲν τὰ βόρεια μέρη τεμνόμενος ὑπὸ τοῦ βορείου πόλου Ἀετὸς καὶ κατά τι μέρος Ὀϊστός, ἔσω δὲ τοῦ βορείου πόλου, οὐ πολὺ διεστώς, ἔτι δὲ ὁ καλούμενος Πήγασος ἔσω τοῦ ἀρκτικοῦ πόλου.

Ἀφέστηκε δὲ τῶν ὅλων τμημάτων ὁ ἀρκτικὸς πόλος ἐν μέσῳ τῶν
30 πάντων κείμενος, ἔχων ἐν ἑαυτῷ τὴν Ἄρκτον τὴν λεγομένην Κυνόσουραν, φερομένην ἀπὸ τῶν βορείων ἐπὶ τὰ ἀπηλιωτικά, ποτὲ δὲ καὶ ἀπὸ τῶν νοτίων, τὴν δὲ ἑτέραν, τὴν καλουμένην μικρὰν Ἄρκτον, ἥτις μεσα-

1 πρόκειται cod. 1 ss. Cf. Hephaest., p. 64, 18 ss., Engelbrecht = Ludwich, *l. c.*, p. 118, 13 ss. 3 Κάλπης] cf. Geminus, *Elem. Astron.*, III, 6: Οἱ ἐν ἄκρᾳ τῇ δεξιᾷ χειρὶ κείμενοι τοῦ Ὑδροχόου τέσσαρες ἀστέρες Κάλπις (var. Κάλπη) καλοῦνται. 4 ὑπὸ τοὺς πόδας corruptum. Fortasse fiebat mentio τῶν Ὑπερβορείων. ῥέοντος cod., corr. ex Hephaest. 6 κιρτωτόν cod. 14 numerus deest. 15 λοιπὰ] Malim πρῶτα, sed λ. tolerari potest, nam altera Persei pars supra p. 93, v. 7 in cap. de Ariete nominata est (Boll). 16 ἡ add. Boll. 18 πρόκειται cod. 19 s. Cf. Paul Alexandr., A = Ludwich, *op. cit.*, p. 119, 11, de Piscibus: Κεῖται κλίματι τῷ Ἐρυθρᾶς θαλάσσης καὶ Ἰνδικῆς χώρας, ἀπομεμερισμένον ἀνέμῳ βορρᾷ. 20 ἑαυτό cod. 24 ψαύει προσκλύζον (sic) Μυοσόρμου (om. καὶ) ante τὴν Σκυθικὴν transp. cod., perperam, nam Pisces incipiunt ubi Aquarius desinit, cf. p. 98, v. 28. ὀρθοῦ ὅρμου] Portus mihi ignotus est. 25 κατά τε cod. 28 ἀρκτικοῦ] immo βορείου (Boll). 32 μικρὰν. Lege μεγάλην, nam Cynosura est Ursa minor, Arcturus ad

The following climes are assigned to it: in the front region, central Syria, the Euphrates and Tigris, Egypt, Libya, and the rivers contiguous to those of Egypt, and the river Indus; along the middle of Calpe, the Tanais and the remaining rivers flowing from the † region beneath the feet toward the south and the west wind (Zephyr).

Pisces are in the heavens: feminine, moist, very wet, bicorporeal, prolific, prone to skin eruptions (f. 260), scaly, sinewy, curved, prone to vitiligo, dual-formed, mute, highly restless, prone to leprosy, opposed to itself by reason of one fish being southern and the other northern; it is also moist, inclined downward, servile, mutable, prolific, bicorporeal, libidinous, prone to bodily injury, a cause of wandering, variable. Those therefore born under it are unstable, ambivalent, shifting from misfortune to good fortune, amorous, subservient, licentious, highly fertile, crowd-loving; they are, in a general sense, cold and flatulent; in detail, the first degrees are well-tempered, the middle degrees very moist, and the last degrees destructive and mean. It contains * stars. From the north, there rise simultaneously the remaining parts of Andromeda and the rest of Perseus — those on the right — and the Triangle beneath Aries; from the south, the head of the Southern Fish rises together with Poseidon, Ares, Hermes, Aphrodite, and Zeus; from the south there set the Altar (Thumiaterion) and the remaining parts of Hydra; from the north, nothing sets. It is assigned to the north wind.It is assigned to the clime of the Red Sea, having no few islands about it, over which India and the so-called Indian Ocean lie. In its eastern parts it contains Parthia and the Indian territory as a neighboring region, and the Eastern Ocean; from its northern parts, the Scythian territory; and from its southwestern parts it touches, washing against, Myos Hormos and Orthos Hormos and the surrounding cities. Assigned to these in accordance with the spherical arrangement are, on the northern side, Aquila, cut by the northern pole, and in part Sagitta; within the northern pole, not far distant, and furthermore the constellation called Pegasus, within the arctic pole.

The arctic pole, situated in the middle of all the sections, stands apart from all the divisions, containing within itself the Bear known as Cynosoura, moving from the northern regions toward the east, and sometimes also from the southern regions, and the other one, called the Little Bear, which meso-

1 πρόκειται cod. 1 ss. Cf. Hephaest., p. 64, 18 ss., Engelbrecht - Ludwich, l. c., p. 118, 13 ss. 3 Κάλπης] cf. Geminus, Elem. Astron., III, 6: Οἱ ἐν ἄκρᾳ τῇ δεξιᾷ χειρὶ κείμενοι τοῦ Ὑδροχόου τέσσαρες ἀστέρες Κάλπις (var. Κάλπη, καλοῦνται. 4 ὑπὸ τοὺς πόδας corruptum. Fortasse fiebat mentio τῶν Ὑπερβορείων. ρέοντος cod., corr. ex Hephaest. 6 κιρτωτόν cod. 14 numerus deest. 15 λοιπὰ] Malim πρῶτα, sed v. tolerari potest, nam altera Persei pars supra p. 93, v. 7 in cap. de Ariete nominata est (Boll). 16 ἡ add. Boll. 18 πρόκειται cod. 19 s. Cf. Paul Alexandr., A Ludwich, op. cit., p. 119, 11, de Piscibus: Κεῖται κλίματι τῷ Ἐρυθρᾶς θαλάσσης καὶ Ἰνδικῆς χώρας, ἀπομεμερισμένον ἀνέμῳ βορρά. 20 ἑαυτό cod. 24 ψαύει προσκλύζον (sic) Μυοσόρμου (om. καὶ) ante τὴν Σκυθικὴν transp. cod., perperam, nam Pisces incipiunt ubi Aquarius desinit, cf. p. 98, v. 28. ὀρθοῦ ὅρμου] Portus mihi ignotus est. 25 κατά τε cod. 28 ἀρκτικοῦ] immo βορείου (Boll). 32 μικράν. Lege μεγάλην, nam Cynosura est Ursa minor, Arcturus ad

ζούσης τῆς νυκτὸς ἀνατέλλει, ἃς κατέχει ὁ καλούμενος Ἀρκτοφύλαξ περίτασιν φέρων [κατὰ τοῖν δυεῖν ἄρκτοιν]· ὅς ἐστιν ἀφανὴς κατὰ τὴν ἀνάδοσιν τῶν δύο Ἄρκτων, ἡ μὲν γὰρ εἰς τὰ βόρεια ἀποβλέπει, ὁ δὲ εἰς τὰ νότια.

Εἰσὶ δὲ καὶ κατὰ μέρος ὑποτεταγμένα κλίματα τάδε. ἐμπρόσθια, Εὐφράτης καὶ Τίγρις. μέσα, Συρία, Ἐρυθρὰ θάλασσα· τὰ ἐμπρόσθια, Ἰνδική, † μέσα, Περσὶς καὶ οἱ συνεχεῖς τόποι, Ἀραβικὴ θάλασσα καὶ Ἐρυθρὰ καὶ Βορυσθένης ποταμός. οὐρά, ... ὁ δὲ σύνδεσμος πρὸς ἀνατολὴν καὶ ἀπηλιώτου βορείου ἀστέρος· ὁ νότιος, Θρᾴκη. μέσα πέλαγος Βορυσθένης καὶ Ἀσία καὶ Σαρδώ.

Sequitur post spatium duorum versuum ad titulum inscribendum relictum doctrina de partibus (μοῖραι) cuiusque signi zodiaci. [Π]εντήκοντα Κριός, καὶ μοῖραι πρῶται Διός εἰσιν, εὔκρατοι, εὔρωστοι, πολύσπερμοι, ἀγαθοποιοί· αἱ δὲ ς' Ἀφροδίτης, ἱλαραί, εὔτεχνοι, διαυγεῖς, ἄρτιοι, καθαροί, εὔχροοι. αἱ δὲ ἐχόμεναι Ἑρμοῦ ἐπαμφοτερίζουσαι, μεταβολικαὶ καὶ εὐφυεῖς (f. 261r), ἀκίνητοι, ἀνεμώδεις... — Des. (f. 262v) ... ἐκθέμενοι οὖν διδασκαλίαν περὶ ἑκάστης μόνης μοίρας τί ἀποτελεῖ, τοῦ οἰκοδεσπότου αὐτοῖς ἐπικειμένου ἀποτελέσει τὸ ἴδιον ἤτοι φαῦλον ἢ ἀγαθόν. νυνὶ ἰδὲ (l. δὲ) περὶ ὡροσκόπου ἐκθήσομαι. — Inc. [Μ]αθὼν ἀκριβῶς πόσων μοιρῶν ἐστιν ὁ Ἥλιος ἐπὶ γενέσεως... Sequuntur computationes variae usque ad f. 263v ... ἀστέρας ἐπὶ κέντρους συγκρίνειν πρὸς τὴν γένεσιν.

Μεσουράνημα δὲ ἀπὸ χειρὸς εὑρεῖν οὕτως[1] — Des. ... ἐπισυνθεὶς τὰς ἀναφορὰς ἕως ἧς ἐπέχει πραγματεύου· ὁμοίως δὲ ἐπὶ τῶν λοιπῶν ζῳδίων = I, 1, cod. Hamb. Edidit Roether in calce editionis Laurentii Lydi, *De mensibus*, Lipsiae, 1827, p. 335.

F. 264r. Inc. Ὁμοίως καὶ περὶ ἀκουόντων καὶ βλεπόντων ἐξαγώνων ζῳδίων ... = cap. I, 3, cod. H.[2]. Ed. Roether, ibid., p. 338.

Σύνοδον καὶ πανσέληνον ἀπὸ χειρὸς εὑρεῖν ... = cap. 1, 4, cod. Hamb.

F. 264v. Περὶ δὲ τῆς ἑβδομάδος καὶ σαββατικῆς ἡμέρας οὕτως ... = I, 5, H.

Εἰ δὲ καὶ τὸν οἰκοδεσπότην τοῦ ἔτους θέλεις ἐπιγνῶναι ... = I, 6, H.

maiorem pertinet. " Sed fere omnia quae de Arctis hoc loco inveniuntur futilia et absurda sunt (Boll). „ 2 Verba κατὰ τοῖν δυεῖν ἄρκτοιν ex subsequentibus κατὰ ... Ἄρκτων hunc in locum irrepsisse videntur (Boll). 5 ss. Cf. Hephaest., p. 66 l. 5 = Ludwich, *op. cit.*, p. 118 ss. 6 Συρία] καὶ ουρά cod., corr. ex Heph. 7 μέσα Περσὶς cod. : μέση Περσὶς Heph. Fuit fortasse Μηδία, Περσὶς. Cetera apud Heph. sic leguntur : καὶ ὑπὸ τὸν νῶτον Ἀραβικὴ θάλασσα καὶ Βορυσθένης· κατὰ δὲ τὸν σύνδεσμον τοῦ βορείου Θρᾴκη, τοῦ νοτίου Ἀσία καὶ Σαρδώ. 8 Locum desperatum sanare non conatus sum. Post οὐρά lac. circ. 18 litter.

[1] Ab his verbis incipit cod. Vatic. f. 89, Selden. f. 1.

[2] Cap. 1, 2, cod. Hamburgensis, Περὶ ἀναφορᾶς τῶν ζῳδίων, quod edidit Roether, *l. c.*, p. 336, in codice Marciano omissum est.

rises during the night, which are held by the one called Arctophylax (Boötes), bearing tension [in relation to the two Bears]; who is invisible during the rising of the two Bears, for the one looks toward the north, while the other looks toward the south.

The following climatic regions are also subdivided in detail: the front regions, the Euphrates and the Tigris; the middle regions, Syria and the Red Sea; the front regions, India; † the middle regions, Persia and the adjacent territories, the Arabian Sea, the Red Sea, and the river Borysthenes; the tail, ... and the conjunction toward the east and the star of the north-east wind; the southern one, Thrace, the middle sea, the Borysthenes, Asia, and Sardinia. 10

After a space of two lines left blank for the inscription of a title, there follows a doctrine concerning the degrees (moirai) of each sign of the zodiac. [F]ifty — Aries: and the first degrees belong to Jupiter, temperate, vigorous, prolific, benefic; the 6 degrees of Venus are cheerful, skilled in crafts, luminous, even, pure, of fair complexion; the following degrees of Mercury are ambivalent, changeable and gifted (f. 261r), stable, airy... — Des. (f. 262v) ... having set forth, therefore, the teaching concerning what each individual degree produces, when the lord of the house is placed upon them, it will produce its own effect, whether malefic or benefic. Now let me set forth (l. and concerning the Ascendant I shall set forth). — Inc. [H]aving learned precisely how many degrees the Sun occupies at the nativity... 20 Various computations follow up to f. 263 ... to compare the stars on the angles with respect to the nativity.

Finding the Midheaven by hand in this way — Des. ... having added the ascensions up to the point it occupies, proceed in the same manner; and similarly for the remaining signs — I, 1, cod. Hamb. Edited by Roether at the end of the edition of Laurentius Lydus, De mensibus, Leipzig, 1827, p. 335.

F. 264. Inc. Similarly also concerning the signs that hear and behold in sextile aspect ... = cap. I, 3, cod. H. 2. Ed. Roether, ibid., p. 338.

Finding the conjunction and full moon by hand ... cap. I, 4, cod. Hamb. F. 264. Concerning the week and the Sabbath day, thus *** = I, 5, H.

And if you also wish to determine the lord of the year ... ॥ I, 6, H.

pertains to the greater. " But nearly everything found here concerning the Bears is trivial and absurd (Boll). 2 The words κατὰ τοῖν δυεῖν ἄρκτοιν appear to have crept into this place from the subsequent κατά ... Ἄρκτων (Boll). 5 ss. Cf. Hephaest., p. 66 l. 5 = Ludwich, op. cit., p. 118 ss. 6 Συρία] καὶ οὐρά cod., corr. ex Heph. 7 μέσα Περσίς cod. : μέση Περσίς Heph. Perhaps it was Μηδία, Περσίς. The remaining text in Heph. reads as follows: καὶ ὑπὸ τὸν νῶτον Ἀραβικὴ θάλασσα καὶ Βορυσθένης· κατὰ δὲ τὸν σύνδεσμον τοῦ βορείου Θράκη, τοῦ νοτίου Ἀσία καὶ Σαρδώ. 8 I have not attempted to emend the desperate passage. After οὐρά a lacuna of approximately 18 letters.

From these words begins cod. Vatic. f. 89, Selden. f. 1.

2 Cap. 1, 2, cod. Hamburgensis, Περὶ ἀναφορᾶς τῶν Ζῳδίων, which was edited by Roether, I. c., p. 336, is omitted in the Codex Marcianus.

F. 265r. Περὶ δὲ ἀρρενικῶν καὶ θηλυκῶν μοιρῶν οὕτως ... = I, 7, H.
Εἰσὶ δὲ καὶ οἱ φωτισμοὶ τῆς Σελήνης οὕτως ... = I, 8, H.
Ἀφανὴς δὲ γίνεται ἡ Σελήνη ἐπὶ σύνοδον φερομένη ... = I, 9, H.
F. 265v. Περὶ δὲ τριταίας ἑβδομαίας καὶ τεσσαρακοσταίας ... = I, 10, H.
5 Ἀναβιβάζοντα δὲ ἀπὸ χειρὸς εὑρεῖν ... = I, 11, H.
F. 266r. Τὸν δὲ βαθμὸν καὶ τὸν ἄνεμον οὕτως εὑρήσομεν ... = I, 12, H.

Ἱππάρχειον περὶ ψήφου Σελήνης ἐν ποίῳ ζῳδίῳ.

Ε]ὑρεῖν δὲ καὶ ἐν ποίῳ ζῳδίῳ ἡ Σελήνη ἀπὸ χειρὸς οὕτως· ἑκάστου βασιλέως τὴν πρόσθεσιν τῷ ζητουμένῳ ἔτει προσβαλὼν μερίσεις εἰς
10 τὸν γ', μὴ λοιπογραφῶν τὸν ἀριθμὸν ἀλλὰ κατέχων. ἐὰν μὲν γὰρ περισσεύῃ α', πρόσθες ι' τῷ ἀριθμῷ, ἐὰν δὲ β', κ', ἐὰν δὲ γ', μηδέν· ἄρτιος γὰρ ὁ ἀριθμός· εἶτα τὸ ἥμισυ τῶν ἀπὸ Θὼθ μηνῶν ἕως τοῦ γεννητικοῦ λαβὼν καὶ τὰς ἡμέρας ἐπιπροσθεὶς τῷ πρώτῳ ἀριθμῷ καὶ ἀφελὼν, ἐὰν ἔνῃ, τριακοντάδα. τὰς λοιπὰς ἀπόλυε ἀπὸ τοῦ ἡλιακοῦ ζῳδίου, ἐὰν μὲν
15 ἐν ἀρχῇ ᾖ, ἀνὰ β' ἥμισυ, ἐὰν δὲ ἐν ὑστέροις, τὸ ἐπιβάλλον. ὅπου δ' ἂν καταλήξῃ, ἐκεῖ ἡ Σελήνη.

Ὁμοίως δὲ τῷ αὐτῷ τρόπῳ τεθείσης γενέσεως τὴν ἡμέραν εὑρεῖν· τῷ ζητουμένῳ ἔτει τὴν πρόσθεσιν ἐπισυνθεὶς καὶ μερίσας, ὡς πρόκειται, εἰς τὸν τρίτον καὶ τὸ ἥμισυ τῶν μηνῶν ἐπιπροσθεὶς σημειοῦ τὸν ἀριθ-
20 μόν· εἶτα εἰκάσας τὸ ἀπὸ Ἡλίου ἕως Σελήνης διάστημα ὡς ἑκάστου ζῳδίου ἀνὰ β' γ' σύγκρινε πότερος πλείων ἀριθμός· ἐὰν γὰρ ἀπὸ Ἡλίου ἕως Σελήνης διάστημα πλεονάζῃ, ἐκ τούτων ἀφελεῖς τὸν πρῶτον ἐπισυναχθέντα ἀριθμὸν καὶ αἱ καταλειπόμεναι ἡμέραι τὴν ἡμέραν δηλώσουσιν· ἐὰν δὲ ἥττους ὦσιν αἱ τοῦ διαστήματος, ἐπιπροσθεὶς
25 αὐταῖς λ', οὕτως ἀφαίρει τὸν προσυναχθέντα ἀριθμόν· ἐὰν δὲ οἱ δύο ἀριθμοὶ ἀνὰ λ' εὑρεθῶσι, συνοδεύει ἡ Σελήνη τῷ Ἡλίῳ.

Οἷον ἔτος γ' Ἀδριανοῦ Ἀθὺρ κη'· τῷ γ' ἔτει προσέθηκα τὰς ἐξ ἔθους τῷ βασιλεῖ προστιθεμένας β'· γίνονται ε'· (f. 266v) ἐμέρισα εἰς τὸ γ'· <λοιπαὶ β'>· ἀνθ' ὧν προσβάλλω κ', γίνεται κε'· καὶ τὸ ἥμισυ τῶν μηνῶν
30 α' ἥμισυ, καὶ αἱ κη' γίνεται νδ' ἥμισυ· ἀφαιρῶ τριακοντάδα α'· λοιπαὶ κδ'

7 Tit. omissum in M(arciano) ex H(amburgensi) et S(eldeniano) restitui. 8 Εὗρον H: ὗρον (*sic*) M: corr. Usener cf. v. 11. 9 πρόθεσιν H M. τοῦ ζητουμένου M. προσβάλλων codd.: corr. Usener. μερίσης M. 10 λειπογράφων M. 11 τῷ ἀρ. πρόσθες ι' H. 13 ὁ omis H S. τῶν ἀπὸ Θὼθ τὰ ἡμίσ(εα) μηνῶν M. 14 τῆς ἡμέρας H: τὴν ἡμέραν Usener. 14 ἔνῃ scripsi: ἦν codd. τριακοντάδα scripsi: τριακοντάδας H S: τριακοντάδες M. 15 ᾖ scripsi: ἦν codd. ἥμισυ] ἀριθμούς H. siglo verbi ἥμισυ cum siglo verbi ἀριθμός confuso. ὑστέραις M. ἐπιβάλλων H. 16 καταλήξει S: καταλήγει H. 17 δὲ omis. H S. 18 πρόθεσιν H. πρόσκειται S. τρίτον M: γ' H S. 20 τὸ ἀπὸ Σελήνης διάστημα ἕως τοῦ Ηλίου M. ἑκάστου M S: ἐκ μέσου H. 21 β' γ' M S: βιγ' H. πότερος H: τίς M S. γὰρ H: δὲ M. 24 προσαχθέντα H. ἡμέραι omis H S. 25 οἱ ιβ' ἀριθμοὶ M. 27 ἐξ ἔθους cf. p. 102, v. 11. 28 εἰς τὰ γ' H M 29 λοιπαὶ β' add. Usener. 30 τὴν κὴ codd., corr. νδ' ἥμισυ M: λδ H. μδ' ἥμισυ S. α' omis. S. λοιπὰ H S.

F. 265. Περὶ δὲ ἀρρενικῶν καὶ θηλυκῶν μοιρῶν οὕτως ... = I, 7, H.
Εἰσὶ δὲ καὶ οἱ φωτισμοὶ τῆς Σελήνης οὕτως ... = I, 8, H.
Ἀφανὴς δὲ γίνεται ἡ Σελήνη ἐπὶ σύνοδον φερομένη ... = I, 9, H.
F. 265. Περὶ δὲ τριταίας ἑβδομαίας καὶ τεσσαρακοσταίας ... = I, 10, H.
Ἀναβιβάζοντα δὲ ἀπὸ χειρὸς εὑρεῖν ... = I, 11, H.
I,
F. 266. Τὸν δὲ βαθμὸν καὶ τὸν ἄνεμον οὕτως εὑρήσομεν... = I, 12, H.

Hipparchan method for calculating the position of the Moon in which zodiacal sign.

To find by hand in which zodiacal sign the Moon is located in the following manner: add the increment of each king to the year under investigation and divide by 3, not discarding the remainder but retaining it. For if the remainder is 1, add 10 to the number; if 2, add 20; if 3, add nothing — for the number is then even. Then take half the number of months from Thoth up to the birth month, add the days to the first number, and subtract, if possible, a group of thirty. Count off the remaining degrees from the solar sign, reckoning 2½ per sign if it is at the beginning, or the applicable amount if in the latter part. Wherever the count ends, there is the Moon.

Likewise, to find the day of a nativity set up in the same manner: add the increment to the year under investigation and divide, as described above, by three; then add half the number of months and note the resulting number. Next, estimate the distance from the Sun to the Moon, reckoning 2⅓ per zodiacal sign, and compare which number is greater. For if the distance from the Sun to the Moon is the larger, subtract from it the first cumulative number, and the remaining days will indicate the day. But if the distance figures are smaller, add 30 to them and then subtract the cumulative number in the same way. And if both numbers are found to amount to 30 each, then the Moon is in conjunction with the Sun.

For example, year 3 of Hadrian, Athyr 28: to year 3 I added the 2 customarily added for the king; the result is 5; (f. 266*) I divided into 3 <remainder 2>; in place of which I add 20, giving 25; and half of the months is 1½, and the 28 gives 54½; I subtract 1 thirty-unit; remainder 24

7 The title, omitted in M(arcianus), has been restored from the Hamburgensis and S(eldenianus). 8 Εὖρον H: ὖρον (sic) M: corr. Usener cf. v. 11. 9 πρόθεσιν H M. τοῦ ζητουμένου M. προσβάλλων codd.: corr. Usener. μερίσης M. 10 λειπογράφων M. 11 τῷ ἀρ. πρόσθες ι' H. 13 ὁ omis. H S. τῶν ἀπὸ Θωθ τὰ ἡμίσ(εα) μηνῶν M. 14 τῆς ἡμέρας H τὴν ἡμέραν Usener. 14 ἑνη scripsi: ἓν codd. τριακοντάδα scripsi: τριακοντάδας H S: τριακοντάδες M. 15 ἡ scripsi: ἓν codd. ἥμισυ] ἀριθμούς H. The sigil for ἥμισυ confused with the sigil for ἀριθμός. ὑστέραις M. ἐπιβάλλων H. 16 καταλήξει S: καταλήγει H. 17 δὲ omis. H S. 18 πρόθεσιν H. πρόσκειται S. τρίτον M: γ΄ H S. 20 τὸ ἀπὸ Σελήνης διάστημα ἕως τοῦ Ἡλίου M. ἑκάστου M S: ἐκ μέσου H. 21 β' γ' M S: βιγ' H. πότερος H: τίς M S. γὰρ H: δὲ M. 24 προσαχθέντα H. ἡμέραι omis. H S. 25 οἱ ιβ' ἀριθμοί M. 27 ἐξ ἔθους cf. p. 102, v. 11. 28 εἰς τὰ γ' H M. 29 λοιπαί β' add. Usener. 30 τὴν κη' codd., corr. νδ' ἥμισυ M: λδ' H. μδ' ἥμισυ S. α' omis. S. λοιπά H S.

ἥμισυ· ἔσται ἡ Σελήνη ἀπὸ συνόδου τοσαύτας ἔχουσα ἡμέρας· ταύτας ἀπολύω ἀπὸ τοῦ ἡλιακοῦ ζῳδίου Τοξότου ἀνὰ β' ἥμισυ· καταλήγει ἡ Σελήνη ἐν Παρθένῳ τῇ προκειμένῃ ἡμέρᾳ.

Τὴν δὲ ἡμέραν οὕτως πάλιν· τῷ γ' ἔτει προσέθηκα τὰς β' καὶ ἐμερισα παρὰ τὸν γ'· λοιπαὶ β'· ἀνθ' ὧν προσέθηκα κ', γίνεται κε'· καὶ τὸ ἥμισυ τῶν μηνῶν α' ἥμισυ. γίνεται κς' ἥμισυ· εἶτα εἴκασα τὸ ἀπὸ Ἡλίου ἕως Σελήνης διάστημα, τοῦτ' ἐστιν ἀπὸ Τοξότου ἕως Παρθένου, ἡμερῶν κδ' ἥμισυ. ἐπεὶ οὖν ἐκ τούτων οὐ δυνατὸν ἀφελεῖν τὰς κς' ἥμισυ τὰς προσυναχθείσας προσέθηκα αὐταῖς λ'· γίνεται νδ' ἥμισυ· ἐκ τούτων ἀφεῖλον κς' ἥμισυ· λοιπαὶ κη', αἵτινες τὴν γεννητικὴν ἡμέραν ἐδήλουν.

Ἑκάστῳ βασιλεῖ ὁ ἐξ ἔθους προστιθέμενος ἀριθμὸς ὁ ὑποτεταγμένος ἐκ καταγωγῆς τοιαύτης.

Αὐγούστου α' καὶ ἐβασίλευσεν ἔτη μγ', γίνεται μδ'· ἀφαιρῶ λ', λοιπαὶ ιδ'. ταῦτας Τιβερίῳ προστιθῶ καὶ τὰ τῆς βασιλείας Τιβερίου κβ', γίνεται λς'· ἀφαιρῶ λ', λοιπαὶ ἕξ. ταῦτα Γαΐῳ προστιθῶ καὶ ἐκράτησε δ', γίνεται ι'. Κλαυδίῳ προσέθηκα καὶ ἐβασίλευσε ιδ', γίνεται κδ'. ἐξ ὧν ἀφαιρῶ ἐννεακαιδεκαετηρίδα, λοιπὰ ε'. ταῦτα Νέρωνι· καὶ ἐβασίλευσε ιδ', γίνεται ιθ'· πλήρης οὖν ἡ ἐννεακαιδεκαετηρίς. καὶ αὕτη μὲν χρηματίζει· ἐὰν προσθῶμεν οὖν εἰς συμπλήρωσιν τῶν λ' Οὐεσπασιανοῦ ια' καὶ ἐβασίλευσε ι', γίνεται κα'· ἀφεῖλον ἐννεακαιδεκαετηρίδα. λοιπὰ β'. ταῦτα Τίτῳ· καὶ τὰ τῆς κρατήσεως γ', γίνεται ε'. ταῦτα Δομετιανῷ· καὶ τὰ τῆς κρατήσεως ιε', γίνεται κ'· ἐξ ὧν ἀφαιρῶ ἐννεακαιδεκαετηρίδα, λοιπὸν α'. ἔστιν ἡ τοῦ Νέρουα πρόσθεσις, καὶ ὃ ἐκράτησεν ἔτος α', γίνεται β'. ταῦτα Τραϊανῷ, καὶ ἃ ἐκράτησεν ιθ', γίνεται κα'· ὑφαιρουμένης τῆς ἐννεακαιδεκαετηρίδος λοιπαὶ περιλείπονται β'. αἵτινές εἰσιν Ἀδριανοῦ, καὶ ἃ ἐκράτησεν εἴκοσι ἓν τῆς βασιλείας, γίνεται κγ'· ἐξ ὧν ἀφαιρῶ ἐννεακαιδεκατηρίδα· λοιπαὶ δ' Ἀντωνίνου. ὁμοίως προστιθῶ ἃ ἐκράτησεν ἔτη κγ', γίνεται κζ'. ἀφ' ὧν ἀφαιρῶ ιθ', λοιπὰ η'. αὗται προστεθήσονται Ἀντωνίνῳ καὶ Λουκίῳ Κομμόδῳ καὶ ἃ ἐβασίλευσε λβ', γίνεται μ'· ἀφ' ὧν ἀφαιρῶ λ', λοιπὰ ι' Σεβήρου καὶ Ἀντωνίνου. καὶ ἐβασίλευσαν κε', γίνεται λε'· ἐξ ὧν ἀφαιρῶ λ', λοιπὰ ε' Ἀντωνίνῳ· καὶ ἐβασίλευσε δ', γίνεται θ' Ἀλεξάνδρῳ· καὶ ἃ ἐβασίλευσε ιγ', γίνεται κβ'· ἐξ ὧν ἀφαιρῶ ἐννεακαιδεκατηρίδα· λοιπὰ δ' τῆς Μαξιμιανοῦ προσθέσεως καὶ ἃ ἐκράτησε γ', γίνεται ζ'. καὶ Γορδιανοῦ ς' καὶ Φιλίππου ς', γίνεται ὁμοῦ ιθ'· πλήρης ἡ ἐννεακαιδεκαετηρίς.

3 ἐν omis. M. προσκειμένῃ H S. 5 πρὸς τὸν H, fors. recte. ἀνθ' ὧν omis. M. 7 τὸ διάστημα]. Quae sequuntur omnia in S et H desunt, qui lacunam hic indicat. 19 προσθῶμεν corr. : θῆμεν cod. 23 ἡ τῆς Νέρουα προσθέσεως cod. 27 ἀντωνίου cod. 29 κομόδῳ cod. Laterculi regna M. Aureli et Veri et Commodi in unum contraxerunt, cf. *Chronica Minora*, t. III, p. 448, 25. 31 ἐβασίλευσεν cod. 35 ss. Philippus non sex sed septem (ζ') annos regnavit et summa horum annorum non est 19 sed 26 vel 27. Extrema verba corrupta sunt.

half; the Moon will have so many days from conjunction; these I count off from the solar sign of Sagittarius at 2½ each; the Moon falls in Virgo on the given day.

The day again thus: to the 3rd year I added 2 and divided by 3; remainder 2; in place of which I added 20, making 25; and half of the 1 month is half. Making 26½; then I estimated the distance from the Sun to the Moon, that is from Sagittarius to Virgo, as 24½ days. Since it is not possible to subtract the 26½ accumulated from these, I added 30 to them; making 54½; from these I subtracted 26½; remainder 28, which indicated the birth day. For each emperor the number customarily added, as listed below, is derived from the following reckoning.

Augustus: 1, and he reigned 43 years, making 44; I subtract 30, remainder 14. These I add to Tiberius, together with the 22 years of Tiberius's reign, making 36; I subtract 30, remainder 6. These I add to Gaius, who reigned 4, making 10. To Claudius I added, and he reigned 14, making 24; from which I subtract a 19-year cycle, remainder 5. These to Nero, and he reigned 14, making 19 — a complete 19-year cycle. And this one counts. If then we add, to complete the 30, Vespasian's 11, and he reigned 10, making 21; I subtracted a 19-year cycle, remainder 2. These to Titus; and the years of his reign 3, making 5. These to Domitian; and the years of his reign 15, making 20; from which I subtract a 19-year cycle, remainder 1. There is the addition of Nerva, and the 1 year he reigned, making 2. These to Trajan, and the 19 years he reigned, making 21; when the 19-year cycle is subtracted, 2 remain. These belong to Hadrian, and the 21 years he reigned, making 23; from which I subtract a 19-year cycle; remainder 4 of Antoninus. Likewise I add the 23 years he reigned, making 27; from which I subtract 19, remainder 8.These will be added to Antoninus and Lucius Commodus, and the 32 years he reigned, making 40; from which I subtract 30, remainder 10 of Severus and Antoninus. And they reigned 25 years, making 35; from which I subtract 30, remainder 5 for Antoninus; and he reigned 4, making 9. For Alexander, and the 13 years he reigned, making 22; from which I subtract a 19-year cycle; remainder 4 from the addition of Maximianus, and the 3 years he reigned, making 7. And 6 of Gordianus and 6 of Philippus, making together 19 — a complete 19-year cycle.

3 ἐν omis. M. προσκειμένη H S. 5 πρὸς τὸν H, fors. recte. ἀνθ' ὧν omis. M. 7 τὸ δίδοτῆμα]. What follows is entirely absent in S and H, the latter indicating a lacuna here. 19 προσθῶμεν corr. : Θῆμεν cod. 23 ἡ τῆς Νέρου α προσθέσεως cod. 27 ἀντωνίου cod. 29 κομόδῳ cod. The Laterculi contracted the reigns of M. Aurelius, Verus, and Commodus into one, cf. Chronica Minora, t. III, p. 448, 25. 31 ἐβασίλευσεν cod. 35 ss. Philippus reigned not six but seven (ζ') years, and the sum of these years is not 19 but 26 or 27. The final words are corrupt.

F. 267r. <Titulus deest spatio relicto>.

<Τ>ὸν δὲ Ἥλιον μοιρικῶς οὕτως ἐπιγνώσῃ· πάντοτε τῇ γενεθλιακῇ ἡμέρᾳ προστίθει ἀπὸ μὲν Θὼθ ἕως Φαμενὼθ μοί(ρας) η'. καὶ τοσούτων εὑρήσεις τὸν Ἥλιον τῷ Φαρμουθὶ ζ', τῷ Παχὼν ς', τῷ Παϋνὶ ε', τῷ Ἐπιφὶ δ', τῷ Μεσορὶ γ'. οἷον ἐν Φαωθὶ ς', προσέθηκα η'· γίνονται ιδ'· τοσούτων μοιρῶν ὁ Ἥλιος ἐν Ζυγῷ. Παχὼν ς' καὶ ς'· τοσούτων μοιρῶν ὁ Ἥλιος Ταύρῳ.

<Ἐ>πεὶ δέ τινες τῶν φιλομαθῶν περὶ τὴν τῶν ἀριθμῶν ἀγωγὴν προθυμότεροι καθίστανται, τούτοις ἀναγκαῖον ὑποτάξαι καὶ τοὺς λοιποὺς ἀστέρας ἀπὸ χειρός, ὅπως διὰ τῆς τοιαύτης τριβῆς ἡδεῖαν τὴν μοιρικὴν καὶ ἀκριβῆ διδασκαλίαν ἀναλαβόντες, οὕτως καὶ τὴν τῶν μειζόνων αἱρέσεων διάκρισιν ποιήσωνται μετὰ πάσης προθυμίας.

<Τ>ὸν μὲν οὖν Κρόνον οὕτως ψηφιστέον· τὰ ἀπὸ Αὐγούστου ἔτη πλήρη ἀναλαβὼν ἔκκρουε ὁσάκις δύνῃ ἀνὰ λ', τὰ δὲ περιλειπόμενα πολυπλασίασον ἐπὶ τὸν ιβ'· καὶ ὁσάκις εἶ ἐκκεκρουκὼς τριακοντάδας, ἑκάστου κύκλου ἀναλάμβανε ε' καὶ ἀπὸ Θὼθ ἑκάστου μηνὸς ἀνὰ α', ἑκάστης δὲ ἡμέρας ἀνὰ λβ' καὶ συγκεφαλαιώσας ἀπόλυε ἀπὸ Καρκίνου κατὰ τὸ ἑξῆς ἀνὰ λ'· καὶ ὅπου δὰν καταλήξῃ, ἐκεῖ ἔσται ὁ ἀστήρ.

<Τ>ὸν δὲ Δία οὕτως. Τὰ ἀπὸ Καίσαρος πλήρη μέριζε παρὰ τὸν ιβ', τὰς δὲ καταλειπομένας πολυπλασίασον ἐπὶ τὸν ιβ' καὶ συναναλάμβανε τούτοις· ὁσάκις ἂν ᾖς ἐκκεκρουκὼς δωδεκάδας, ἑκάστου κύκλου ἀνὰ α' καὶ ἑκάστου μηνὸς ἀνὰ α' καὶ ἑκάστης ἡμέρας ε' θ'· καὶ συγκεφαλαιώσας ἀπόλυε ἀπὸ Ταύρου ἀνὰ ιβ' ἑκάστῳ ζῳδίῳ.

<Τ>ὸν δὲ Ἄρεα οὕτως. Τὰ ἀπὸ Αὐγούστου μέχρις <οὗ> ζητεῖς ἔτους ἀναλαβὼν ἔκκρουε ὁσάκις δύνῃ ἀνὰ λ', τὸν δὲ καταλειπόμενον ἀριθμὸν διάκρινε, πότερον ἄρτιός ἐστιν ἢ ἄνισος, ἵνα ἐὰν μὲν εὕρῃς ἄρτιον, ἀπὸ Κριοῦ τὴν ἄφεσιν ποιήσῃς, ἐὰν δὲ ἄνισον, ἀπὸ Ζυγοῦ. μετὰ οὖν τὸ ἐπιγνῶναι τὸν ἀριθμὸν δίπλωσον καὶ ἑκάστου μηνὸς ἀνὰ β' ἥμισυ· ἐὰν ὑπὲρ τὰς ξ' γένηται, τὰ λοιπὰ ἀπόλυε ἀπὸ Ζυγοῦ ἢ Κριοῦ, ἑκάστῳ ζῳδίῳ διδοὺς ἀνὰ μοίρας ε'. ὅπου δ' ἂν καταλήξῃ, σημειωσάμενος τὸ ζῴδιον σκόπει τὸν Ἥλιον, ἐν ποίῳ ζῳδίῳ ἐστίν· ἐὰν μὲν γὰρ ἀνώτερος εὑρεθῇ, ἀναποδίσει ὁ ἀστὴρ ἀπὸ τοῦ εὑρεθέντος ζῳδίου, ἐὰν δὲ κατώτερος, προποδίσει· τουτέστι πάντοτε ἐγγύτερον τοῦ Ἡλίου αὐτὸν ποίει ἀπὸ τοῦ εὑρισκομένου ζῳδίου· καὶ οἱ λοιποὶ δὲ ἀστέρες τὴν

3 Φαρμουθὶ ζ' scripsi] φαμενὼθ ἑβδόμω cod. 4 φαωθὶ traditur semper nec mutare nolui. — Posuisse igitur videtur Solem primo die mensis Thoth in nona signi parte; methodus quam stulta sit apertum, quoniam omnes Aegyptiorum menses tricenorum sunt dierum praeter Mesori, qui habet triginta quinque vel sex. 13 habuerunt ne igitur observationes primo Augusti anno factas, secundum quas tum Saturnus erat in Cancro, Iuppiter in Tauro? Cf. Ptolem. inscr. in hypoth. ed. Halma, p. 59. 15 κύκλου hic et infra per compendium scribitur. 19 συναναλάμβανε cod. 20 ὁσάκις] an ὅσας? ἐκκρουκὼς cod. 21 ε' θ' fort. corruptum, nec corrigere possum, cum infra in exemplo dierum rationem non habeat. 23 αὐγ. ζητεῖς μέχρις ἔτους cod. 25 πρότερον cod.

F. 267. <Title missing, space left blank>.

You shall determine the Sun's degree position as follows: always, on the natal day, add 8 degrees (μοίρας η') from Thoth through Phamenoth. You will find the Sun at that many degrees: in Pharmouthi 7°, in Pachon 6°, in Payni 5°, in Epiphi 4°, in Mesori 3°. For example, in Phaophi 6°, I added 8; the result is 14°: the Sun is at that many degrees in Libra. Pachon 6° plus 6°: the Sun is at that many degrees in Taurus.

Since some of those eager for learning apply themselves more zealously to the handling of numbers, it is necessary for their sake to set out also the remaining planets by hand, so that through such practice they may acquire a pleasing and precise instruction in degree calculation, and thereby make the distinction of the greater sects with all due diligence.

"Saturn is to be calculated as follows: take the full years from Augustus, subtract as many times as possible in groups of 30, multiply the remainder by 12; and for as many times as you have subtracted groups of thirty, take 5 for each cycle, and from Thoth take 1 for each month, 32 for each day, and having summed the total, release from Cancer in sequence, 30 per sign; and wherever it ends, there the star will be. Jupiter is calculated as follows: divide the full years from Caesar by 12, multiply the remainder by 12 and add these together; for as many times as you have subtracted groups of twelve, take 1 for each cycle, 1 for each month, and 5° 9′ for each day, and having summed the total, release from Taurus, assigning 12 to each sign."

"Mars is calculated as follows: take the years from Augustus up to the year you are seeking, subtract as many times as possible in groups of 30, then determine whether the remaining number is even or odd — if you find it even, begin the release from Aries; if odd, from Libra. Then, after determining the number, double it and add 2½ for each month; if it exceeds 60, release the remainder from Libra or Aries, assigning 5 degrees to each sign. Wherever it ends, note the sign and observe the Sun, in which sign it is: for if Mars is found to be above, the star will retrograde from the sign found; if below, it will advance forward — that is, always bring it closer to the Sun from the sign found; and the other stars likewise follow the same 3 Pharmouthi 7th: scripsi] φαμενώθ ἑβδόμῳ cod. 4 Phaohi is transmitted everywhere and I was unwilling to change it. — It therefore appears that the author placed the Sun on the first day of the month Thoth in the ninth part of the sign; how foolish this method is becomes clear, since all Egyptian months have thirty days except Mesori, which has thirty-five or six. 13 Did they therefore have observations made in the first year of Augustus, according to which Saturn was then in Cancer, Jupiter in Taurus? Cf. Ptolem. inscr."in hypoth. ed. Halma, p. 59. 15 κύκλου: written here and below in abbreviated form. 19 συναναλάμβανε cod. 20 ὁσάκις] perhaps ὅσας? ἐκκρουκώς cod. 21 ε′ θ′ possibly corrupt; I am unable to correct it, since below in the example the reckoning of days is not provided. 23 αὐγ. ζητεῖς μέχρις ἔτους cod. 25 πρότερον cod.

αὐτὴν δύναμιν ἔχουσι περὶ τὴν μέσην τοῦ Ἡλίου κίνησιν φερόμενοι, μάλιστα δὲ ἡ Ἀφροδίτη.

<Τ>ὴν δὲ Ἀφροδίτην οὕτως. τὰ ἀπὸ Καίσαρος ἕως οὗ ζητεῖς ἔτους ἀναλαβὼν μέριζε (f. 267ᵛ) παρὰ τὸν η', τὸν δὲ καταλειφθέντα ἐντὸς τῶν η' ἀριθμὸν σκόπει εἰ ἔχει ἐποχὴν στηριγμοῦ κἀκείνῃ χρησάμενος ἀναλάμβανε τὸ πλῆθος τῶν ἡμερῶν ἕως τῆς ἐπιζητουμένης ἡμέρας, ἐάνπερ ἐπιδέχηται. εἰ δ' οὖν, τῇ ὑπεράνω χρῷ, καθάπερ ἐπὶ τῆς Σελήνης· ἐὰν γὰρ πρὸ γενέσεως εὑρεθῇ ἡ ἐποχὴ αὕτη, χρηστέον· ἐὰν δὲ μετὰ τὴν γένεσιν, τῇ ὑπεράνω. συναθροίσας δὲ τὸ κεφάλαιον καὶ ἀφελὼν τοῦ ζῳδίου τὴν ἐποχὴν ἀπόλυε ἑκάστου ζῳδίου μοίρας ρκ' τουτέστι τοῦ στηριγμοῦ τὰς λοιπὰς ἀπὸ τοῦ ἐχομένου ζῳδίου ἀπὸ τῆς ἐποχῆς ἀπόλυε, ἑκάστῳ ζῳδίῳ διδοὺς ἀνὰ κε'. ὅπου δ' ἂν καταλήξῃ ὁ ἀριθμός, ἐκεῖ ἔσται ἡ Ἀφροδίτη. αἱ δὲ ἐποχαὶ τῶν στηριγμῶν πρόδηλοι ἔσονται ἐκ τῶν περιλειπομένων ἐτῶν· ἐὰν περισσεύῃ οἷον α' γ' δ' ς' ζ', στηρίζει· ἐὰν δὲ β' ε', ὁδεύει. ἡ οὖν πρώτη ἐποχὴ ἐφέξει Φαμενὼθ ι' Ταύρῳ, αἱ γ' Φαωθὶ ι' Αἰγοκέρωτι, αἱ δ' Παῦνὶ κβ' Λέοντι, αἱ ς' Τυβὶ η' Ἰχθύσιν, αἱ ζ' Μεσωρὶ ιδ' Ζυγῷ· εἰς τὸ η' ἔτος τὸν στηριγμὸν ἐπέχουσα.

<Τ>ὸν δὲ τοῦ Ἑρμοῦ οὕτως [ψηφιζόμενον ἢ] ψηφιστέον. ἕως τῆς γεννητικῆς ἡμέρας ἀναλαβὼν καὶ ταύταις ἐπιπροσθεὶς πάντοτε ἑξῶθεν ρξβ' καὶ συγκεφαλαιώσας, ἐὰν ᾖ ὑπὲρ τὰς τξ', ἀφελὼν κύκλον τὰς λοιπὰς ἀπόλυε ἀπὸ Κριοῦ ἑκάστῳ ζῳδίῳ διδοὺς ἀνὰ λ', καὶ ὅπου δὰν καταλήξῃ, ἐκεῖ ὁ ἀστήρ. πάντοτε μὲν οὖν ἔγγιστα τοῦ Ἡλίου αὐτὸν ποίει· οἷον ἐν ἀρχῇ ἦν τοῦ ζῳδίου ὁ Ἥλιος, ἐν τῷ ὄπισθεν αὐτὸν δυνατὸν εὑρεθῆναι· ἐὰν δὲ ἐπὶ τέλει, ἐν τῷ ἑξῆς ζῳδίῳ.

Ἔστω δὲ ἐπὶ ὑποδείγματος ιγ' Τραϊανοῦ Φαμενὼθ ιη'· τὰ ἀπὸ Αὐγούστου ἔτη πλήρη ρλη'. ἐκ τούτων ἀφεῖλον δ' τριακοντάδας, ἀνθ' ὧν ἀναλαμβάνω ἑκάστου κύκλου ἀνὰ ε', γίνονται κ'· τὰς δὲ περιλειφθείσας ιη' πολυπλασιάζω ἐπὶ τὸν ιβ', γίνονται σις'· καὶ ἀπὸ Θὼθ ἕως Φαμενὼθ ἑκάστου μηνὸς ἀνὰ α', γίνονται ζ'· ὁμοῦ πᾶσαι σμγ'. ἔπειτα ταύτας ἀπολύω ἀπὸ Καρκίνου ἀνὰ λ', καταλήγει ἐν Ἰχθύσιν· ἐκεῖ Κρόνος. — Πάλιν ρλη' ἐμέρισα εἰς τὰς ιβ', ια' καὶ λοιπὰ ς'· ταῦτα δωδεκάκις γίνονται οβ', καὶ ἑκάστου ἐκκρουσθέντος κύκλου ἀνὰ α', γίνονται ια', καὶ τῶν μηνῶν ζ', γίνονται ς'· ταύτας ἀπὸ Ταύρου ἀνὰ ιβ'. καταλήγει Τοξότῃ· ἐκεῖ Ζεύς. — Εἶτα τὸν Ἄρεα οὕτως· ἀπὸ Καίσαρος ἕως τοῦ ζητουμένου ἔτους γίνονται ρλθ', ἐκ τούτων λ' ἀφεῖλον τετράκις, λοιπαὶ ια'. ἐπεὶ οὖν ὁ περιλειφθεὶς ἀριθμὸς ἄνισος εὑρέθη, ἔγνων ὅτι τὴν ἄφεσιν ἀπὸ Ζυγοῦ δεῖ με ποιῆσαι. ταύτας οὖν ἐδίπλωσα, γίνονται κβ', καὶ ἑκάστου μηνὸς ἕως Φαμενώθ, γίνονται ιζ', ὁμοῦ πᾶσαι λθ'· ἐμέρισα ταύτας. ἀπολύω ἀπὸ Ζυγοῦ διδοὺς ἑκάστῳ ζῳδίῳ ἀνὰ ε', καταλήγει Ταύρῳ· ἐκεῖ Ἄρης. — Τὴν δὲ Ἀφροδίτην οὕτως. ρλθ' ἐμέ-

8 προγενεσίων cod. 11 nempe del. ἀπὸ alterum. 17 haec non intellego. 35 quod modo CXXXVIII modo CXXXIX annos intercedere dicit, inconstantiae est prorsus puerilis. 36 ια'] requiritur ιθ'. 39 possis ἀπολύων. 40 ρλθ'] λθ' cod.

they have the same power, moving around the mean motion of the Sun, and especially Venus.

<T>he calculation for Venus proceeds as follows. Take the years from Caesar up to the year you seek and divide (f. 267') by 8; then examine the remainder within the 8 to see whether it holds a station epoch, and using that epoch, count up 5 the number of days to the required day, if it admits of this. If not, use the one above, just as with the Moon; for if this epoch is found before the birth, it is to be used; but if after the birth, use the one above. Having summed the total and subtracted the epoch of the sign, release 120 degrees for each sign — that is, 10 the remaining degrees of the station from the sign following the epoch release, giving 25 degrees to each sign. Wherever the number ends, there Venus will be. The station epochs will be evident from the remaining years: if the remainder is 1, 3, 4, 6, 7, it is stationary; if 2 or 5, it is moving. The first epoch occupies Phamenoth 30, 15 Taurus; the 3rd Phaophi 10, Capricorn; the 4th Payni 22, Leo; the 6th Tybi 8, Pisces; the 7th Mesore 14, Libra — holding its station in the 8th year.

<T>he calculation for Mercury is to be computed as follows [or: computed thus].up to the day of birth, having taken that count and always adding externally 82, and summing the total: if it exceeds 360, subtract a full cycle and release the remainder from Aries, giving 30 degrees to each sign; and wherever 20 the number ends, there the planet is. Always place it in close proximity to the Sun; for example, if the Sun was at the beginning of a sign, it is possible to find it in the one behind; but if at the end, in the following sign.

Let there be an example for the 13th year of Trajan, Phamenoth 18: the complete years from Augustus are 138. From these I subtracted 4 groups of thirty, in place of which I take back 5 for each cycle, making 20; the remaining 18 I multiply by 12, making 216; and from Thoth to Phamenoth, 1 for each month, making 7; altogether 243. Then I distribute these from Cancer, 30 to each, ending in Pisces; there is Saturn. — Again, I divided 138 by 12: 11 and remainder 6; these multiplied by twelve make 72, and for each cycle deducted 1, making 11, and of the months 7, making 6; these from Taurus by 12, ending in Sagittarius; there is Jupiter. — Then Mars thus: from Caesar to the year in question makes 139, from which I subtracted 30 four times, remainder 11. Since then the remaining number was found to be odd, I recognized that I must make the distribution from Libra. I therefore doubled these, making 22, and for each month up to Phamenoth, making 17, altogether 39; I divided these. I distribute from Libra, giving 5 to each sign, ending in Taurus; there is Mars. — Venus thus. 139 I divi-

8 προγενεσίων cod. 11 nempe del. ἀπό alterum. 17 haec non intellego. 35 that he says sometimes 138 and sometimes 139 years intervene is an inconsistency entirely childish. 36 ια] ιθ' is required. 39 one might read ἀπολύων. 40 ρλθ'] λθ' cod.

ρισα παρὰ τὸν η', λοιπαὶ γ', αἳ σημαίνουσι στηριγμόν, ἐποχὴν δὲ Φαωθὶ ι' Αἰγοκέρωτι. παραλαμβάνω τὰς λοιπὰς τοῦ Φαωθὶ κ', ἀπὸ δὲ Ἀθὺρ ἕως Μεχὶρ ρκ' καὶ τοῦ Φαμενὼθ τὰς ιη', γίνονται ὁμοῦ ρνη'. ἐκ τούτων ἀφαιρῶ τοῦ στηριγμοῦ καὶ τοῦ Αἰγοκέρωτος (f. 268) ρκ', λοιπὰ λη', ἃ ἀπολύω ἀπὸ Αἰγοκέρωτος ἀνὰ κε'· καταλήγει Ἰχθύσιν· ἐκεῖ Ἀφροδίτη.

Ἐπειδὴ δὲ δοκεῖ πολλὴ περὶ τὴν γένεσιν ὑπάρχειν **, καὶ ἐπὶ ἑτέρας γενέσεως ἐκθήσομαι. Ἀδριανοῦ α' Ἀθὺρ λ', τὰ ἀπὸ Αὐγούστου γίνονται ρμη'· ἃ ἐμέρισα παρὰ τὸν η', λοιπὰ δ', αἳ σημαίνουσιν ἐποχὴν Παϋνὶ κβ' Λέοντι. ἐπεὶ οὖν οὐ χρηματίζει αὕτη ἡ ἐποχὴ διὰ τὸ ὑπὲρ τὴν γένεσιν εὑρεθῆναι, ἀνατρέχω εἰς τὴν ἀνωτέραν, ἥτις ἐστὶ τρίτη Φαωθὶ ι' Αἰγοκέρωτι. λαμβάνω τὰς λοιπὰς κ' τοῦ Φαωθὶ [ἀπὸ δὲ Ἀθὺρ ἕως Μεχὶρ ρκ' καὶ τοῦ Φαμενὼθ τὰς κη'] καὶ ἀπὸ Ἀθὺρ ἕως Μεσωρὶ τ' καὶ ἐπαγομένων ε'· γίνονται τκε' τοῦ προεληλυθότος ἔτους καὶ αὐτοῦ τοῦ καταγομένου ἔτους ἀπὸ Θὼθ ἕως λ' Ἀθὺρ ϛ', γίνονται αἱ πᾶσαι υιε'. ἐκ τούτων ἀφαιρῶ τοῦ στηριγμοῦ καὶ τοῦ ζῳδίου Αἰγοκέρωτος ρκ', λοιπαὶ σϛε'. ταύτας ἀπὸ Αἰγοκέρωτος ἀνὰ κε', καταλήγει Τοξότῃ κ'· ἐκεῖ ὁ ἀστήρ. —

Ἄλλως. Ἀδριανοῦ δ' Μεχὶρ ιγ', ἀπὸ Αὐγούστου ρμθ'. παρὰ τὸν η', λοιπαὶ ε', αἳ οὔτε ἐποχὴν οὔτε στηριγμὸν σημαίνουσιν. ἀνατρέχω εἰς τὴν ἐπάνω ἐποχήν, ἥτις ἐστὶ Παϋνὶ κβ' Λέοντι· ἀναλαμβάνω τὰς λοιπὰς η' τοῦ Παϋνὶ καὶ Ἐπιφὶ καὶ Μεσωρὶ καὶ ἐπαγομένας ε', γίνονται ογ'· καὶ τοῦ καταγομένου ἔτους ἀπὸ Θὼθ ἕως Μεχὶρ ιγ', γίνονται ρξγ'· γίνονται σλς'. ἐκ τούτων ἀφαιρῶ στηριγμοῦ καὶ ζῳδίου Λέοντος ρκ', λοιπαὶ ρις'· ταύτας ἀπὸ Παρθένου ἀνὰ κε', καταλήγουσιν Αἰγοκέρωτι μοίραις ις'. ἐκεῖ ἡ Ἀφροδίτη.

Ὁμοίως ἐπὶ τῆς αὐτῆς γενέσεως καὶ τὸν Ἑρμῆν οὕτως ἐψήφισα· ἔλαβον τὰς ἀπὸ Θὼθ ἕως τῆς ιγ' τοῦ Μεχὶρ ρξγ' καὶ ἔξωθεν προσέθηκα ρξβ', ὁμοῦ τκε'· ταύτας ἀπέλυσα ἀπὸ Κριοῦ ἀνὰ λ', κατέληξεν κε' Ὑδροχόου· ἔνθα ὁ ἀστήρ.

<Titulus omissus.>

Ἡλίου τὸ μὲν δεύτερον καὶ τὸ ϛ' καὶ τὸ ιβ' καλόν, τὸ δὲ ζ' καὶ δ' σαπρόν. Σελήνης τὸ γ' καὶ τὸ η' καὶ τὸ θ' σαπρόν, τὸ δὲ ε' καὶ ια' καὶ ιβ' καλόν. Κρόνου τὸ δ' καὶ τὸ ι' σαπρόν, τὸ δὲ ϛ' καὶ η' καὶ ιβ' καλόν. Διὸς τὸ γ' τὸ θ' τὸ ι' καὶ τὸ ια' καλόν, τὸ δὲ δ' καὶ ζ' σαπρόν. Ἄρεως τὸ γ' τὸ δ' καὶ τὸ θ' καλόν, τὸ δὲ ζ' καὶ ι' σαπρόν. Ἀφροδίτης τὸ γ' καὶ ζ' καὶ η' καλόν, τὸ ι' σαπρόν. Ἑρμοῦ τὸ β' τὸ ε' τὸ ια' σαπρόν, τὸ δὲ ζ' καὶ η' καὶ θ' καλόν. Τὰ δὲ λοιπὰ ἑκάστου ἀστέρος ἀνώμαλα.

Γινόμενοι ἐν τούτοις τοῖς προειρημένοις τόποις οἱ ἀστέρες κατὰ τὰς ἐμβάσεις καὶ μάλιστα τῶν χρόνων δεσπόζοντες ἐν χρηματιστικοῖς

3 ρνη'] ρλη' cod. 6 supple ἀσάφεια, ἀπορία vel sim. 11-12 verba inclusa expunxit librarius. 16 λοιπαῖς ϛε'· ταύταις cod. 23 σλς'] σλε' cod. 31 de septem stellarum in duodecim locis efficacia disserit Firmicus libro tertio, qui plane alias sequitur rationes; cf. etiam quae V. ipse exponit II, 4 (cod. Seld.) περὶ τοῦ λαχόντος τὴν ὥραν ἢ τὸν κλῆρον ἀστέρος.

I divided by 8, remainder 3, which signifies a station; the halt being on Phaophi 10 in Capricorn. I take the remaining 20 days of Phaophi, then from Athyr to Mechir 120, and 18 days of Phamenoth, making together 158. From these I subtract 120 for the station and Capricorn (f. 268), remainder 38, and I reckon from Capricorn at 25 each; it ends in Pisces — there is Venus. Since there appears to be much uncertainty surrounding the nativity **, I shall set out another nativity as well. Year 1 of Hadrian, Athyr 30; the days from Augustus amount to 148; I divided these by 8, remainder 4, which signifies a halt on Payni 22 in Leo. Since this halt does not operate because it is found to fall beyond the nativity, I go back to the preceding one, which is the third, Phaophi 30 in Capricorn. I take the remaining 20 days of Phaophi [and from Athyr to Mechir 120 and 28 days of Phamenoth], and from Athar to Mesore 30 and the 5 epagomenal days; these give 325 for the preceding year, and for the current year itself from Thoth to Athyr 30 — 6 days, making in all 415. From these I subtract 120 for the station and the sign Capricorn, remainder 295. Reckoning these from Capricorn at 25 each, it ends at Sagittarius 21 — there is the planet.

Otherwise. Year 4 of Hadrian, Mechir 13; from Augustus, 149. Divided by 8, remainder 5, which signifies neither a halt nor a station. I go back to the halt above, which is Payni 22 in Leo; I take the remaining 8 days of Payni, plus Epiphi, Mesore, and the 5 epagomenal days, making 73, and from the current year from Thoth to Mechir 13 making 163 — total 236. From these I subtract 120 for the station and the sign Leo, remainder 116; reckoning these from Virgo at 25 each, they end at Capricorn at 16 degrees. There is Venus.

Similarly, for the same nativity, I also calculated Mercury in the following manner: I took the 163 days from Thoth to the 13th of Mechir, and additionally added 162, totaling 325; these I distributed from Aries at 30 each, ending at the 25th degree of Aquarius — where the star is located.

30 <Title omitted.>

For the Sun, the 2nd, 6th, and 12th places are favorable, while the 7th and 4th are malefic. For the Moon, the 3rd, 8th, and 9th are malefic, while the 5th, 11th, and 12th are favorable. For Saturn, the 4th and 10th are malefic, while the 6th, 8th, and 12th are favorable. For Jupiter, the 3rd, 9th, 10th, and 11th are favorable, while the 4th and 7th are malefic. For Mars, the 3rd, 4th, and 9th are favorable, while the 7th and 10th are malefic. For Venus, the 3rd, 7th, and 8th are favorable, while the 10th is malefic. For Mercury, the 2nd, 5th, and 11th are malefic, while the 7th, 8th, and 9th are favorable. The remaining places for each star are irregular.

When the stars are situated in the aforementioned places at the time of their ingresses, and especially when they are lords of the chronocrators in matters pertaining to financial affairs,

3 ρνη) ρλγ' cod. 6 supply ἀσάφεια, ἀπορία or similar. 11–12 words enclosed were expunged by the scribe. 16 λοιπαῖς δε ταύταις cod. 23 σλς'] σλε cod. 31 Firmicus discusses the efficacy of the seven stars in the twelve places in his third book, following entirely different principles; cf. also what Valens himself expounds in II, 4 (cod. Seld.) on the star that rules the hour or the Lot.

τόποις καὶ ὑπὸ ἀγαθοποιῶν ἢ κακοποιῶν μαρτυρούμενοι ἔσονται ἀγαθῶν ἢ κακῶν δοτῆρες, καθὼς ἐὰν πλεονάσωσιν· ἐὰν δὲ ὁμοῦ ἀναμεμιγμένα, τά τε φαῦλα καὶ τὰ ἀγαθὰ γενήσεται κατὰ τὴν ἑκάστου γένεσιν, ὅθεν παρατηρεῖν ἀεὶ κατὰ τὰς παρόδους ἀναγκαῖον τοὺς τόπους πρὸς τὰς ἐπιδιακρίσεις τῶν χρόνων. 5

Ὑποτάξωμεν δὲ καὶ τὰς συμπαρουσίας καὶ συγκράσεις ἑκάστου ἀστέρος· Κρόνος μὲν οὖν καὶ Ζεὺς ὁμόσε ὑπάρχοντες (f. 268ᵛ) συμπαθεῖς εἰσι πρὸς ἀλλήλους ... Pergit disserens de effectibus binarum planetarum coniunctarum. Des. (f. 270ʳ) ... διὰ τὸ τῆς Σελήνης μειωτικὸν σχῆμα. — Nonnula excerpta invenies infra in tractatu cod. 6, f. 184 s. 10

Περὶ σχηματισμῶν κατὰ πλείους.

Κρόνος καὶ Ζεὺς καὶ Ἥλιος ἀνώμαλοι καὶ ἀβέβαιοι εἴς τε τὰς περικτήσεις καὶ τὰς φιλίας καὶ τὰς λοιπὰς τῶν πραγμάτων ἐπιβολάς· τῶν γὰρ περικτηθέντων ἀποβολὰς ποιοῦσι καὶ ἐπιφθόνοις αἰτίαις περιπίπτοντας, καὶ ἐξ ἀδοκήτων ἢ νεκρικῶν ὠφελείας ἐνδειξαμένους καὶ τῇ 15 δόξῃ προσαύξοντας <καὶ> καθαιρέσεις ἢ αἰτίας ὕστερον ὑπομένοντας αἰφνιδίους τε κινδύνους καὶ ἐπιβουλάς· ἀποτελοῦσι δὲ καὶ προστασίας ἢ ἐπιτροπὰς ἢ φορολογίας ἢ μισθώσεις ἀλλοτρίων πραγμά των, ὧν χάριν ἢ ταραχὰς ἢ κρίσεις ὑφίστανται καὶ τὴν ὑπόστασιν ἀνώμαλον ἢ ἐπίφοβον κατασκευάζουσι. 20

Κρόνος, Ζεὺς Σελήνη σύμφωνοι, δόξας καὶ ὠφελείας περιποιοῦντες καὶ συστάσεις μειζόνων καὶ δωρεάς· γίνονται δὲ ἐν ξενιτείαις καὶ ἐπὶ ξένης ἢ ἀπὸ ξένων τὰς τῶν πράξεων κατορθώσεις ποιοῦνται οὐ μόνον ἰδίων ἀλλὰ καὶ ἀλλοτρίων πραγμάτων· εὐεργετοῦνται καὶ ἀπὸ θηλυκῶν προσώπων καὶ ἐν περικτήσει γενόμενοι θεμελίων καὶ χωρῶν δεσπόζουσι· 25

2 fort. καθ' ὅ. Si bona et mala ita mixta sunt, ut diiudicare nequeas utra praevaleant, ex qualitate *geniturae* petendum iudicium. 11 Titulum in M(arciano 314) omissum suppl. ex Marciano 324 (= A), f. 191ʳ; (cf. infra, excerpt. ex cod. 6). Quem codicem A ideo in censum vocavimus quod, etsi excerptoris opus praebeat, propius interdum ad genuinum textum et ordinem accedere videtur quam M, ubi verba Valentis a compilatore aperte contracta et turbata sunt. 12-20 Post p. 107, v. 12, τὰ πράγματα κριθήσεται transp. A. 12-13 ὁ δὲ τοῦ Κρόνου καὶ Διὸς καὶ Ἡλίου ἀποτελεῖ ἀνωμαλους καὶ ἀβεβαίους A. 13 τὰς (prius) omis. A. ἀποβολάς M. 14 τῶν γὰρ ... ποιοῦσι omis. A. καὶ φθόνου ἕνεκεν ἐναντίοις περιπίπτοντας A. 15 καὶ omis. A. ἀπροσδοκήτων A. ἢ] ἀπὸ A. ὠφελουμένους καὶ A. 16 προσαυξήσαντας M : προαύξοντας A, cf. 107, 8. <καὶ> suppl. Post αἰτίας ἀπεργάζονται add. M. 17 ὕστερον ὑπομένοντας omis. M. τε A : δὲ M. ἐπιτελοῦσι M. καὶ omis. A. 18 ἀλλοτρίων τε πραγμάτων φορολογίας ἢ μισθώσεις M. μισθῶν A. 19 ἢ ante ταραχάς omis. A. ὑφίστανται omis. M. ὑποστασίαν M. 21-107, 2 Post p. 107, v. 27, κρίσεις ὑπομενοῦσι transp. A. Ὁ δὲ τοῦ Κρόνου καὶ Διὸς καὶ Ἑρμοῦς A. σύμφωνοι omis A. 21 δόξης καὶ ὠφελείας περιποιητικοὶ καὶ συστάσεως καὶ δωρεῶν· ποιεῖ δὲ τὰς τῶν πράξεων κατορθώσεις ἐν ξενιτείαις· τινὰς δὲ οὐ μόνον οἰκείων ἀλλὰ καὶ ἀλλοτρίων πραγμάτων προεστῶτας καὶ ἐκ θηλυκῶν προσώπων εὐεργετουμένους A. 25 προσώπων omis. M. καὶ ἐν περικτήσει γινομένους θεμ. τε καὶ χωρειῶν δεσπόζοντας ἢ ναυκλήρους γεγονότας τὸν βίον ἐπαυξῆσαι καὶ ὅσα A.

[those planets] being in the [said] places and testified by benefics or malefics will be givers of good or evil things, according to whichever prevails; but if they are mingled together, both the bad and the good will come to pass according to each nativity, wherefore it is always necessary to observe the places during the transits for the determination of the times.

Let us also set forth the conjunctions and blending of each star: Saturn and Jupiter being together (f. 268v) are in sympathy with each other ... He continues discussing the effects of two planets in conjunction. Des. (f. 270r) ... on account of the diminishing figure of the Moon. — Certain excerpts will be found below in the treatise of cod. 6, f. 184 s. 10

On configurations involving several planets.

Saturn, Jupiter, and the Sun render men irregular and unstable in their acquisitions, friendships, and other undertakings of affairs; for they cause losses of things acquired and bring men into circumstances provoking envy, and having shown gains from unexpected or mortuary sources and having increased in reputation, they afterwards suffer degradations or charges, sudden dangers and plots; they also produce guardianships, trusteeships, tax-farming, or leasing of others' affairs, on account of which men endure disturbances or legal judgments, and they render their substance irregular or precarious.

Saturn, Jupiter, Moon in harmony, bringing glory and benefits, introductions to those of higher station, and gifts; they achieve success in their affairs while abroad or in foreign lands, or through foreigners, not only in their own matters but also in the affairs of others; they are benefited by female persons as well, and having come into the acquisition of estates and lands, they gain mastery over them; 25 2 fort. καθ' δ. Si bona et mala ita mixta sunt, ut diiudicare nequeas utra praeva-leant, ex qualitate geniturae petendum iudicium. 11 Titulum in M(arciano 314) omissum suppl. ex Marciano 324 (= A), f. 191[3]; (cf. infra, excerpt. ex cod.6). Quem codicem A ideo in censum vocavimus quod, etsi excerptoris opus praebeat, propius interdum ad genuinum textum et ordinem accedere videtur quam M, ubi verba Valentis a compilatore aperte contracta et turbata sunt. 12-20 Post p. 107, v. 12, τὰ πράγματα κριθήσεται transp. A. 12-13 ὁ δὲ τοῦ Κρόνου καὶ Διὸς καὶ Ηλίου ἀπο-τελεῖ ἀνωμάλους καὶ ἀβεβαίους A. 13 τάς (prius) omis. A. ἀποβολάς M. 14 τῶν γὰρ ... ποιοῦσι omis. A. καὶ φθόνου ἕνεκεν ἐναντίοις περιπίπτοντας A. 15 καὶ omis. A. ἀπροσδοκήτων A. ἢ] ἀπό A. ὠφελουμένους καὶ A. 16 προσαυξήσαν-τας M : προαύξοντας A, cf. 107, 8. <καὶ> suppl.Post αἰτίας ἀπεργάζονται add. M. 17 ὕστερον ὑπομένοντας omis. M. τε A: δὲ M. ἐπιτελοῦσι M. και omis.A. 18 άλλο-τρίων τε πραγμάτων φορολογίας ή μισθώσεις M. μισθών A. 19 ή ante ταραχάς omis. A. ὑφίστανται omis. M. ὑποστασίαν M. 21-107, 2 Post p. 107, v. 27, κρίσεις ὑπομενούσι transp. A. Ὁ δὲ τοῦ Κρόνου καὶ Διὸς καὶ Ἑρμοῦς A. σύμφω-νοι omis A. 21 δόξης καὶ ὠφελείας περιποιητικοὶ καὶ συστάσεως καὶ δωρεῶν· ποιεῖ δὲ τὰς τῶν πράξεων κατορθώσεις ἐν ξενιτείαις· τινὰς δὲ οὐ μόνον οἰκείων ἀλλὰ καὶ ἀλλοτρίων πραγμάτων προεστῶτας καὶ ἐκ θηλυκών προσώπων εὐεργε-τουμένους A. 25 προσώπων omis. M. καὶ ἐν περικτήσει γινομένους θεμ. τε καὶ χωρειῶν δεσπόζοντας ἢ ναυκλήρους γεγονότας τὸν βίον ἐπαυξῆσαι καὶ ὅσα A.

τινὲς μὲν οὖν καὶ ναύκληροι γενόμενοι τῷ βίῳ προσηύξησαν, ἢ ὅσα δι' ὑγρῶν συνίστανται μεταχειρισάμενοι διῳκονόμησαν τὸν βίον καλῶς.

Κρόνος καὶ Ζεὺς καὶ Ἄρης ἀπὸ ἀνατολῆς συγκράσεις ἀγαθῶν ἀποτελοῦσιν· τινὰς μὲν οὖν ἐνδόξους, ἀρχιερατικούς, ἡγεμονικούς, ἐπι-
5 τροπικούς, ὄχλων καὶ χωρῶν προεστῶτας ἢ στρατιωτικῶν πραγμάτων, κελεύοντας καὶ ἐνακουομένους, οὐ τοσοῦτον τῇ περὶ τὸν βίον φαντασίᾳ κεκοσμημένους, καὶ ἐναντιώμασί τε καὶ κατηγορίαις καὶ βιαίοις πράγμασι περικυλιομένους καὶ ἐπιφόβως διάγοντας. τινὰς δὲ καὶ τῇ περὶ τὸν βίον ὑπάρξει συγκεκοσμημένους καὶ κτημάτων καὶ θεμελίων
10 δεσπόζοντας καὶ ἀπὸ νεκρικῶν ὠφελουμένους, περὶ δὲ τὴν δόξαν ἥττονας· ὅθεν παρὰ τὰς τοποθεσίας καὶ τὰς τῶν ζῳδίων ἐνεργείας [ἢ εὐεργείας] τὰ πράγματα κριθήσεται.

(F. 270ᵛ). Κρόνος, Ζεύς, Ἀφροδίτη ἀγαθοὶ καὶ ὠφέλιμοι περὶ τὰς πράξεις, περικτητικοί, συστάσεις ἀρρενικῶν καὶ θηλυκῶν ἀποτελοῦντες,
15 εὐεργεσίας τε καὶ φιλίας καὶ προβιβασμοὺς ἀπὸ νεκρικῶν ὑποθέσεων. περὶ δὲ τὰς συνηθείας ἐπιψόγους καὶ ἐπιφθόνους καὶ ἀνωμάλους περὶ συναρμογάς, φύξεις κατὰ καιρὸν ὑπομένοντας καὶ ἔχθρας καὶ κρίσεις. πλὴν φιλοσυνήθεις καὶ εὐσυμβιώτους, καινοτέραις καὶ πολλαῖς ἡδομένους φιλίαις, εἰς δὲ τὸν περὶ τέκνων λόγον καὶ σωμάτων οὐ διὰ παντὸς
20 εὐσταθοῦντας οὐδὲ ἀλύπως ὑπομένοντας.

Κρόνος, Ζεύς, Ἑρμῆς συσχηματιζόμενοι πρακτικοὺς ἀποτελοῦσιν οἰκονομικούς, πιστούς, προεστῶτας ὄχλων, κελεύοντας καὶ ἐνακουομένους, χρημάτων χειριστὰς καὶ λόγων ἢ ψήφων διευθυντάς. οἱ τοιοῦτοι δὲ τό τε ἐλευθέριον καὶ ὑποκριτικὸν ἦθος κεκτημένοι ὅτε μὲν πανοῦργοι
25 (f. 191ᵛ) καὶ κακοῦργοι φαίνονται, ὅτε δὲ ἀγαθοὶ καὶ καλοί· ἀλλοτρίων ἐπιθυμηταὶ γενήσονται καὶ [παραινέκται ἢ] πλεονέκται, ὧν χάριν ταραχὰς καὶ κρίσεις ὑπομενοῦσιν, καὶ χρεωστίας καὶ περιβοησίας ὀχλικάς, ὅτε δὲ τῇ περὶ τὴν πρᾶξιν εὐημερίᾳ καὶ πίστει φαινόμενοι ὠφελείας μὲν ἀναδέξονται καὶ ἀπὸ μειζόνων δωρεῶν καὶ τιμῶν καταξιωθέντες καὶ
30 εὐμετάδοτον σχῆμα κτησάμενοι ἰδίους καὶ ἀλλοτρίους εὐεργετήσουσι, μυστηρίων δὲ καὶ ἀλλοτρίων πραγμάτων μεθέξουσι καὶ τὰ λοιπὰ περίεργοι, εὐνοηματικοὶ ἔσονται εἰς ἀφέλειαν τὸν τρόπον ἐμφαίνοντες.

2 χειρισαμένους διοικονομεῖν A. καλῶς om. M. 3 Ἡ τοῦ Κρόνου καὶ Διὸς καὶ Ἄρεως σύνοδος A. ἀπὸ ἀνατολῆς omis. M. συγκράσει ἀγαθῇ (om. ἀποτελοῦσιν) A. 4 οὖν omis. M. 6 ἀκουομένους A, cf. v. 22. 7 δὲ καὶ A : δὲ M. 9 κεκοσμημένους M. 10 δεσπότας A. 11 cf. extrema. περὶ A. ἢ εὐεργείαις M : omis. A. 13 Ὁ δὲ τοῦ Κρόνου καὶ Διὸς καὶ Ἀφροδίτης ὠφελείας καὶ περικτήσεις ἐν ταῖς πράξεσιν ἀποτελοῦσι καὶ συστάσεις A. 14 ἀποτελοῦντες omis. A. 15 εὐεργεσιάς τε omis. A. ἀπὸ τε νεκρῶν εὐεργεσίας M. 16 ἐπιψόγους M : καὶ ψόγους A. ἀνωμάλας A. 17 φυλάξεις M. ἢ κρίσεις M. 18 καινοτέραις M : καὶ νητέραις A. 19 λόγων M. 20 ἐπιμένοντας A. 21 Αἱ δὲ τοῦ Κρόνου καὶ Διὸς καὶ Ἑρμοῦ συσχηματίσεις ἀποτελεῖ οἰκονομικούς A. 23 ψήφων M : ψόγων A. οἱ δὲ τοιούτοι M. 24 καὶ omis. A. 25 κακ. καὶ παν. φαινόμενοι M. ἀγαθοῦ καὶ καλοῦ A. ὅτε δὲ ... καλοὶ omis. M. 26-28 γενήσονται δὲ πλεον. καὶ ἀλλοτρ. ἐπιθυμηταί A. 26 An παρενέκται? 27 κρίσεις M. Post ὑπομενοῦσιν finem paragraphi omisit A. χρεώστησις debitum apud Hesych. invenitur.

Some, having become ship-owners, increased their wealth, or those who engaged in occupations connected with liquids managed their livelihood well.

Saturn, Jupiter, and Mars rising from the east produce blends of good effects: some men they make illustrious, holding high priestly office, positions of command, or governorships, presiding over crowds and territories or military affairs, giving orders and being obeyed, yet not so greatly adorned in outward show of life, and entangled in oppositions, accusations, and violent affairs, living in a state of fear. Others they adorn with an abundance of material wealth, making them masters of properties and foundations, gaining benefit from the dead, yet lesser in glory; wherefore the outcome shall be judged according to the positions and the operative influences of the zodiacal signs.

(III. 270). Saturn, Jupiter, and Venus are beneficent and advantageous in matters of action, acquisitive, producing associations of both males and females, bestowing benefactions, friendships, and advancements through affairs of the dead. Yet in their habits they are prone to blame and envy, irregular in their unions, enduring flights at opportune moments, enmities, and legal disputes. Nevertheless they are fond of companionship and easy to live with, delighting in new and numerous friendships, though in matters concerning children and physical health they are not steadfast throughout, nor do they endure without grief.

When Saturn, Jupiter, and Mercury are in aspect with one another, they produce individuals who are active, economical, trustworthy, leaders of crowds, commanding and obeyed, handlers of money and directors of accounts or votes. Such persons, possessing both a generous and a dissembling character, appear at times cunning and malicious, and at other times good and noble. They will become desirous of others' possessions and [advisors or] greedy, on account of which they will endure disturbances and legal disputes, debts and popular notoriety; yet at other times, appearing successful and trustworthy in their affairs, they will receive benefits and be deemed worthy of gifts and honors from those of higher station, and having acquired a generous disposition they will confer benefits upon their own people and upon strangers. They will take part in mysteries and the affairs of others, and in all else will be curious and well-intentioned, displaying in their conduct a tendency toward simplicity.

2 χειρισαμένους διοικονομεῖν A. καλώς om. M. 3 Ἡ τοῦ Κρόνου καὶ Διὸς καὶ Ἄρεως σύνοδος A. ἀπὸ ἀνατολῆς omis. M. συγκράσει ἀγαθῇ (om. ἀποτελοῦσιν) A. 4 οὖν omis. M. 6 ἀκουομένους A, cf. v. 22. 7 δὲ καὶ A: δέ M. 9 κεκοσμημένους M. 10 δεσπότας A. 11 cf. extrema. περί A. ἢ εὐεργείαις M: omis. A. 13 Ὁ δὲ τοῦ Κρόνου καὶ Διὸς καὶ Ἀφροδίτης ὠφελείας καὶ περικτήσεις ἐν ταῖς πράξεσιν ἀποτελοῦσι καὶ συστάσεις A. 14 ἀποτελοῦντες omis. A. 15 εὐεργεσιάς τε omis. A. ἀπὸ τε νεκρῶν εὐεργεσίας M. 16 επιψόγους M: καὶ ψόγους A. ἀνωμάλας A. 17 φυλάξεις M. ἢ κρίσεις M. 18 καινοτέραις M: καὶ νητέραις A. 19 λόγων M. 20 ἐπιμένοντας A. 21 Αἱ δὲ τοῦ Κρόνου καὶ Διὸς καὶ Ἑρμοῦ συσχη ματίσεις ἀποτελεῖ οἰκονομικούς A. 23 ψήφων M: ψόγων A. οἱ δὲ τοιούτοι M. 24 καὶ omis. A. 25 κακ. καὶ παν. φαινόμενοι M. ἀγαθοῦ καὶ καλοῦ A. ὅτε δὲ ... καλοὶ omis. M. 26–28 γενήσονται δὲ πλεον. καὶ ἀλλοτρ. ἐπιθυμηταί A. 26 An παρενέκται? 27 κρίσεις M. Post ὑπομενοῦσιν finem paragraphi omisit A. χρεώστησις debitum apud Hesych. invenitur.

Κρόνος καὶ Ἄρης καὶ Ἥλιος βιαίων καὶ ἀλλοτρίων καὶ ἐπικινδύνων πραγμάτων δηλωτικοί· θρασεῖς γὰρ καὶ ἀνδρεπιβόλους ἀποτελοῦσι καὶ περὶ τὰς πράξεις κακούργους ἀθέους, προδότας, ἀνυποτάκτους, μισοϊδίους, τῶν οἰκείων μὲν χωριζομένους μετὰ δὲ ἀλλοφύλων ἀναστρεφομένους, ἐν ἐπηρείαις καὶ κινδύνοις γινομένους, ἀπὸ ὕψους ἢ τετραπόδων πτώσεις ἢ ἐμπρησμῶν φόβους ὑπομένοντας, ἐπιμόχθους περὶ τὰς ἐγχειρήσεις, μὴ φυλάσσοντας τὰ περικτώμενα, ἀλλοτρίων ἐπιθυμητάς, ἐκ κακῶν τὸν βίον πορίζοντας, ἐκτὸς εἰ μὴ στρατιωτικὸν ἢ ἀθλητικὸν τὸ σχῆμα τύχῃ· καὶ οὕτως μὲν ἐπίμοχθον, πλὴν οὐκ ἄπρακτον.

Κρόνος καὶ Ἄρης καὶ Σελήνη παραβόλους μὲν εἴς τε τὰς ἐπιβολὰς τῶν πράξεων καὶ γενναίους ἀποτελοῦσι, (f. 192) δυσεπιτεύκτους δὲ περὶ τὰς πράξεις καὶ ἐναντιώμασι περιτρεπομένους καὶ βιαίοις πράγμασι. γίνονται γὰρ βίαιοι, φιλέρημοι, κακοῦργοι, ἅρπαγες, τρόπον ληστρικὸν ἔχοντες, ἔν τε ἀπολογίαις ἢ κρίσεσι περιπίπτοντες, συνοχῶν δὲ καὶ καταιτιασμῶν πεῖραν λαμβάνοντες, εἰ μή πως φιλοπάλαιστρος ἢ φίλοπλος (f. 271ᵛ) ἡ γένεσις τύχοι, ἵνα διὰ τῆς κατοχῆς ταύτης τὸ τῆς συνοχῆς σχῆμα πληροφορηθῇ· τινὲς μὲν οὖν καὶ ἐπισινεῖς ἢ ἐμπαθεῖς γινόμενοι βίαιον τὸ τέλος ἐφέξουσι.

Κρόνος καὶ Ἄρης καὶ Ἀφροδίτη περὶ μὲν τὰς πράξεις καὶ τὰς φιλίας ἢ συναλλαγὰς κατ' ἀρχὰς ἐπιτήδειοι, ὠφελείας, δόξας καὶ συστάσεις ἀποτελοῦντες. ἐξ' ὑστέρου δὲ ἐπιτάραχοι καὶ ἐπίδικοι καθίστανται διά τινας ἐπιζηλίας καὶ προδοσίας ὧν χάριν καταιτιασμοὺς μὲν ποιοῦνται καὶ ἔχθρας πρός τε ἀρσενικὰ καὶ θηλυκὰ πρόσωπα ὑπομένουσι καὶ ψόγοις ἐπαισχροῖς ἢ μοιχείαις περιτρέπονται καὶ περιβοησίας

1 Ὁ δὲ τοῦ Κρόνου καὶ Ἄρεως καὶ Ἡλίου βιαίων πραγμάτων καὶ ἐπικινδύνων δηλωτικός A. 2 γὰρ omis. M. Fort ἀνδρεπιβούλους, cf. 113, 28. 3 περὶ τὰς πράξεις ἀποτελοῦσι κακ. ἀθέους M. 4 τῶν οἰκείων A : τῆς ἰδίας (om. μὲν) M. δὲ omis. M. 6 ἢ ἐμπρησμῶν πτώσεις ἢ φόβους ὑπομ. A. 7 περὶ M : πρὸς A. περὶ κτώματα A. 8 τὸν βίον omis. M. 9 οὕτω M. An μὴν? 11-19 Post paragraphum de ♄ ♂ ☿, p. 109, v. 15, καθυπερτέρησαι transp. A. 11 Ὁ δὲ τοῦ Κρόνου καὶ Ἄρεως καὶ Σελήνης εἴς τε τὰς ἐπιβ. καὶ πράξεις παραβ. A. ἐπιβουλὰς codd., corr. 12 ἀποτελεῖ A. 13 περὶ τὰς πράξεις omis. A. καὶ β. πραγμ. περιτρεπ. A. 14 γίνονται γὰρ cum nominativis M : ποιεῖ γὰρ cum accusativis A. βίαιοι omis. A. ἅρπ. κακ. A. 15 συνεχῶν δὲ (om. καὶ) M, cf. 109, v. 13. 16 καταιτισμῶν (sic) A. 17 φίλοπλος M : φιλόπλουτος A. γέννησις A. κατηχῆς A. 18 πληροφορηθῇ ... οὖν] τέλος λάβῃ· τινὰς δὲ A. 19 γινομένους cet. omis. A. 20 Ὁ δὲ τοῦ Κρόνου καὶ Ἄρεως καὶ Ἀφροδίτης A. τὰς alt. omis. A. 21 ἢ] καὶ A. κατ' ἀρχὰς omis. A. ἐπιτήδειος A. γὰρ δόξας A. 22 ἀποτελεῖ A. ἐσύστερον A. ἐπιτάραχος καὶ ἐπίδικος καθίσταται A. 23 ἀντιζηλίας A, fort. recte, cf. 109, 26. 23 24 ὧν ... ποιοῦνται καὶ omis. A. 24 ἀρρενικά A. Post πρόσωπα haec habet A : ὧν χάριν ἐξόδους (ἐφόδους Kroll) πλείστας ποιεῖ εἰς τὸ οἰκειώσασθαι ταῦτα· τινὲς δὲ ἀθέσμοις (vel ἀθεμίτοις) μίξεις καὶ διαφόροις ἡδόμενοι ἢ ἐπ' αἰσχροῖς τισι πράγμασι καὶ ἐπιψόγοις περιτραπέντες καὶ μὴ ἐκ τούτων πρὸς <τὸ> καλὸν ἀνανευκότες περιβοησίας ἢ δειγματικοὺς (sic) ἀναδέχονται ἢ ἐν ἐπιβολαῖς τισι γινομέναις (scr. ἐπιβουλαῖς τ. γινόμενοι) ἐκ κακουργιῶν ἢ φαρμακειῶν φόβον οὐ τὸν τυχόντα ὑπομένουσι.

Saturn, Mars, and the Sun are significators of violent, alien, and dangerous affairs; for they produce bold and audacious individuals, malefic and impious in their actions, traitors, insubordinate, hostile to their own kin, separating from their relatives and consorting with foreigners, falling into harassments and dangers, enduring falls from heights or from quadrupeds, or the terrors of conflagrations, laborious in their undertakings, unable to preserve what they acquire, desirous of others' possessions, procuring their livelihood by wicked means — unless the nativity chances to be of a military or athletic configuration; and even so it will be toilsome, though not without accomplishment.

Saturn, Mars, and the Moon produce individuals who are reckless both in the conception and execution of their affairs and noble of spirit, yet who meet with failure in their undertakings, are beset by adversities, and are entangled in violent matters; for they become violent, solitude-loving, malefic, rapacious, of a piratical disposition, falling into accusations or legal judgments, and experiencing imprisonment and indictments — unless the nativity chances to be fond of wrestling or of arms, so that through such an occupation the pattern of confinement may be fulfilled; and some, becoming physically disabled or subject to affliction, will meet a violent end.

Saturn, Mars, and Venus are at first favorable in matters of profession, friendships, and dealings, producing benefits, renown, and social connections; but in later life they become turbulent and litigious on account of certain jealousies and betrayals, by reason of which they incur accusations and endure enmities toward both male and female persons, and are entangled in shameful reproaches or adulteries, and fall into public notoriety

1 The [conjunction] of Saturn, Mars, and the Sun is indicative of violent and dangerous matters A. 2 γάρ omis. M. Fort. ἀνδρεπιβούλους, cf. 113, 28. 3 περὶ τὰς πρά- ξεις ἀποτελοῦσι κακ. ἀθέους M. 4 τῶν οἰκείων A : τῆς ἰδίας (om. μέν) M. δέ omis. M. 6 ἢ ἐμπρησμών πτώσεις ἢ φόβους ὑπομ. A. 7 περὶ M : πρὸς A. περὶ κτώματα A. 8 τὸν βίον omis. M. 9 οὕτω M. An μὴν ? 11-19 Post paragraphum de 5 σ, p. 109, ν. 15, καθυπερτέρησαι transp. A. 11 The [conjunction] of Saturn, Mars, and the Moon, introduced for both plots and actions A. ἐπιβουλάς codd., corr. 12 ἀποτελεῖ A. 13 περὶ τὰς πράξεις omis. A. καὶ β. πραγμ. περιτρεπ. A. 14 γίνον- ται γὰρ cum nominativis M : ποιεῖ γὰρ cum accusativis A. βίαιοι omis. A. ἅρπ. κακ. A. 15 συνεχῶν δὲ (om. και) M, cf. 109, ν. 13. 16 καταιτισμών (sic) A. 17 φίλο- πλος M: φιλόπλουτος A. γέννησις A. κατηχῆς A. 18 πληροφορηθῇ ... οὖν] τέλος λάβῃ τινὰς δὲ A. 19 γινομένους cet. omis. A. 20 The [conjunction] of Saturn, Mars, and Venus A. τάς alt. omis. A. 21] καὶ A. κατ᾽ ἀρχὰς omis. A. ἐπιτή- δειος A. γὰρ δόξας A. 22 ἀποτελεῖ A. σύστερον A. ἐπιτάραχος καὶ ἐπίδικος καθίσταται A. 23 αντιζηλίας A, fort. recte, cf. 109, 26. 23–24 ὧν ... ποιοῦνται καὶ omis. A. 24 ἄρρενικά A.After πρόσωπα, A has the following: on whose account he makes very many expeditions (ἐφόδους Kroll) in order to appropriate these things; but some, taking pleasure in unlawful (or illicit) unions and various indulgences, or having been led astray into certain shameful and blameworthy affairs and not having turned back from these toward what is honorable, incur public notoriety or public disgrace, or, being caught up in certain plots arising from criminal acts or acts of poisoning, endure no ordinary degree of fear.

καὶ δειγματισμοὺς ἀνέχονται· τινὲς μὲν οὖν ἀθεμίτοις μίξεσι καὶ ἀδιαφόροις ἀνεπιστρεπτοῦσι, συνίστορες δὲ [ἢ ἐπὶ βουλῇ] κακουργιῶν ἢ φαρμακειῶν γινόμενοι φόβον οὐ τὸν τυχόντα ὑπομένουσιν.

Κρόνος καὶ Ἄρης καὶ Ἑρμῆς κακουργίας καὶ δόλους ἀποτελοῦσι κρίσεις τε καὶ ταραχάς, γραπτῶν ἢ μυστικῶν χάριν πραγμάτων ἐν ἐγγύαις τε καὶ δανείσεσι περιτραπέντες, δι' ὧν ἀγῶνας οὐ τοὺς τυχόντας ὑπομένουσι καὶ καθαιρέσεις, ἄλλως τε μὲν δριμεῖς καὶ εὐσυνέτους περὶ τὰς πράξεις ἀποτελοῦσι, ποικίλως τὸν βίον διερχομένους καὶ ὑπό τινων κακολογουμένους διά τινας βιαίους ἢ παρανόμους πράξεις· ἔσθ' ὅτε μὲν οὖν καὶ πράξεων ἐπιμόχθων ἢ ἐπικινδύνων ἐντὸς γινομένοι καὶ ἐνδείαις περιπίπτοντες, τὴν ἰδίαν μέμφονται τύχην καὶ εἰς θεοὺς βλασφημοῦσι ἢ ἐπίορκοι καὶ ἄθεοι καθίστανται. ἐὰν δὲ καὶ ἀνοικείως πέσωσιν οἱ ἀστέρες, καὶ καταιτιασμοὺς ἢ συνοχὰς ποιεῖ. εἰ δὲ ἐν χρηματιστικοῖς τόποις ἢ ἰδίοις τύχωσι, τοὺς ὑπὲρ ἑτέρων ἀγῶνας ἀναδεχόμενοι τῶν πλείστων καθυπερτερήσουσιν ἢ καὶ ἀπὸ λόγων ἢ ψήφων ἢ στρατειῶν ὠφεληθέντες τῷ βίῳ προσαυξήσουσι.

Κρόνος καὶ Ἥλιος καὶ Ἀφροδίτη συστάσεων μεγάλων καὶ τιμῶν καὶ πράξεων δηλωτικοί, δόξης τε καὶ προφανείας καὶ προστασίας ὀχλικῆς αἴτιοι· ἀπαράμονοι δὲ περί τε τὴν κτῆσιν καὶ τὰ λοιπὰ ὑπάρχουσιν καὶ εἰς ἀνωμαλίας περιτρέπουσι καὶ τὰς φιλίας διαλύουσιν καὶ τοῦ βίου μειώσεις ἀπεργάζονται καὶ δειγματισμοὺς ἢ ζημίας ἕνεκεν θηλυκῶν προσώπων ποιοῦσιν, μυστικῶν τε πραγμάτων προδοσίας, περὶ δὲ τὰς μίξεις καὶ τὰς συνουσίας ἀστάτους καὶ ἀδιαφόρους.

Κρόνος καὶ Ἀφροδίτη καὶ Σελήνη ἀνωμαλίας καὶ ἀκαταστασίας βίου ἐπάγουσι καὶ μάλιστα εἰς τὸν περὶ γυναικὸς καὶ μητρὸς καὶ τέκνων τόπον. κακοηθείας γὰρ καὶ ἀχαριστίας ἐπιφέρουσι, ἔτι δὲ ἀντιζηλίας, στάσεις, χωρισμούς, ψόγους, δειγματισμούς, ἀθεμίτους πράξεις· περὶ δὲ τὰς πράξεις οὐκ εὐπόρους ἀλλ' εὐεπινοήτους καὶ (f. 272ᵛ) ἐν περι-

1 ἀναδέχονται codd., corr. Kroll, cf. tamen v. 15. 2 ἀνεπιστρ., vix sanum. 4-16 Ὁ δὲ τοῦ Κρόνου καὶ Ἄρεως καὶ Ἑρμοῦ κακουργίας καὶ δόλους ἀποτελεῖ A. 5 πραγμάτων χάριν A. ἐν omis. M. 6 τε ἢ M. περιτρέπει A. δι' ὧν omis. M. 6-7 οὐ τὰς τυχούσας καθαιρέσεις καὶ ἀγωγὰς ὑφίστανται, ἔσθ' ὅτε μὲν A. 8 ἀποτελεῖ A. ποικίλος A. περιερχομένους M. 8-9 καὶ ... κακολογουμένους omis. A. 10 μὲν οὖν omis. A. γινομένων A. 11 περιπίπτοντας A. μεμφομένους A. 12 θεὸν A. βλασφημοῦντας A. ἐπιορκοῦντας καὶ ἀθέους καθιστᾷ A. 13 καὶ συνοχ. M. 15 ἀναδέχεσθαι ποιεῖ καὶ τοὺς πλείστους καθυπερτερῆσαι A qui cetera omis. 17 Ὁ δὲ τοῦ Κρόνου καὶ Ἡλίου καὶ Ἀφροδίτης ... δηλωτικὸς A. 19 αἴτιος ἀπαράμονος A. πρός τε M : παρά τε ut vid. A. πρὸς τὰ M. ὑπάρχει A. 20 καὶ omis. M. περιτρέπει A. καὶ τὰς φιλίας διαλύουσιν M : κ. τ. φ. δολιοῖ A, qui ante καὶ εἰς ἀν. transp. 21 ἀπεργάζεται A. δειγματισμοὺς M : δογματικοὺς A. ἢ ζημίας omis. A. 22 ποιεῖ A : omis. M : ποιοῦσιν scrip. 23 μίξεις M : πράξεις A. συνουσίας M : συνηθείας A. ἄστατος καὶ ἀδιάφορος A. 24-31 Post 110, v. 13 (adn.), γεννᾷ τούτους transp. A. 24 Ὁ τοῦ Κρόνου καὶ Ἀφροδίτης καὶ Σελήνης A. 25 ἐπάγει A. γυναικῶν A. καὶ μ. M : ἢ μ. A. 26 ἐπιφέρουσι M : ἐπάγει A. 27 καὶ στάσεις M. 28 καὶ περὶ τὰς πράξεις δὲ ποιοῦσιν οὐκ ἀπόρους εὐεπινοήτους δὲ M.

and public disgrace they endure; some, indeed, engage recklessly in unlawful and indiscriminate unions, and becoming accessories [or complicit in counsel] to crimes or acts of poisoning, they suffer no ordinary fear.

Saturn, Mars, and Mercury bring about crimes, deceit, legal disputes, and disturbances; entangled in written or secret matters through sureties and loans, they endure extraordinary legal contests and ruin. In other respects, they render men sharp and quick-witted in their affairs, passing through life in varied ways, slandered by some on account of violent or unlawful acts. Sometimes, falling into arduous or dangerous occupations and descending into poverty, they blame their own fortune, blaspheme against the gods, or become perjurers and impious. But if the stars fall in an unfavorable position, it also produces accusations or imprisonments. If, however, they happen to be in financial or appropriate places, by taking up the legal contests of others they will prevail over the majority, or, having profited from rhetoric, calculation, or military service, they will advance in life.

Saturn, the Sun, and Venus are indicative of great alliances, honors, and occupations, and are the cause of glory, renown, and popular leadership; yet they are unstable with regard to property and the rest of one's possessions, bringing reversals into irregularities, dissolving friendships, and producing diminishments of fortune, as well as public disgrace or losses on account of women, betrayals of secret matters, and in sexual unions and relations, discord and indifference.

Saturn, Venus, and the Moon bring disorder and instability
25 of life, and especially in the sphere concerning wife, mother, and children. For they bring malice and ingratitude, and moreover rivalry, discord, separations, reproaches, public disgrace, and unlawful acts; in matters of occupation, not prosperous but resourceful and (f. 272') in circum-

1 ἀναδέχονται codd., corr. Kroll, cf. tamen v. 15. 2 àveniotp., vix sanum. 4-16 The conjunction of Saturn, Mars, and Mercury produces wickedness and deceit A. 5 πραγμάτων χάριν A. ev omis. M. 6 τε ἢ M. περιτρέπει A. δι' ὧν omis. M. 6-7 they suffer no ordinary degradations and condemnations, and sometimes A. 8 ἀποτελεῖ A. ποικίλος A. περιερχομένους M. 8-9 καὶ ... κακολογουμένους omis. A. 10 μὲν οὖν omis. A. γινομένων A. 11 περιπίπτοντας A. μεμφομένους A. 12 θεόν A. βλασφημοῦντας A. ἐπιορκοῦντας καὶ ἀθέους καθίστα A. 13 καὶ συνοχ. M. 15 ἀναδέχεσθαι ποιεῖ καὶ τοὺς πλείστους καθυπερτερῆσαι A qui cetera omis. 17 The conjunction of Saturn, the Sun, and Venus ... δηλωτικός A. 19 αἴτιος ἀπαράμονος A. πρός τε M : παρά τε ut vid. A. πρὸς τὰ M. ὑπάρχει A. 20 καὶ omis. M. περιτρέπει A. καὶ τὰς φιλίας διαλύουσιν M : κ. τ. φ. δολιοῖ A, qui ante καὶ εἰς ἀν. transp. 21 ἀπεργάζεται A. δειγματισμούς M : δογματικούς A. ἢ Ζημίας omis. A. 22 ποιεῖ A : omis. M: ποιοῦσιν scrip. 23 μίξεις M : πράξεις A. συνουσίας M: συνηθείας A. ἄστατος καὶ ἀδιάφορος A. 24-31 Post 110, v. 13 (ado.), γεννᾷ τούτους transp. A. 24 The conjunction of Saturn, Venus, and the Moon A. 25 επάγει A. γυναικών A. καὶ μ. M: ἢ μ. A.26 ἐπιφέρουσι M : ἐπάγει A. 27 καὶ στάσεις M. 28 and in matters of occupation they render them not destitute but resourceful M.

κτήσει γινομένους, ἀπὸ νεκρικῶν ὠφελουμένους, πλὴν οὐ φυλάσσοντας, ἐπιβουλευομένους δὲ ὑπὸ πολλῶν ἢ καὶ αὐτοὺς συνίστορας κακουργίας ἢ φαρμακείας, παραινέτας δὲ γυναικῶν.

Κρόνος, Ἀφροδίτη, Ἑρμῆς συνετούς, νοεροὺς καὶ περὶ τὰς τῶν πράξεων ἀφορμὰς εὐφυεῖς καὶ εὐεπιβόλους ἀποτελοῦσιν, ἀπαραμόνους 5 δὲ καὶ ψύχοντας τὰς πρώτας πράξεις καὶ ἑτέρων ἐπιθυμητάς, πολυΐστορας, περιέργους, ποικίλους, ἰατρικούς, ἡδομένους τῇ καινότητι καὶ μεταβολῇ καὶ ξενιτείᾳ. ἐὰν δὲ τούτων οὕτως ὄντων τὸ σχῆμα κακωθῇ ἢ καὶ ἐπιθεωρήσῃ Ἄρης, ἕνεκεν φαρμακειῶν ἢ θηλυκῶν προσώπων ἢ θανατικῶν προφάσεων ταραχαῖς καὶ κρίσεσι περιπίπτουσι ἢ καὶ ἐκ 10 γυναικῶν ὑπομείναντες ἀδικίας μείωσιν βίου καὶ κακωτικὰς αἰτίας ἀναδέχονται. καθόλου εἰς τὸν περὶ γυναικὸς τόπον καὶ τέκνων καὶ σωμάτων ἀβέβαιοι καὶ ἐπίλυποι γενήσονται.

Ζεύς, Ἥλιος, Σελήνη ἐνδόξους, λαμπρούς, πολυγνώστους ἀποτελοῦσι δημοσίων, πολιτικῶν, βασιλικῶν πραγμάτων προεστῶτας, ἡγεμο- 15 νικούς, στραταρχικούς, ἀνυποτάκτους, τυράννους, ἐπιφθόνους δὲ καὶ κακολογουμένους καὶ ὑπό τινων προδιδομένους, μισοιδῖους, εὐμετανοήτους, ποικίλους καὶ ἀστάτους ταῖς γνώμαις, ὑψαύχενας, ὑπὲρ ἑαυτοὺς φρονοῦντας καὶ ἐν ὑψοταπεινώμασι γινομένους, τῇ δὲ περὶ τὸν βίον φαντασίᾳ συγκεκοσμημένους, οὐ μέντοι μέχρι τέλους ταῖς 20 εὐδαιμονίαις ἐπιμένοντας, σφαλλομένους δὲ ἔν τισιν ἢ καὶ τὸ τέλος ὀδυνηρὸν ἔχοντας.

Ζεύς, Ἄρης, Ἥλιος ἐπιταράχους καὶ ἐπικινδύνους δηλοῦσι θερμοτέρους δὲ καὶ εὐεπιτεύκτους εἰς τὰς ἐπιβολὰς τῶν πράξεων καὶ δόξης μετέχοντες στρατιωτικούς τε καὶ ἡγεμονικούς, δημοσίων πραγμάτων 25 προεστῶτας, ἐπισφαλεῖς τε διὰ τὸ ἐπακολουθεῖν φθόνους ἐκ μειζόνων προσώπων, ἀπειλάς, ἐπιβουλάς, οἰκείων προδοσίας, καταιτιασμούς. ἔνιοι μὲν γὰρ καὶ τῇ τῶν μειζόνων προαγωγῇ ἀπὸ μετρίας τύχης ἀναβιβασθέντες ὕστερον τὸν βίον καθηρέθησαν.

Ζεύς, Ἄρης, Σελήνη εὐεπιβόλους, θρασεῖς, δημοσίους, πολυφί- 30 λους, ἐν προβιβασμοῖς γινομένους καὶ ἀπὸ μικρᾶς τύχης ὑψουμένους

3 φαρμακείας κατασκευάζοντας ceter. omiss. A. 4 Ὁ δὲ τοῦ Κρόνου καὶ Ἀφροδίτης καὶ Ἑρμοῦ A. 5 ἀποτελοῦσιν M : ἐπιτελεῖ A. 6 ἑτέρας ἐπιθυμίας A. 7 πολυέργους A. κενότησι A. 9 καὶ omis. A. προσώπων omis. M. ἢ M : καὶ A. 10 ταραχαὶ καὶ κρίσεις A. περιπίπτοντ(ας) A. 11 ὑπομένων τὰς A. καὶ μείωσιν A. 12 ἀναδεχομένους A. καὶ εἰς A. γυναικῶν (omis. τόπον) A. 13 σωμάτων τύπον A. ἀβεβαίους ἐπιλύπους γεννῷ τούτους A. 14-22 omis. A. 19 ὑψοταπείνωμα infra iterum invenitur. 20 συγκεκοσμημένων cod. 23 Ὁ δὲ τοῦ Διὸς καὶ Ἄρεως καὶ Ἑρμοῦ A. ἐπιτάραχος et ἐπικίνδυνος voluisse videtur A. δηλοῦσι omis. A. 24 δὲ omis A. 24-5 καὶ δόξης μεθεκτικοὺς A, qui post ἡγεμονικοὺς transp. 25 τε καὶ omis. M. 26 τε omis. M. 26-27 ἐκ μειζόνων προσώπων A : μειζόνων (cet. omis.) M. 27 προδοσ. οἰκ. ἐπιβ. M. 28 ἐνίους A. τύχη προαγωγῇ M. 29 ἀναβιβάσας A. ὕστερον omis. M. τῷ βίῳ M. καθαιρεῖται A. 30-111, 6 post 111, 24, λυπουμένους transp. A. 30 Ὁ δὲ τοῦ Διὸς καὶ Ἄρεως καὶ Σελήνης A. ἐπιβόλους M.

gaining through acquisitions, profiting from funerary matters, yet unable to preserve what they gain, being plotted against by many, or themselves becoming accomplices in crime or poisoning, and serving as advisers to women.

Saturn, Venus, and Mercury produce individuals who are intelligent, perceptive, naturally gifted and adept in initiating undertakings, yet inconstant and prone to cooling their first enterprises, desirous of others' affairs, learned in many subjects, curious, versatile, skilled in medicine, delighting in novelty, change, and foreign travel. But if, under these conditions, the configuration is afflicted or Mars casts his aspect upon it, they fall into troubles and judicial proceedings on account of poisonings, female persons, or deadly pretexts, or, having suffered wrongs at the hands of women, they incur diminution of livelihood and harmful causes. In general, in matters pertaining to the place of women, children, and the body, they will prove unstable and afflicted with sorrow.

Jupiter, the Sun, and the Moon produce distinguished and illustrious individuals, widely renowned, presiding over public, civil, and royal affairs — commanders, military leaders, insubordinate rulers, tyrants — yet subject to envy, slander, and betrayal by some; they are haters of their own household, quick to repent, versatile and unstable in their opinions, haughty, thinking more highly of themselves than they ought, experiencing both great heights and deep falls, adorned with the outward appearance of a prosperous life, yet unable to sustain their good fortune to the end, meeting with reverses in certain respects or coming to a painful conclusion.

Jupiter, Mars, the Sun indicate turbulent and dangerous natures — yet also warmer temperaments and those readily successful in undertaking their actions; they partake of glory, are military and commanding in character, preside over public affairs, yet are also precarious on account of the envy that follows from persons of greater station, threats, plots, betrayals by intimates, and accusations. For indeed some, having been elevated from modest fortune through the advancement of their superiors, are afterwards cast down from their station in life.

Jupiter, Mars, the Moon indicate those enterprising and bold, public figures, with many friends, who attain advancement and are raised from humble fortune

3 pharmacy manufacturing ceter. omiss. A. 4 But Saturn and Aphrodite and Hermes A. 5 form M: it is A. 6 another desire A. 7 punlyergus A. emptiness A. 9 and opiis. A. persons omis. M. * M: and A.n10 turmoils and crises A. happening) A. 11 subject to A. and meiosinnA. 12 accepted A. and in A. of women (omis. place) A. 13 body types A. uncertain elippus gennx these A. 14-22 omis. A. 19 heights-nfatigue infra iterum invenitur. 20 decorated cod. 23 And that of Zeus and Areus and Hermes A. epitarachos et pikindynos voluisse videtur A. dilousinomis. A. 24 de omis A. 24-5 and glory metektik A, qui post hegemonikotntransp. 25 te and omis. M. 26 te omis. M.26-27 from major persons A : n major (cet. omis.) M. 27 prodos. home address M. 28 ἄνίους A. fortune promotion M.n29 anavivasas A. histeron omis. M. τῷ βίῳ M. cathaireiṭai A. 30-111, 6 postn111, 24, sorrowful transp. A. 30 And the one of Zeus and Ares and Seleni A.nȧpivolous M.

καὶ πίστεως καταξιουμένους, στρατιωτικούς, ἀθλητικούς, ἐνδόξους, ἡγεμονικούς, ὄχλων καὶ τόπων προεστῶτας, τιμῶν καὶ ὀψωνίων μεταλαμβάνοντας ἢ ἱερωσύνης, ἐναντιώμασι δὲ καὶ κατηγορίαις περιπίπτοντας καὶ προδιδομένους ὑπὸ ἰδίων καὶ θηλυκῶν προσώπων καὶ τῶν περικτη-
5 θέντων μείωσιν ὑπομένοντας καὶ ἐξ ὑστέρου περικτωμένους ἀπὸ μυστικῶν ἢ ἀπροσδοκήτων πραγμάτων.

Ζεύς, Ἄρης, Ἑρμῆς πρακτικούς, θερμούς, κεκινημένους ἀποτελοῦσιν, ἐν δημοσίοις τόποις ἢ στρατιωτικοῖς τάγμασιν (f. 272r) ὀψωνίων μεταλαμβάνοντας ἢ βασιλικὰ [1] ἢ πολιτικὰ πράσσοντας, ἀνωμάλους δὲ
10 περὶ τὸν βίον καὶ τῶν περικτωμένων ἀναλωτάς, εὐνοήτους καὶ εὐπίστους οἰκονόμους, ῥᾳδίως τὰ ἁμαρτήματα διορθοῦντας καὶ τὰς αὐτῶν αἰτίας ἑτέροις ἐπιφέροντας, κακαλογουμένους δὲ καὶ ἐν ἐναντιώμασι περιπίπτοντας, τινὰς μὲν οὖν ἀθλητικούς, στεφηφόρους ἢ καὶ ἀσκητὰς σωμάτων, πολυΐστορας, φιλεκδημητὰς ἢ ἐπὶ ξένης πορίζοντας, τῶν δὲ
15 ἰδίων ἀστοχοῦντας.

Ζεύς, Ἄρης, Ἀφροδίτη πολυφίλους μὲν καὶ φιλοσυνήθεις ἀποτελοῦσι, συστάσεών τε μεγάλων καὶ ὠφελειῶν καταξιουμένους, ἐν προκοπαῖς γινομένους, ὑπὸ γυναικῶν προβιβαζομένους· τινὰς μὲν οὖν ἀρχιερατικούς, στεφηφόρους, ἀθλητικοὺς ἢ ἱερῶν προεστῶτας ἢ
20 ὄχλων, ἡδοναῖς ἐξυπηρετουμένους καὶ κατὰ καιρὸν ἀστάτως καὶ ἀνωμάλως καὶ ἐπιψόγως διάγοντας καὶ ἀδιαφόρους περὶ τὰς συνελεύσεις, (f. 192v) δειγματισμοὺς ὑπομένοντας καὶ προδοσίας, καινοτέραις ἡδομένους ἐπιπλοκαῖς, χωρισμούς τε γυναικῶν ὑπομένοντας, εἴς τε τὸν περὶ τέκνων καὶ σωμάτων τόπον λυπουμένους.

25 Ζεύς, Ἥλιος, Ἑρμῆς πρὸς μὲν τὰς ἐπιβολὰς τῶν πράξεων εὐκατορθώτους καὶ πολυφίλους ἀποτελοῦσι, πίστεων, τιμῶν, οἰκονομιῶν καταξιουμένους συστάσεών τε μειζόνων καὶ προκοπῶν ἢ ἀπὸ μικρᾶς

1 κατηξιωμένους A. 2 καὶ καὶ ὀψ. A. 7 Ὁ δὲ τοῦ Διὸς καὶ Ἄρεως καὶ Ἑρμοῦ A. ἀποτελεῖ καὶ A. 9 πράττοντας A. 10 εὐνοήτους εὐπ. καὶ οἰκονομικούς A fors. recte. 11 αὐτῶν scr. : αὐτῶν A : ἄλλων M. 12 ἑτέρως A. 13 περιπίπτοντας M : περιπλοκάς A. 13 στεφανηφόρους A. καὶ omis. A. 14 φιλεκδημητὰς M : φιλεκδημίας A. πορίζοντας ie. victum invenientes, cf. 115, 6. 16 Ὁ δὲ τοῦ Διὸς καὶ Ἄρεως καὶ Ἀφροδίτης A qui post καθηρέθησαν p. 110, v. 29 transp. μὲν omis. A. πολυσυνήθεις A. ἀποτελεῖ A. 17 μειζόνων M. 18 ὑπὸ ... προβιβ. omis. A. 19 στεφανηφόρους A. ἢ ante ὄχλ. omis. M. 20 ἡδονῶν ut vid. A. ἐξυπερετουμένων (ους superscr.) M. 20-21 ἀστάτως καὶ ἀνωμάλως διάγοντας ἐπιφόρους δὲ καὶ ἀδιαφόρους M: ἀστάτους καὶ ἀνωμάλους καὶ ἐπιψόγως διάγοντας καὶ ἀδιαφόρως A. 22 δειγμ. προδοσίας ὑπομεν. M. προδοσίαις A. 23-24 καινοτέραις ... ὑπομένοντας post λυπουμένους transp. M. 24 καὶ εἰς τὸν τέκνον A. λυπομένους A. 25 ♃ ☿ ☉ M : Ὁ δὲ τοῦ Διὸς Ἡλίου καὶ Ἑρμοῦ A. 26 ἀποτελεῖ A. οἰκονομικῶν M. 27 συστάσεων ... ἀναβιβαζομένους omis. A.

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[1] Vide genituram regis Antiochi, quae Iovem Martem Mercurium in signo Leonis coniunctos monstrat, apud Puchstein, *Reise in Nord-Syrien*, p. 329 et 335, cf. Bouché-Leclercq, *Astrol. grecque*, p, 439.

and deemed worthy of trust, military men, athletes, men of renown, commanders, leaders of crowds and places, recipients of honors and stipends or of priesthood, yet falling into opposition and accusations, betrayed by their own people and by female persons, suffering diminishment of their acquired possessions, and afterward acquiring wealth from secret or unexpected matters.

Jupiter, Mars, Mercury produce men who are active, ardent, and restless, employed in public offices or military ranks (f. 272)*, receiving stipends or engaged in royal or civic affairs, yet irregular in their manner of life and spendthrifts of their acquired possessions, well-intentioned and trustworthy administrators, quick to correct their faults yet shifting blame onto others, subject to slander and falling into opposition; some of them are athletes, crown-bearers, or physical ascetics, men of wide learning, lovers of travel or those who make their fortune abroad, yet failing in their own affairs.

Jupiter, Mars, Venus produce men of many friendships and fond of intimate company, deemed worthy of great introductions and benefits, advancing in their careers, promoted by women; some of them are high priests, crown-bearers, athletes, or presidents of temples or crowds, devoted to pleasures, yet living at times inconstantly, irregularly, and reprehensibly, indifferent in their associations, (f. 192v) enduring public disgrace and betrayals, delighting in novel entanglements, enduring separations from women, and suffering grief in matters pertaining to children and bodily health.

25 Jupiter, the Sun, and Mercury, in regard to the undertakings of their actions, produce favorable outcomes and many friendships, making those born worthy of trusts, honors, and administrative positions, as well as greater associations and advancements than one would expect from humble

1 κατηξιωμένους A. 2 καὶ καὶ ὀψ. A. 7 Ὁ δὲ τοῦ Διὸς καὶ Ἄρεως καὶ Ἑρμοῦ A. ἀποτελεῖ καὶ A. 9 πράττοντας A. 10 ευνοήτους εὐπ. καὶ οἰκονομικούς A fors. recte. 11 αὐτῶν scr. : αὐτῶν A : ἄλλων M. 12 ἑτέρως A. 13 περιπίπτοντας M : περιπλοκάς A. 13 στεφανηφόρους A. καί omis. A. 14 φιλεκδημητάς M : φιλεκδημίας A. πορίζοντας ie. victum invenientes, cf. 115, 6. 16 Ὁ δὲ τοῦ Διὸς καὶ Αρεως καὶ Ἀφροδίτης A qui post καθηρέθησαν p. 110, τ. 29 transp. μὲν omis. A. πολυσυνήθεις A. ἀποτελεῖ A. 17 μειζόνων M. 18 ὑπὸ CONπροβιβ. omis. A. 19 στεφανηφόρους A. ή ante όχλ. omis. M. 20 ἡδονῶν ut vid. A. Εξυπερετουμένων (ους superscr.) M. 20-21 ἀστάτως καὶ ἀνωμάλως διάγοντας ἐπιφόρους δὲ καὶ ἀδιαφόρους M: ἀστάτους καὶ ἀνωμάλους καὶ ἐπιψόγως διάγοντας καὶ ἀδιαφόρως A. 22 δειγμ. προδοσίας ὑπομεν. M. προδοσίαις A. 23-24 καινοτέραις **ὑπομένοντας post λυπουμένους transp. M. 24 καὶ εἰς τὸν τέκνον A. λυπομένους A. 25 $ M. Ὁ δὲ τοῦ Διὸς Ηλίου καὶ Ἑρμοῦ A. 26 ἀποτελεῖ A. οἰκονομικῶν M. 27 συστάσεων ἀναβιβαζομένους omis. A.

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* See the nativity of King Antiochus, which shows Jupiter, Mars, and Mercury in conjunction in the sign of Leo, in Puchstein, Reise in Nord-Syrien, p. 329 and 335; cf. Bouché-Leclercq, Astrol. grecque, p. 439.

τύχης ἀναβιβαζομένους καὶ συγκοσμουμένους, πρὸς δὲ τὰς περικτήσεις ἀπαραμόνους καὶ εὐαναλωτὰς ἢ ἐνδεεῖς κατά τινας χρόνους γινομένους καὶ μυστικῶς πολλὰ διαπρασσομένους· οὐκ ἀβίους δὲ ἀλλ' ἐξ ἀδοκήτων μεγάλως ὠφελουμένους.

Ζεύς, Ἑρμῆς, Σελήνη ἀγαθοὶ περικτητικοὺς καὶ εἰς τὰς πράξεις εὐεπιβόλους, συλλεκτικοὺς δωρεῶν καὶ πίστεων μεταλαμβάνοντας, μουσικούς, συνετούς, λογικούς, χρημάτων καὶ παραθηκῶν φύλακας, δωρεῶν καὶ πίστεων καταξιουμένους, ἀπὸ λόγων καὶ ψήφων ἀναγομένους, δανειστικούς, φορολόγους, μισθωτάς, πολυφίλους, πολυγνώστους, ἐπιτροπικούς, διοικητὰς πραγμάτων, εὐμεταδότους· τινὰς μὲν οὖν ἀθλητικούς, στεφηφόρους, τιμῶν εἰκόνων ἀνδριάντων καταξιουμένους. ἐὰν δέ πως καὶ ἐν χρηματιστικοῖς τόποις τύχωσι, θησαυρῶν εὑρετὰς καὶ ναῶν, ἱερῶν ἐπιστάτας ποιοῦσιν, ἀνακτίσουσι καὶ καταφυτεύσουσι καὶ τόπους συγκοσμήσαντες ἀειμνήστου φήμης τεύξονται.

Ζεύς, Ἀφροδίτη, Ἑρμῆς ἀγαθοὶ περίκτησιν βίου καὶ εὐημερίας πράξεων ἀποτελοῦντες· συνετοί, ἁπλοῖ, εὐμετάδοτοι, ἡδεῖς, φιλοσυμβίωτοι, εὐφραντικοί, παιδείας καὶ μουσικῆς μέτοχοι καθάριοι, εὐπρεπεῖς, τιμῆς καὶ δόξης καταξιούμενοι, μετὰ μειζόνων ἀναστρεφόμενοι, πίστεων καὶ οἰκονομιῶν μεταλαμβάνοντες, συγκοσμούμενοι τῷ βίῳ (f. 273r) φιλοτρόφοι τε καὶ φιλασκηταὶ ὄντες σωμάτων κυριεύουσι καὶ ἐν τέκνων μοίραις ἀνατρέφουσι, τινὰς καὶ εὐεργετοῦσι καὶ ἀπὸ θεῶν τὰ μέλλοντα προγινώσκουσι φιλοθέοι ὑπάρχοντες, εἰς δὲ τὸν περὶ γυναικὸς καὶ τέκνων τόπον ἄστατοι ἢ ἐπίλυποι γενήσονται.

Ζεύς, Ἀφροδίτη, Ἥλιος εὐφαντασιώτους μὲν καὶ ἐπιδόξους ποιήσουσι, μικρολόγους δὲ καὶ ἀνωμάλους ταῖς γνώμαις καὶ ὑψαύχενας, ὅτε μὲν παρεκτικοὺς καὶ εὐεργετικούς, εὐμετανοήτους δέ, ὅτε δὲ ταῖς

1 συγκεκοσμημένους M. ἐπικτήσεις A. 2 εὐαλώτους M. ἐνδεῖς M. γινομένους omis. A. 3 ἀπροσδοκήτων A. 4 μεγάλως A : καὶ μειζόνων M. 5-13 post καὶ ψεύδους 113, 19 transp. A. Ὁ δὲ τοῦ Διός καὶ Ἑρμοῦ καὶ Σελήνης A. ἀγαθοὺς M : omis. A. καὶ omis. A. 6 δωρεῶν ... μεταλαμβάνοντας omis. A. 7 μυστικοὺς A. λογικῶν (ους superscr.) M. καὶ omis. M. Post φύλακας] δωρεῶν καὶ πίστεων καταξιουμένους A. 8 Cum ἀναγομένους, cf. 114, 26. 9 μισθώτους M. 10 στεφηφόρους post ἐπιτροπικούς transp. A. 11 ἢ ἀνδριάντων A. 12 τόποις omis A. 13 ἱερῶν omis A. ἐπιστάτας omis. M spatio 12 litt. relicto. ἀνακτίζοντας καὶ καταπιστεύοντας A. 14 συγκοσμοῦντας καὶ ἕνεκα τούτων ἀειμνήστου φήμης τυγχάνοντας A. 15 Ὁ δὲ τοῦ Διός καὶ Ἀφροδίτης καὶ Ἑρμοῦ (omis. ἀγαθοὶ) A. περικτήσεις M. 16 ἀποτελεῖ A. συνετοὺς ἁπλοὺς ac sic deinceps A. 17 παιδ. κ. μουσ. μετόχους, καθαρίους A : παιδείας μέτοχοι καὶ μούσης καθάριοι M. 19 καὶ πίστεων M. συγκοσμοῦντες M : συγκοσμουμένους A. 20 φιλοτρόφοι M : φιλοφίλους A. ὄντες omis. A. κυρίους A. 21 τέκνοις A. ἀνατρέφοντας A. εὐεργετοῦντας A. 22 θεοῦ A. προγινώσκοντας καὶ φιλοθέους ὑπάρχοντας A. 22-23 εἰς δὲ τοὺς περὶ γυναικῶν καὶ τέκνων τόπους ἀστάτους ἢ ἐπιλύπους (omis. γενησ.) A. 24-113 v. 6 post πραγμάτων p. 111, 16 transp. A. 24 Ὁ δὲ τοῦ Διός καὶ Ἡλίου καὶ Ἀφροδίτης ... ποιεῖ A. 25 καὶ ante ὑψαυχ. omis. A. 26 παρεκτικοὺς M : περικτήκους A.

elevated by fortune and adorned with distinction, yet unstable in the acquisition of possessions and prone to squandering them, or falling into want at certain times, conducting much of their affairs in secret; yet not without means of livelihood, but greatly benefited by unexpected windfalls.

Jupiter, Mercury, Moon — auspicious: producing men who are acquisitive and well-suited to their undertakings, collectors of gifts and recipients of trust, musical, intelligent, rational, guardians of money and deposits, deemed worthy of gifts and positions of trust, advanced through words and calculations, moneylenders, tax collectors, those who work for hire, with many friends and wide acquaintances, capable of acting as trustees and administrators of affairs, and generous in sharing. Some among them will be athletes, crowned with victory wreaths, deemed worthy of honors, portraits, and statues. And if these planets happen to occupy financially productive places, they produce discoverers of treasures and overseers of temples and sacred precincts; such men will restore and plant, and having adorned places, they will attain everlasting renown.

Jupiter, Venus, Mercury — auspicious: bringing about the acquisition of livelihood and the prosperity of one's affairs; intelligent, straightforward, generous, agreeable, fond of companionship, joyful, partakers of culture and music, refined, handsome, deemed worthy of honor and glory, associating with those of greater station, receiving positions of trust and offices of administration, adorned in their way of life (f. 273), and being fond of nurturing and of physical cultivation, they hold authority over bodies and rear children in good portion, and some they also benefit; foreknowing future events through divine inspiration, being pious toward the gods — yet in matters concerning wife and children they will prove unstable or prone to sorrow.

Jupiter, Venus, Sun will make men of vivid imagination and renowned, but petty-minded and inconsistent in their judgments and arrogant, at times generous and beneficent, yet easily repentant, and at other times in their

1 συγκεκοσμημένους Μ. ἐπικτήσεις Α. 2 εὐαλώτους Μ. ἐνδεῖς Μ. γινομέ- νους omis. Α. 3 ἀπροσδοκήτων Α. 4 μεγάλως Α : καὶ μειζόνων Μ. 5-13 post καὶ ψεύδους 113, 19 transp. Α. Ὁ δὲ τοῦ Διὸς καὶ Ἑρμοῦ καὶ Σελήνης Α. ἀγα θούς Μ : omis. Α. και omis. Α. 6 δωρεῶν ... μεταλαμβάνοντας omis. Α. 7 μυστικούς Α. λογικών (ους superscr.) Μ. και omis. Μ. Post φύλακας] δωρεῶν καὶ πίστεων καταξιουμένους Α. 8 Cum ἀναγομένους, cf. 114, 26. 9 μισθώτους Μ. 10 στεφηφόρους post Επιτροπικούς transp. Α. 11 ἢ ἀνδριάντων Α. 12 τόποις omis Α. 13 ἱερῶν omis Α. Επιστάτας omis. Μ spatio 12 litt. relicto. ἀνακτίζον- τας καὶ καταπιστεύοντας Α. 14 συγκοσμούντας καὶ ἕνεκα τούτων ἀειμνήστου φήμης τυγχάνοντας Α. 15 Ὁ δὲ τοῦ Διὸς καὶ Ἀφροδίτης καὶ Ἑρμοῦ (omis. ἀγα- θοί) Α. περικτήσεις Μ. 16 ἀποτελεῖ Α. συνετούς ἁπλούς ac sic deinceps Α. 17παιδ. κ. μουσ. μετόχους, καθαρίους Α : παιδείας μέτοχοι καὶ μούσης καθάριοι Μ. 19 καὶ πίστεων Μ. συγκοσμοῦντες Μ : συγκοσμουμένους Α. 20 φιλοτρόφοι Μ : φιλοφίλους Α. ὄντες omis. Α. κυρίους Α. 21 τέκνοις Α. ἀνατρέφοντας Α. εὐεργετοῦντας Α. 22 Θεού Α. προγινώσκοντας και φιλοθέους ὑπάρχοντας Α. 22-23 εἰς δὲ τοὺς περὶ γυναικῶν καὶ τέκνων τόπους ἀστάτους ἢ ἐπιλύπους (omis. γενησ.) Α. 24-113 v. 6 post πραγμάτων p. 111, 16 transp. Α. 24 Ὁ δὲ τοῦ Διὸς καὶ Ἡλίου καὶ Ἀφροδίτης... ποιεῖ Α. 25 και ante υψαυχ. omis. Α. 26 παρεκτι- κούς Μ : περικτήκους Α.

ἑτέρων δόξαις καὶ περικτήσεσιν ἐπαιρομένους καὶ ἀπὸ μικρᾶς τύχης ἀναβιβαζομένους. γίνονται δὲ ἀρχιερεῖς στεφηφόροι, ἀρχικοί, ἡγεμονικοί, δημοσίων πραγμάτων προεστῶτες καὶ ὄχλων ἀφηγούμενοι, τιμῶν ἢ δωρεῶν καταξιοῦνται καὶ τῷ βίῳ συγκοσμοῦνται, περὶ δὲ τὰς συνελεύσεις ἀθέμιτοι ἢ ἐπίψογοι γενήσονται. ἐὰν δέ πως ἀνατολικοὶ ἢ ἐν χρηματιστικοῖς τόποις τύχωσι, καὶ ἐπὶ γυναικὶ καὶ τέκνοις εὐφρανθήσονται.

Ζεύς, Ἀφροδίτη, Σελήνη πρακτικούς, ἐνδόξους ἀποτελοῦσιν, ἀρχιερατικούς, στεφηφόρους ἱερῶν καὶ ναῶν προεστῶτας, δωρηματικούς τε καὶ φιλοδόξους, ὄχλων ἡδοναῖς ἐξυπηρετοῦντας, πόλεων τε καὶ χωρῶν πίστεις ἀναδεχομένους καὶ τιμῶν καταξιουμένους καὶ εὐφημουμένους καὶ ἀντιζηλουμένους ἀπό τε οἰκείων καὶ φιλικῶν προσώπων, ἔχθρας καὶ ἀντικαταστάσεις ὑπομένοντας, εἰς δὲ τὸν περὶ γυναικὸς καὶ συνήθειας τόπον ἀστάτους καὶ φιλονείκους μετὰ ζηλοτυπιῶν καὶ χωρισμῶν καὶ ἀνάγκης διάγοντας, μετεώρους, ἔσθ' ὅτε μὲν οὖν καὶ συγγένεσιν συνέρχονται καὶ οὐδὲ οὕτως ἀτάραχον τὴν συνοίκησιν διαφυλάσσουσιν· ἐν μετουσίαις γινομένους· τὴν μέντοι περὶ τὸν βίον συνουσίαν εὐφαντασίωτοι γενήσονται, οὐ τοσοῦτον ἀληθείας ἀνάμεστοι ὅσον πλάνης καὶ ψεύδους.

Ἀφροδίτη, Ἥλιος, Σελήνη ἐνδόξους μὲν καὶ πρακτικοὺς ἀποτελοῦσιν, ἐν φαντασίαις γινομένους, κακοήθεις δὲ καὶ ἐπιψόγους, ὑπὸ τῶν πλείστων διαβαλλομένους καὶ φθονουμένους ἀπὸ μειζόνων καὶ φιλικῶν προσώπων, ἐν προκοπῇ δὲ καὶ κτήσει γινομένους καὶ τῇ τύχῃ (f. 194) ὑψουμένους, ἀνωμάλους δὲ εἰς τὸν περὶ γυναικὸς καὶ τέκνων λόγον· ἄλλως δὲ φιλόφιλοι ἐν ξενιτείαις γινόμενοι καὶ ἐπὶ ξένης εὐτυχοῦντες.

Ἀφροδίτη, Ἄρης, Σελήνη οὐκ ἀπόρους μὲν οὐδὲ ἀπράκτους ποιοῦσι, ποικίλους δὲ καὶ ἀστάτους ταῖς γνώμαις, μεγαλοψυχεῖς, ἀκρίτως ἀναλίσκοντας καὶ μὴ ἐπιθέντας τέλος τοῖς πράγμασιν, ἀνδρεπιβόλους, καταφρονητάς, πλανήτας, θρασεῖς, δημοσίους, στρατιωτικούς, ἀδια-

2 ποιεῖ δὲ cum accusativis A. 4 καὶ δωρ. A. καταξιωμένους A. συγκοσμουμένους A. 5 ἐπιψόγους ἢ ἀθεμήτους (sine γενησ.) A. 6 εὐφραινόμενους A. 8-19 Post ἢ ἐπιλ. γενησ. p. 112, 23, praebet A. 8 Ὁ δὲ τοῦ Διὸς καὶ Ἀφροδίτης καὶ Σελήνης A. ἀποτελοῦσιν omis. A. 10 τε καὶ omis. M. ποεῖ post φιλοδόξ. add. A. ὄχλων ... ἐξυπερ. omis. A. ἢ χωρῶν codd. 13 εἰς] εἰ A. γυναικῶν A. 15 μετεώρους omis. A. οὖν omis. A. 16 συνερχομένους A. τὴν οἴκησιν ἀταράχως διαφυλάσσοντας, τῇ δὲ περὶ τὸν βίον συνουσίᾳ εὐφαντασιώτους οὐ A. 18 ἀναμέστους A. 19 καὶ ψεύδους omis M. 20-25 post ἐπιψόγους δέ 114, 16 transp. A. 20 Ὁ δὲ τοῦ Ἡλίου καὶ Ἀφροδίτης καὶ Σελήνης A. ἀποτελεῖ A. 21 γινομένοις A. τῶν omis A. 22 μεγάλων A. 23 προκοπαῖς A. ψυχῇ A. 24 γυναικῶν A. 25 An ἄλλους δὲ? φιλόφιλοι M : φιλοσόφους A. ξενιτείᾳ A. γινομένους κἀκεῖσε εὐτυχοῦντας A. 26-114, 4 Post διαψευδομένους 115, 2 transp. A. 26 Ὁ δὲ τοῦ Αρεως καὶ Ἀφροδίτης καὶ Σελήνης A. ποιεῖ A. 27 μεγαλοτυχεῖς A. ἀκρίτους M 28 μὴ omis. M. ἐπιτιθέντας M. ἀνδρεπιβόλους, cf. ad 108, 2. 29 πλανήτας omis. A. στρατικούς A.

raised up by the opinions and acquisitions of others, and elevated from humble fortune. They become high priests wearing crowns, those holding authority and command, presiding over public affairs and leading multitudes, deemed worthy of honors or gifts and adorned in life, but in matters of assemblies they will prove lawless or blameworthy. If, however, the planets happen to be oriental or in operative places, they will also find joy in wife and children.

Jupiter, Venus, and the Moon produce active and illustrious individuals — high priests, wearers of crowns, overseers of sacred precincts and temples, generous in gifts and fond of glory, serving the pleasures of the multitude, receiving the trust of cities and regions, deemed worthy of honors and celebrated, yet also envied and opposed by both kinsmen and friendly persons, enduring hostilities and opposition. In the domain of marriage and companionship they live as inconstant and contentious persons, beset by jealousy and separations and constraint, and are of unsettled disposition. Sometimes they do unite with relatives, yet even so they do not preserve a tranquil cohabitation. They engage in partnerships, yet in their association with life they will be given to vain illusions, filled not so much with truth as with delusion and falsehood.

Venus, the Sun, and the Moon produce illustrious and active individuals, given to illusions, yet malicious and blameworthy, slandered by the majority and envied by persons of higher standing and by friends, advancing in progress and acquisition and exalted by fortune (f. 194), yet irregular in matters concerning wife and children; otherwise they are fond of friends, dwelling in foreign lands and prospering abroad.

Venus, Mars, Moon render people neither destitute nor inactive, but variable and unstable in judgment, magnanimous, spending recklessly without bringing matters to conclusion, bold toward men, contemptuous, wandering, audacious, public, military, undisci-

2 ποιεῖ δὲ cum accusativis A. 4 καὶ δωρ. A. καταξιωμένους A. συγκοσμουμένους A. 5 ἐπιψόγους ἢ ἀθεμήτους (sine γενησ.) A. 6 εὐφραινόμενους A. 8-19 Post ἢ ἐπιλ. γενησ. p. 112, 23, praebet A. 8 Ὁ δὲ τοῦ Διὸς καὶ Ἀφροδίτης καὶ Σελήνης A. ἀποτελοῦσιν omis. A. 10 τε καὶ omis. M. ποεῖ post φιλοδόξ. add. A. ὀχλων ... Εξυπερ. omis. A. ἢ χωρών codd. 13 εἰς] εἰ A. γυναικῶν A. 15 μετεώρους omis. A. οὖν omis. A. 16 συνερχομένους A. τὴν οἴκησιν ἀταράχως διαφυλάσσοντας, τῇ δὲ περὶ τὸν βίον συνουσίᾳ εὐφαντασιώτους οὐ A. 18 ἀναμέστους A. 19 και ψεύδους omis M. 20-25 post επιψόγους δέ 114, 16 transp. A. 20 Ὁ δὲ τοῦ Ἡλίου καὶ Ἀφροδίτης καὶ Σελήνης A. ἀποτελεῖ A. 21 γινομένοις A. τῶν omis A. 22 μεγάλων A. 23 προκοπαῖς A. ψυχή A. 24 γυναικών A. 25 Αn ἄλλους δὲ? φιλόφιλοι M : φιλοσόφους A. ξενιτείᾳ A. γινομένους κἀκεῖσε

φιλόφιλοι M : φιλοσόφους A. ξενιτείᾳ A. γινομένους κἀκεῖσε

εὐτυχοῦντας A. 26-114, 4 Post διαψευδομένους 115, 2 transp. A. 26 Ὁ δὲ τοῦ Αρεως καὶ Ἀφροδίτης καὶ Σελήνης A. ποιεῖ A. 27 μεγαλοτυχεῖς A. ἀκρίτους M 28 μή omis. M. ἐπιτιθέντας M. ἀνδρεπιβόλους, cf. ad 108, 2. 29 πλανήτας omis. A. στρατικούς A.

Cod. He will come.

φόρους ταῖς χρήσεσιν ἐπί τε ἀρρενικῶν καὶ θηλυκῶν, (f. 273r) κακολογουμένους δὲ καὶ ἐν ἐπηρείαις καὶ κρίσεσι γινομένους καὶ τὰς φιλίας καὶ ἔχθρας μετατιθέντας καὶ τῷ βίῳ σφαλλομένους διὰ τὰς τῶν πανούργων ἀφορμάς.

Ἑρμῆς, Ἥλιος, Σελήνη σεμνούς, καθαρίους, εὐυποκρίτους, οἰκονομικούς, πίστεων ἢ τάξεων μεταλαμβάνοντας, εὐεργετικούς, μυστηρίων μετόχους, κατορθωτὰς πραγμάτων, πλείστην φαντασίαν τῆς ὑπάρξεως κεκτημένους· γίνονται δὲ καὶ σωματοφύλακες, εἰσαγγελεῖς, ἐπάνω χρημάτων γραμμάτων ψήφων τεταγμένοι· τῶν δὲ τοιούτων καὶ ὁ λόγος ἐξισχύσει πρὸς συμβουλίαν ἢ διδαχήν.

Ἑρμῆς, Ἥλιος, Ἀφροδίτη πολυμαθεῖς, πολυπείρους, ἀγαθούς, τεχνῶν καὶ ἐπιστημῶν προηγουμένους καὶ πίστεων καὶ τάξεων καταξιουμένους, εὐμετανοήτους ἐν τοῖς διαπρασσομένοις καὶ κατὰ καιρὸν ἀνωμαλοῦντας, πολυκινήτους δὲ ἢ ἐν ταῖς καινοποιΐαις τῶν πράξεων ἡδομένους, πολυφίλους, πολυγνώστους, καὶ ἀπὸ μειζόνων ἐν προκοπῇ γινομένους καὶ τῷ βίῳ καὶ τῇ δόξῃ συγκοσμουμένους, ἐπιψόγους δέ.

Ἑρμῆς, Σελήνη, Ἀφροδίτη ἀγαθούς, εὐσυμβιώτους, ἁπλοῦς, μεταδοτικούς, φιλογέλωτας, πολιτικούς, παιδείας ἢ ῥυθμῶν μετόχους, μηχανικούς, πολυπείρους, κοσμίους, καθαρίους, εὐφυεῖς, μυστικῶν πραγμάτων συνίστορας, ὑπηρετικούς, ζηλουμένους καὶ φθονουμένους, ἀνωμάλους δὲ περὶ τὸν βίον καὶ ἀδιαφόρους περὶ τὰς τῶν θηλυκῶν καὶ ἀρρενικῶν ἐπιμιξίας, εὐπόρους δὲ καὶ συλλεκτικούς.

Ἑρμῆς, Ἄρης, Ἀφροδίτη συσχηματιζόμενοι ὠφελείας καὶ δόξας καὶ πράξεις ἀποτελοῦσι, περί τε τὰς δόσεις καὶ λήψεις καὶ τὰς λοιπὰς ἐγχειρήσεις εὐεπιβόλους καὶ οἰκονομικούς, πανούργους δὲ καὶ πολυπείρους, ἀπὸ γραμμάτων ἢ ἀσκήσεων ἀναγομένους· ποιοῦσι δέ τινας ἐπιψόγους, πολυαναλώτους, εὐμεταδότους, καὶ ἐν ἐγγύαις ἢ δάνεσι περικυλιομένους καὶ ἀδικοῦντας, νοσφιστὰς χρημάτων ἀλλοτρίων,

2 δὲ omis. A. 3 μετατιθέμενοι A. μετατιθέντας διὰ τὰς τῶν πανούργων ἀφορμάς, τῷ δὲ βίῳ σφάλλοντες M. Fort. ἐφορμάς. 5-10 post. εὐτυχοῦντες 113, 25, colloc. A. 5 Ὁ δὲ τοῦ Ἡλίου καὶ Ἑρμοῦ καὶ Σελήνης A. καθαρούς M. 6 πίστεων... εὐεργετικούς omis. A, qui deinceps accusativis utitur. 8 ἰσαγγέλους A. 10 ἐπισχύσει M. πρὸς συμβουλὰς καὶ ἡ διδαχή A. 11-16, post ἀστοχοῦντας 116, 3 transp. A. 11 Ὁ δὲ τοῦ Ἡλίου καὶ Ἀφροδίτης καὶ Ἑρμοῦ A. 13 διαπραττομένοις A. καὶ omis M. 14 ἢ] fort καὶ. ἐπὶ A. 15 μειζόνων M : μεγάλων A. προκοπαῖς A. 17-22 post ἢ διδαχήν v. 10 transp. A. 17 Ὁ δὲ τῆς Ἀφροδίτης καὶ Ἑρμοῦ αἱ Σελήνης A. 21 καὶ ἀνωμ. περὶ A. περὶ M : πρὸς A. τὰς τῶν γυναικῶν καὶ ἀνδρῶν M, at cf. supra v. 1. 23-115, 2 post ὑπόστασιν φυλάσσωσιν p. 115, v. 8, transp. A. 23 Ὁ δὲ τοῦ Ἄρεως καὶ Ἀφροδίτης καὶ Ἑρμοῦ (omis. συσχ.) A. δόξης καὶ πράξεως ἀποτελεστικός A. 24 τὰς omis. A. 25 πανοῦργος A. πολύπειρος A. 26 ἀναγομένους M : ἀνάγνουσα A, cf. 112, 8. ποιοῦσ. δέ τινας scr. : ποιεῖ δέ τινας A : omis. M. 27 ἐπιψόγους omis. A. πολυαλώτους A. εὐμεταδότους omis. A. καὶ ἐν omis. M. καὶ δάνεσι περικυλ. καὶ ἀδικ. M : ἢ δανείσεσι περιπίπτοντας A. 28 χρημάτων omis. A.

bearing burdens in their dealings with both males and females, (f. 273r) being slandered and falling into acts of malice and legal disputes, shifting between friendships and enmities, and stumbling in life on account of the machinations of the unscrupulous.

Mercury, the Sun, and the Moon produce dignified, pure, skilled performers, economical individuals, those who assume positions of trust or rank, benefactors, initiates into mysteries, managers of affairs, and those who have acquired the greatest semblance of prosperity. They also become bodyguards, heralds, and those appointed over money, documents, and accounts; and the speech of such persons will be influential in counsel or teaching.

Mercury, Sun, Venus: learned, experienced, good, foremost in crafts and sciences, deemed worthy of trusts and offices, quick to reconsider their actions and subject to irregularity at times, much given to movement or taking pleasure in the novelty of their pursuits, with many friends and wide acquaintance, advancing through the favor of those greater than themselves, adorned in both life and reputation, yet prone to censure. Mercury, Moon, Venus: good, easy to live with, simple, generous, fond of laughter, sociable, partaking of culture or rhythm, ingenious, experienced, well-ordered, clean, naturally gifted, privy to secret matters, serviceable, both admired and envied, irregular in their livelihood and indifferent to the mingling of females and males, yet prosperous and acquisitive.

Mercury, Mars, and Venus in aspect produce benefits, renown, and accomplishments; they make men apt and resourceful in dealings of giving and receiving and in other undertakings, crafty and experienced, advancing through letters or practice; but they also produce some who are censured, prodigal, generous to a fault, entangled in sureties or loans and acting unjustly, embezzlers of others' money,

2 δὲ omitted in A. 3 μετατιθέμενοι A. μετατιθέντας διὰ τὰς τῶν πανούργων ἀφορ μάς, τῷ δὲ βίῳ σφάλλοντες M. Fort. ἐφορμάς. 5–10 post εὐτυχοῦντες 113, 25, colloc. A. 5 Ὁ δὲ τοῦ Ἡλίου καὶ Ἑρμοῦ καὶ Σελήνης A. καθαρούς M. 6 πίστεων... εὐεργετικούς omit. A, qui deinceps accusativis utitur. 8 ἰσαγγέλους A. 10 ἐπισχύσει M. πρὸς συμβουλὰς καὶ ἡ διδαχή A. 11–16, post ἀστοχοῦντας 116, 3 transp. A. 11 Ὁ δὲ τοῦ Ἡλίου καὶ Ἀφροδίτης καὶ Ἑρμοῦ A. 13 διαπραττομένοις A. καὶ omnis M. 14 ἢ] fort. καί. ἐπὶ A. 15 μειζόνων M: μεγάλων A. procows l. 17–22 post ἡ διδαχήν v. 10 transp. A. 17 Ὁ δὲ τῆς Ἀφροδίτης καὶ Ἑρμοῦ καὶ Σελήνης A. 21 καὶ ἀνωμ. περί A. περὶ M : πρὸς A. τὰς τῶν γυναικῶν καὶ ἀνδρῶν M, at cf. supra v. 1. 23–115, 2 post ὑπόστασιν φυλάσσωσιν p. 115, v. 8, transp. A. 23 Ὁ δὲ τοῦ Ἄρεως καὶ Ἀφροδίτης καὶ Ἑρμοῦ (omit. συσχ.) A. δόξης καὶ πράξεως ἀποτελεστικός A. 24 τάς omit. A. 25 πανούργος A. πολύπειρος A. 26 ἀναγομένους M : ἀνάγνουσα A, cf. 112, 8. ποιοῦσι δέ τινας cr. : ποιεῖ δέ τινας A : omit. M. 27 ἐπιψόγους omit. A. πολυαλώτους A. εὐμεταδότους omit. A. καὶ ἐν omis. M. καὶ δάνεσι περικυλ. καὶ ἀδικ. M : ἢ δανείσεσι περιπίπτοντας A. 28 χρημάτων omit. A.

παραινέτας ἐπιχαρίτως διαψευδομένους, εὐπόρους δὲ καὶ βασκάνους, εὐμετανοήτους ἐν τοῖς διαπρασσομένοις.

Ἄρης, Ἥλιος, Σελήνη θρασεῖς, ἐπάνδρους, τολμηρούς, πρακτικοὺς ἀποτελοῦσι· γίνονται γὰρ ἀθλητικοί, στρατιωτικοί, ἡγεμονικοί, ἀπὸ βιαίων καὶ ἐπιφθόνων πραγμάτων καὶ ἐπιμόχθων τεχνῶν ἢ σκληρουργίας πορίζοντες, ἐναντιώμασι δὲ καὶ ἐπικινδύνοις πράγμασι περιτρεπόμενοι καὶ ἐν μειζόνων ἔχθραις καὶ αἰτίαις γίνονται, ἐκτὸς εἰ μή πως ἀγαθοποιοὶ σχηματισθέντες ἀκαθαίρετον τὴν ὑπόστασιν φυλάξωσιν.

Ἄρης, Ἥλιος, Ἀφροδίτη πολυφίλους καὶ πολυγνώστους ἀποτελοῦσι, συστάσεων καὶ τιμῶν καταξιουμένους, εὐπόρους μὲν καὶ φιλοσυνήθεις, ἐπιψόγους δὲ καὶ πολυθρυλλήτους, ἀνεπιμόνους δὲ ταῖς φιλίαις καὶ ἀστάτους ταῖς πράξεσι, πολλῶν ἐπιθυμητάς, πολυδαπάνους, κακωτὰς γυναικῶν, εὐεπηρεάστους, ἐναντιώμασι δὲ καὶ ἔχθραις περιτρεπομένους διά τινας τοῦ λογισμοῦ ἀκρισίας.

(F. 223v) Ἄρης, Ἥλιος, Ἑρμῆς πολυπείρους, ἐπινοηματικοὺς περὶ τὰς τῶν πράξεων ἀφορμὰς ἀποτελοῦσι, πολυμερίμνους δὲ καὶ δυσεπιτεύκτους πρὸς τὰς τῶν λογισμῶν ἐπιθυμίας, ἀπροσδοκήτως δὲ περιγινομένους· ὅθεν οἱ τοιοῦτοι ἀνώμαλοι ταῖς γνώμαις γίνονται, τολμηροί, πρακτικοί, ὀξύθυμοι, πρὸς τοὺς ἐχθροὺς φερόμενοι, αἰτίας δὲ κακωτικὰς αὐτοῖς ἢ βλάβας ἐπεισάγοντες μετανοοῦσι· ἔσθ' ὅτε δὲ καὶ δειλὸν καὶ εὐκαταφρόνητον ἦθος ἀναλαμβάνοντες, ἐγκρατεῖς καὶ ὑποκριτικοὶ καὶ ἥττονες πρὸς οὓς οὐκ ἐχρῆν καθίστανται, ἀνωμάλως δὲ τὰ πλεῖστα περὶ τὸν βίον διάγοντες ἢ καὶ (f. 193v) ὑποχείριοι γινόμενοι τὴν ἰδίαν μέμψονται τύχην.

Ἄρης, Σελήνη, Ἑρμῆς ἐντρεχεῖς μηχανικούς, ῥᾳδίως περὶ τὰς πράξεις ὁρμωμένους καὶ πολυκινήτους, μετὰ τάχους πράττειν θέλοντας, περιέργους, ἀποκρύφων μύστας καὶ ἀπορρήτων συνίστορας πραγμάτων, κακωτάς, βιαίους, ἀνυποτάκτους, ἀλλοτρίων ἐπιθυμητάς, αἰτίαις καὶ

1-2 παραινέτας ... διαπρασσ.] καὶ ἀδικητὰς καὶ βασκάνους καὶ χαρίτων διαψευδομένους A. 3-8 Post μεμφομένους τύχην v. 24 transp. A. 3 Ὁ δὲ τοῦ Ἄρεως Ἡλίου καὶ Σελήνης A. 4 ἀποτ. γιν. γὰρ omis A, qui deinceps accusativis utitur. καὶ στρατ. M. ἡγεμονικούς A : omis. M. 5 ἀπὸ βιαίων πραγμάτων ἐπιμόχθων M. σκληρουργίας M, cf. supra, p. 90, v. 21 : κληρουργίας A. 6 πορίζοντες] cf. supra, 111, 14. ἐπικινδύνων πραγμάτων A. 7 γινομένους A : γίνονται M. 8 καὶ ἀκαθ. A. φυλάσσωσιν A. 9-24 Post τεύξονται p. 112, v. 14 praebet A. 9 Ὁ δὲ τοῦ Ἄρεως καὶ Ἡλίου καὶ Ἀφροδίτης A. ἀποτελεῖ A. 10 καταξιοῖ A. μὲν καὶ ... δὲ omis. M. 11 καὶ ἀνεπιμ. (sine δὲ) A. 13 εὐεπηρεάστους omis. M. δὲ omis. M. 14 διὰ τὰς ἀκρίτας τῶν λογισμῶν αἰτίας M. 15 Ὁ δὲ τοῦ Ἄρεως καὶ Ἡλίου καὶ Ἑρμοῦ A. 16 περὶ τὰς πράξεις ἀποτελεῖ A. 18 ὅθεν τοὺς τοιούτους ἀνωμάλους ... ποιεῖ A qui deinde accusat. usurpat. τολμηροὺς καὶ ὀξύθ. A. 20 μετανοεῖν ποιεῖ A. δὲ δῆλον A. 22 ἐχ. καθιστᾶ τούτους A. 23 περὶ τὰ πλεῖστα τοῦ βίου M. ἢ omis. M. διὰ τὴν A. 24 μεμφομένους A. 25-116, 3 post πανούργων ἀφορμάς, p. 114, v. 4, transp. M. 25 Ὁ δὲ τοῦ Ἄρεως καὶ Ἑρμοῦ καὶ Σελήνης A. περὶ] Fort. ἐπὶ vel πρός. 26 καὶ omis. A. Post θέλοντας] ἐκκακωτικοὺς add. A. Possis ἐγκρατικούς.

advisors who charm while deceiving, prosperous yet envious, and quick to repent in their undertakings.

Mars, Sun, Moon produce bold, virile, and daring individuals of practical action; for they become athletic, military-minded, and commanding, deriving their livelihood from violent, invidious, and laborious pursuits or harsh manual trades, yet they are overtaken by adversities and dangerous circumstances, falling into the enmities and accusations of those more powerful — unless the benefic planets, configured favorably, preserve their condition unshaken.

Mars, Sun, Venus produce individuals with many friends and wide acquaintance, deemed worthy of introductions and honors, prosperous and fond of companionship, yet prone to censure and much talked about, inconstant in friendships and unstable in their affairs, desirous of many things, extravagant, harmful to women, easily provoked, and liable to be overtaken by adversities and enmities on account of certain failures of rational judgment.

(Ch. 223) Mars, Sun, Mercury produce individuals of wide experience and inventive resourcefulness in the pursuit of their affairs, yet full of anxiety and unable to attain what their reasoning desires, though they succeed unexpectedly; hence such persons prove erratic in their judgments, bold, practical, and quick-tempered, rushing against their enemies, yet repenting when they bring damaging accusations or injuries upon themselves; and at times, assuming a cowardly and contemptible character, they become self-controlled, dissembling, and submissive toward those before whom they ought not to submit — and passing the greater part of their lives in uneven fortune, or even falling into subjection, they will blame their own fate.

Mars, Moon, Mercury — resourceful mechanicians, easily roused to action and constantly in motion, wishing to act with speed, meddlesome, initiates into secrets and privy to hidden affairs, malicious, violent, insubordinate, desirous of what belongs to others, prone to accusations and

1-2 παραινέτας ... διαπρασσ.] καὶ ἀδικητὰς καὶ βασκάνους καὶ χαρίτων διαψευ- δομένους A. 3-8 Post μεμφομένους τύχην v. 24 transp. A. 3 Ὁ δὲ τοῦ Ἄρεως Ἡλίου καὶ Σελήνης A. 4 ἀποτ. γιν. γάρ omis A, qui deinceps accusativis utitur. καὶ στρατ. M. ἡγεμονικούς A : omis. M. 5 ἀπὸ βιαίων πραγμάτων ἐπιμόχθων M. σκληρουργίας M, cf. supra, p. 90, v. 21 : κληρουργίας A. 6 πορίζοντες] cf. supra, 111, 14. ἐπικινδύνων πραγμάτων A. 7 γινομένους A : γίνονται M. 8 καὶ ἀκαθ. A. φυλάσσωσιν A. 9-24 Post τεύξονται p. 112, v. 14 praebet A. 9 Ὁ δὲ τοῦ Ἄρεως καὶ Ἡλίου καὶ Ἀφροδίτης A. ἀποτελεῖ A. 10 καταξιοί A. μεν καὶ ... δὲ omis. M. 11 καὶ ἀνεπιμ. (sine δέ) A. 13 εὐεπηρεάστους omis. M. δὲ omis. M. 14 διὰ τὰς ἀκρίτας τῶν λογισμῶν αἰτίας M. 15 Ὁ δὲ τοῦ Ἄρεως καὶ Ηλίου καὶ Ἑρμοῦ A. 16 περὶ τὰς πράξεις ἀποτελεῖ A. 18 ὅθεν τοὺς τοιούτους ἀνωμάλους ... ποιεῖ A qui deinde accusat. usurpat. τολμηροὺς καὶ ὀξύθ. A. 20 μετανοεῖν ποιεῖ A. δὲ δῆλον A. 22 ἐχ. καθιστᾷ τούτους A. 23 περὶ τὰ πλεῖστα τοῦ βίου M. omis. M. διὰ τὴν A. 24 μεμφομένους A. 25-116, 3 post πανούργων ἀφορμάς, p. 114, v. 4, transp. M. 25 Ὁ δὲ τοῦ Ἄρεως καὶ Ἑρμοῦ καὶ Σελήνης A. περὶ] Fort. ἐπὶ vel πρός. 26 καὶ omis. A.Post wanting] ἐκκακοτικός add. A. Possibilities.

βλάβαις περιπίπτοντας κρίσεσί τε καὶ ἐπικινδύνοις πράγμασι, γραπτῶν τε καὶ ἀργυρικῶν χάριν ταραχὰς ὑπομένοντας, πλὴν εὐποροῦντας καὶ πολυδαπάνους ἀποτελοῦσι, τῷ δὲ βίῳ ἀστοχοῦντας.

Καὶ ταῦτα μὲν ὡς πρὸς μονοειδεῖς διαστολὰς καὶ καθολικὰς προεθέμεθα. συνεπικιρναμένων δὲ καὶ ἑτέρων συγκράσεων ἤτοι κατὰ παρουσίαν ἢ κατὰ συμμαρτυρίαν κατὰ τὴν τοῦ ἀστέρος φύσιν καὶ τοπικὴν διάγνωσιν ἐναλλοιωθήσεται καὶ ἡ τῶν πραγμάτων δύναμις. οὐκ ἐβουλήθην γὰρ ἐπὶ πολὺ καὶ πολυμερῶς τὰς συγκράσεις συγγράφειν διὰ τὸ καὶ τοὺς παλαιοὺς περὶ τούτων προτεταχέναι· εὐσύνοπτος οὖν ὁ τρόπος κριθήσεται τοῖς γε νοῦν ἔχουσιν ἐκ τῆς ἑκάστου ἀστέρος καὶ ζῳδίου φυσικῆς ἐνεργείας· πρόκειται δὲ ἐν τῷδε τῷ συντάγματι ὅθεν συγκρίνειν δεήσει τοῦ ἀστέρος τὴν τοποθεσίαν ὅπως ἐσχημάτισται, ἤτοι ἐπίκεντρος, ἢ ἀνατολικοῦ ἢ δυτικοῦ κλήρου, ὡροσκόπου, τριγώνου κύριος· ὁμοίως δὲ καὶ τὰ ζῴδια ἐν οἷς τετεύχασιν ἤτοι οἰκεῖα ἢ ἰδίας αἱρέσεως, ὑπὸ τίνων δὲ μαρτυρούμενοι· οὕτως γὰρ βέβαια τὰ ἀποτελέσματα ἀποφαίνεται· ἐὰν δὲ ἐν ἀχρηματίστοις τόποις καὶ ζῳδίοις ἀνοικείοις ἐκπέσωσιν καὶ παρ' αἵρεσιν, ἥττονα καὶ τὰ τῆς πράξεως καὶ τὰ τῆς τύχης γενήσεται.

<Περὶ σπορᾶς.>

Τούτων δὲ οὕτως ἐχόντων λεκτέον καὶ περὶ τῆς σπορᾶς παρέντας τὴν πλοκὴν καὶ τὸν φθόνον θεμένους. τριῶν ὅρων ὑπαρχόντων ἐλαχίστου τε καὶ μέσου καὶ μεγίστου ἡ ἑκάστου ὑπεροχή ἐστι μοιρῶν ιε'· ἃς ἐὰν προσθῶμεν ἢ ἀφέλωμεν ἑκάστου ὅρου ὁ ἕτερος ἔσται καταληπτός· καὶ ὁ μὲν <ἐλάχιστός> ἐστιν ἡμερῶν σν', ὃς ἀποδειχθήσεται μετὰ τὴν δυτικὴν μοῖραν, τουτέστιν ἐν τῇ ἐπικαταδύσει τῆς Σελήνης οὔσης, ὁ δὲ μέσος σογ', ὃς πρόδηλός ἐστιν ἐν τῷ ὡροσκόπῳ τῆς Σελήνης οὔσης, ὁ δὲ μέγιστος σπη' ὃς πρόδηλός ἐστι τῆς Σελήνης οὔσης ἐν τῇ δύσει. τὰς γὰρ ιε' μοίρας τῆς ὑπεροχῆς, ἐὰν μετρήσωμεν εἰς τὸ ἡμισφαίριον, ὅ ἐστιν ἀπὸ ὡροσκόπου ἐπὶ δύσιν, εὑρίσκομεν ἑκάστου ζῳδίου ἐπιβαλλούσας μοίρας β' ἥμισυ. ἔστω οὖν ὡροσκοπεῖν Καρκίνον, δύνειν Αἰγόκερων, ἐὰν εὑρεθῇ ἡ Σελήνη ὑπὲρ τὸ τῆς δύσεως κέντρον, ἔστι ἡ σπόρα σν'· ἐὰν δὲ Ὑδροχόῳ, σξ' ἥμισυ· ἐὰν δὲ Ἰχθύσι,

1 πράγμ. ἐπικ. A. 2 αἰτίας καὶ βλάβας ὑποπίπτοντας A. 3 πλὴν πολυταράχους καὶ τῷ βίῳ ἀστοχ. A, ceteris omissis. 5 συγκιρναμένης δὲ καὶ ἑτέρας συγκράσεως M. 6 ἢ συνεπιματυρίαν A. κατὰ τὴν φ. καὶ τοπ. δ. (om. ἀστέρος) A : κατὰ τὴν τοῦ ἀστέρος φύσιν (om. τοπ. διάγν.) M. 7-11 οὐκ ... ἐνεργείας omis. A. 8 πολυμερῶν M. 12 τὰς τῶν ἀστέρων τοποθεσίας ὅπως ἐσχηματισμέναι εἰσίν A. 12-14 ἤτοι ... κύριος omis. A. 13 ἢ δυτικοῦ omis. M. 14 δὲ omis. A. ἔτυχον A. 15 καὶ ὑπὸ (sine δὲ) A. καὶ οὕτως (om. γὰρ) M. τὰ om. M. 16 ἀποφαίνεσθαι A. εἰ A. καὶ Ζ. ἀνοικ. omis. M. 17 ὥσιν A. καὶ παρ' αἵρ. om. M. τὰ τῆς τύχ. καὶ τ. πρᾶξ. A. 18 γενήσεται M : προλέγειν A. 19 Incipit caput novum Περὶ σπορᾶς. De re, cf. Censorin., *De die nat.*, 8. 21 ὥρων (o superscr.) cod. Ὅρος est partus gerendi tempus. 23 ἔσται scrips. : ἔστω cod. 24 ἐλάχιστος] lac. IV litt. cod.

falling into harms, trials, and dangerous affairs, enduring troubles on account of written documents and monetary matters, yet rendering them prosperous and lavish in expenditure, though failing in the conduct of life.

These matters we have set forth in relation to simple and general distinctions. When other combinations are also mingled in, whether by presence or by testimony, the power of events will be altered according to the nature of the planet and its topical determination; for I did not wish to write at length and in manifold detail about the combinations, since the ancients have already treated these matters. The method will therefore be readily comprehended by those of sound mind from the natural operation of each planet and sign. It is set forth in this treatise from which one must evaluate the placement of the planet and how it is configured — whether angular, or of the eastern or western lot, lord of the Ascendant or of the trigon — and likewise the signs in which they happen to be, whether domicile or of their own sect, and by which planets they are testified; for in this way the outcomes are rendered firm. But if they fall in unprofitable places and alien signs and contrary to sect, the affairs of action and fortune will be diminished.

"On Conception."

These matters being thus disposed, we must speak also of conception, setting aside complexity and setting envy aside. There being three limits — the least, the middle, and the greatest — the excess of each is fifteen degrees; which, if we add or subtract from each limit, the other will be grasped. The least is 250 days, which is demonstrated when the Moon is past the western degree, that is, when the Moon is in her setting; the middle is 270, which is manifest when the Moon is on the Ascendant; and the greatest is 278, which is manifest when the Moon is at setting. For the fifteen degrees of excess, if we measure them across the hemisphere — that is, from the Ascendant to the Descendant — we find that 2½ degrees fall to each sign. Let Cancer be rising and Capricorn setting; if the Moon is found above the degree of the Descendant, the period of conception is 250 days; if she is in Aquarius, 260½; if in Pisces,

1 πράγμ. ἐπικ. A. 2 αἰτίας καὶ βλάβας υποπίπτοντας A. 3 πλὴν πολυταρά- χους καὶ τῷ βίῳ ἀστοχ. A, ceteris omissis. 5 συγκιρναμένης δὲ καὶ ἑτέρας συγ- κράσεως M. 6 η συνεπιματυρίαν A. κατὰ τὴν φ. καὶ τοπ. δ. (om. ἀστέρος) A : κατὰ τὴν τοῦ ἀστέρος φύσιν (om. τοπ. διάγν.) M. 7-11 οὐκ ... ἐνεργείας omis. A. 8 πολυμερών M. 12 τὰς τῶν ἀστέρων τοποθεσίας ὅπως ἐσχηματισμέναι εἰσίν A. 12-14 ἤτοι ... κύριος omis. A. 13 ή δυτικοῦ omis. M. 14 δὲ omis. A. ἔτυχον A. 15 καὶ ὑπὸ (sine δέ) A. καὶ οὕτως (om. γάρ) M. τα om. M. 16 ἀποφαίνεσθαι A. εἰ A. καὶ Z. ἀνοικ. omis. M. 17 ὧσιν A. καὶ παρ' αἵρ. om. M. τὰ τῆς τύχ. καὶ τ. πράξ. A. 18 γενήσεται M : προλέγειν A. 19 A new chapter begins: Περὶ σπορᾶς. On this matter, cf. Censorinus, De die nat., 8. 21 ὥρων (o superscr.) cod. "Oρος is the term for the time of carrying the fetus to term. 23 ἔσται written by editor : ἔστω cod. 24 ἐλάχιστος] lacuna of 4 letters in cod.

διακοσίων ξγ'· ἐὰν δέ ἐν Κριῷ, σξε' ἥμισυ· ἐὰν δὲ ἐν Ταύρῳ, σξη'· ἐὰν δὲ ἐν Διδύμοις, σο' ἥμισυ· ἐὰν δὲ ἐν Καρκίνῳ ἐν τῷ ὡροσκόπῳ, σογ'· ἐὰν δὲ Λέοντι, σοε' ἥμισυ· ἐὰν δὲ ἐν Ζυγῷ (f. 274r), σπ' ἥμισυ· ἐὰν δὲ Τοξότῃ, σπε' ἥμισυ· ἐὰν δὲ Αἰγόκερῳ, σπη'· ἔστω δὲ ἐπὶ ὑποδείγματος ἔτους η' Νέρωνος Μεσορὶ ς' εἰς τὴν ζ', ὥρᾳ ια', Σελήνη Ζυγῷ, ὡροσκόπος Καρκίνῳ. ἐπεὶ οὖν ἡ Σελήνη ἐν τῷ κέντρῳ εὑρέθη, ἐξετράπη ἡ γένεσις δι' ἡμερῶν σπ' καὶ ὡρῶν ιβ', ταύτας οὖν ἀφαιρεῖν δεήσει ἀπὸ τῶν τοῦ ἐνιαυτοῦ τξε' δ' ἡμερῶν, λοιπαὶ πδ', ὧραι ιβ'· τὰς οὖν πδ' ἐὰν προσθῶμεν τῇ τοῦ Μεσορὶ ς', ἔσται Φαωφὶ κ' ὧραι κγ', ἥτις ἔσται ἡ σπορμὴ ἡμέρα. κτλ.

Post pauca invenitur aliud exemplum : Ἔστω δὲ πάλιν ἐπὶ ὑποδείγματος, ἵνα σαφέστερον οἱ ἐπιτυγχάνοντες τὴν ἐπίγνωσιν λαμβάνωσιν, Ἀδριανοῦ ἔτος ι', Μεχὶρ ιγ' εἰς τὴν ιδ', ἡμερινῆς ὥρας α'... F. 274v tertium exemplum profertur : Ἔστω δὲ καὶ ἐπὶ ἑτέρου ὑποδείγματος ἔτους ιζ' Τραϊανοῦ Μεσορὶ β' ὥρᾳ ἡμερινῇ ια' ἥμισυ... Desinit ... καὶ ψηφίσας τὸν Ἥλιον εὗρον ἐν τῷ ὡροσκοποῦντι Αἰγόκερῳ. Procedit :

Τὴν ὥραν τῆς σπορᾶς ἡ κατὰ γένεσιν Σελήνη δηλώσει... Des. οὗτος δὲ ἔστω ἀναγκαστικὸς καὶ μυστικὸς τρόπος εἰς τὴν μέλλουσαν ἀγωγὴν ὑφ' ἡμῶν ἐπιλύεσθαι. Haec rursus habet H., f. 9v et S., f. 4.

Ὑποτάξωμεν δὲ καὶ ἄλλως πότερον πλήρη τις χρόνον διέμεινεν ἐν τῇ γαστρὶ ἢ τὸν ἥμισυν... (F. 275r) ... ἑπταμηνιαῖον ἔσται. τὸ δ' ὅμοιον καὶ ὁ Ἥλιος ἀποτελεῖ διαμετρήσας τὸ ζῴδιον, ἐν ᾧ ἡ σύνοδος ἐγένετο. τοῦτον τὸν τόπον οἱ παλαιοὶ μυστικῶς καὶ σκοτεινῶς διέγραψαν, ἡμεῖς δὲ τηλαυγέστερον. = S., f. 4v, om. H.

LIBER II

Sequitur in codice lacuna duorum versuum. Liber secundus hic incipit ut ex primis eius verbis apparet (cf. cod. S., f. 5; om. H.) : Περὶ μὲν οὖν προτρεπτικῶν καὶ διδασκαλικῶν λόγων ἐν τῷ α' συν-
30 τάγματι ἐδηλώσαμεν καὶ περὶ συγκρατικῆς ἀποτελεσματογραφίας, οὐ τοσοῦτον τῇ περὶ τὸν λόγον κακοζηλίᾳ ἐνεχθέντες, ὅσον τῇ περὶ τὴν ἐμπειρίαν ἐνεργείᾳ. νυνὶ δὲ ἀκολούθως περὶ καθολικῶν ὑποστάσεων καὶ διαφορᾶς τόπων ὑποτάξομεν.

Τοῦ ζῳδιακοῦ κύκλου κατὰ διαφορὰν καὶ οἰκειότητα τεταγμένου
35 εὕρομεν εὑρέσεις β' Ἡλίου τε καὶ Σελήνης, ἡμερινὴν καὶ νυκτερινήν· ὁ μὲν γὰρ Ἥλιος πυρώδης ὑπάρχων προσῳκειώθη Κριῷ, Λέοντι, Τοξότῃ,

29-30 ὑποτάγματι S. 31 τῇ om. M. λόγον S : ζῆλον M. τὴν om. M.

two hundred and three; but if in Aries, 205½; if in Taurus, 268; if in Gemini, 270½; if in Cancer on the Ascendant, 273; if in Leo, 275½; if in Libra (f.274r), 280½; if in Sagittarius, 285½; if in Capricorn, 288. Let the following serve as an example: in year 8 5 of Nero, Mesori 6th going into the 7th, at hour 11, with the Moon in Libra and the Ascendant in Cancer. Since the Moon was found at the angle, the birth was reckoned after 280 days and 12 hours; these therefore must be subtracted from the 365¼ days of the year, leaving 84 days and 12 hours. If then we add the 84 days to Mesori 6th, the result will be Phaophi 20th, hour 23, which will be the day of 10 conception. Etc.

Shortly after, another example is found: Ἔστω δὲ πάλιν ἐπὶ ὑποδείγματος, ἵνα σαφέστερον οἱ ἐπιτυγχάνοντες τὴν ἐπίγνωσιν λαμβάνωσιν, Ἀδριανοῦ ἔτος ι', Μεχίρ ιγ' εἰς τὴν ιδ΄, ἡμερινῆς ὥρας α'... F. 274 a third example is presented: Εστω δὲ καὶ ἐπὶ ἑτέρου ὑποδεί 15 γματος ἔτους ιζ' Τραϊανού Μεσορὶ β' ὥρᾳ ἡμερινῇ ια' ἥμισυ... It ends ... καὶ ψηφίσας τὸν Ἥλιον εὗρον ἐν τῷ ὡροσκοποῦντι Αἰγόκερῳ. It continues:

Τὴν ὥραν τῆς σπορᾶς ἡ κατὰ γένεσιν Σελήνη δηλώσει... Des. οὗτος δὲ ἔστω ἀναγκαστικὸς καὶ μυστικός τρόπος εἰς τὴν μέλλουσαν ἀγωγὴν 20 ὑφ᾽ ἡμῶν ἐπιλύεσθαι. This passage appears again in H., f. 9v and S., f. 4.

And let us also submit to a more complete period of time that they stayed in tygastri or the half-syn... (F. 275')... it is seven months. The same is true of the Sun, when you measured the sign, in which the meeting took place. The ancients erased this place secretly and darkly, but we25 more easily. = S., f. 4v, om. NH

BOOK II

In the codex, a lacuna of two verses follows. The second book begins here, as is apparent from its opening words (cf. cod. S., f. 5; om. H.): Περὶ μὲν οὖν προτρεπτικῶν καὶ διδασκαλικών λόγων ἐν τῷ α' συν- 80 τάγματι ἐδηλώσαμεν καὶ περὶ συγκρατικῆς ἀποτελεσματογραφίας, οὐ τοσοῦτον τῇ περὶ τὸν λόγον κακοζηλίᾳ ἐνεχθέντες, ὅσον τῇ περὶ τὴν ἐμπειρίαν ἐνεργείᾳ. νυνὶ δὲ ἀκολούθως περὶ καθολικῶν ὑποστάσεων καὶ διαφορᾶς τόπων ὑποτάξομεν.

Having arranged the Zodiacal circle according to its distinctions and affinities, 35 we found two discoveries — of the Sun and the Moon — one diurnal and one nocturnal. For the Sun, being of a fiery nature, was assigned to Aries, Leo, and Sagittarius,

29-30 subordinate S. 31 τῇ om. M. λόγον S : ζῆλον M. the om. M.

ὅπερ αὐτοῦ τρίγωνον προσωνομάσθη ἡμερινόν· ἔστι δὲ καὶ αὐτὸ φύσει πυρῶδες... Des. (f. 275ᵛ) ... καὶ πρὸς τὴν οἰκειότητα καὶ σχηματογραφίαν ἑκάστου ἀστέρος.

Τὴν δὲ τῶν προκειμένων τριγώνων διαίρεσιν καὶ εὐδαιμονίαν ἢ μετριότητα πρὸς τὴν ἑκάστου γένεσιν ὁ ὡροσκόπος δηλώσει· ἐπὶ μὲν γὰρ τῶν ἡμέρας γεννωμένων σκοπεῖν δεήσει τὸν Ἥλιον ἐν ποίῳ τριγώνῳ ὑπάρχει ... Des. (f. 276ᵛ) ... ἐπὶ παντὸς εἴδους σκοπεῖν δεήσει τὸν οἰκοδεσπότην τοῦ οἰκοδεσπότου (*sic*) ὅπως ἔτυχε καὶ ὑπὸ τίνων μαρτυρεῖται. ἐὰν γὰρ ὁ καθολικὸς οἰκοδεσπότης παραπέσῃ, ὁ τούτου κύριος καλῶς σχηματισθῇ, ἕξει βοήθειαν ὁ γεννώμενος καὶ ὑπόστασιν βίου καὶ δόξης, κατὰ τὴν τοῦ ἀστέρος τοποθεσίαν. = S., f. 6ʳ, om. H.

Περὶ κλήρου τύχης καὶ οἰκοδεσπότου.

Ἀκριβέστερον δὲ βουλόμενος τὸν περὶ εὐδαιμονίας τόπον βεβαιῶσαι ἐπάνειμι εἰς τὸν κλῆρον τῆς τύχης ὄντα ἀναγκαιότατον καὶ δυναστικὸν τόπον, καθὼς καὶ ὁ βασιλεὺς ἐναρχόμενος ἐν τῇ ιγ' βίβλῳ μυστικῶς ἐδήλωσε λέγων· " ἐπεχομένως δεήσει τοῖς ἡμέρας γεννωμένοις σαφῶς ἀριθμεῖν ἀπὸ Ἡλίου ἐπὶ Σελήνην, ἔμπαλιν δ' ἀφ' ὡροσκόπου ἰσότητα τάσσειν καὶ τὸν ἀποβάντα τόπον συνορᾶν, οὗτινος τέτευχεν ἀστέρος καὶ τίς ἢ τίνες ἐπὶ τοῦτον πρόσεισι, τά τε τρίγωνα ἢ τετράγωνα παντάπασιν, ὡς κατιστόρηται. ἐκ γὰρ τῆσδε τῆς τῶν τόπων προγνώσεως πρόδηλα κρίνεις τῶν γεννωμένων τὰ πράγματα· „ ὁμοίως δὲ καὶ ὁ Πετόσιρις ἐν τοῖς Ὅροις ἐδήλωσε τὸν τόπον· ἄλλοι δ' ἄλλως διαλαμβάνουσιν, ὧν καὶ ἡμεῖς ἐκθησόμεθα ἐν δέοντι καιρῷ καὶ ἄλλας ἀγωγὰς δηλούσας εἰς τὸν περὶ εὐδαιμονίας τόπον ἢ λόγον· νυνὶ δὲ περὶ τοῦ προκειμένου λεκτέον.

Κρόνος τὴν ὥραν λαχὼν ἢ τὸν κλῆρον ὡροσκοπήσας, μὴ ἐναντιουμένου τοῦ Ἄρεως. ὁ τοιοῦτος εὐδαιμονήσει περὶ τῆς ὑπὸ Κρόνου μεριζομένης πράξεως. ἐὰν δὲ ὑπὸ Διὸς μαρτυρηθῇ ... Des. (f. 277ᵛ) ... εἰ δὲ κακοποιὸς συμπαρῇ ἢ καθυπερτερήσει τὴν Σελήνην, ἄχρηστα τὰ βρέφη ἔσονται. = II, 4 S, qui sequentia quoque habet.

Ἐν τούτῳ τῷ τόπῳ ἐὰν οἱ κακοποιοὶ τύχωσι μεγάλα σίνη καὶ πτώσεις ἀπεργάζονται, μάλιστα δὲ ἐὰν ἰδιοπροσωπῶσιν ... πολλοὶ δὲ καὶ τὰς χεῖρας ὑφέξουσιν.

Ἐὰν ἐπὶ τοῦ ἀγαθοποιοῦντος ζωδίου ὦσιν οἱ ἀγαθοποιοὶ ἐπιτόπως κείμενοι <ἢ> ἐν ἰδίοις προσώποις ἐπιφανεῖς καὶ πλουσίους ἐκ νεότητος ποιοῦσι ... ἐνδόξους γὰρ καὶ πλουσίους ὑπέραγαν ἀποτελοῦσιν.

2 πυρρώδης cod. Cf. p. 88, v. 1. 8 οἰκοδεσπότην, l. κύριον? 12 Titul. in M omiss. ex S, cap. II, 3 suppl. 13 ὁ βουλόμενος (ὁ eras.) M. 14 δυνατικὸν M. 16 ss. Cf. Riess, *Nechepsonis et Petos. fragmenta*, p. 365, fr. 19. 17 ἔμπαλιν δ' ἀφ' ὡροσκόπου M : πάλιν δ' ἀφορῶν S. 19 τούτων S. τετράγωνα ἢ τρίγωνα S. 20 κατιστόρηται M : κατηστέρηται S. συγγνώσεως S. 21 κρίνειν S. 23 ὅν M. 24 δηλούσας om. M. τόπον ἢ om. S.

which triangle of his was named diurnal; and it too is by nature fiery ... Des. (f 275') ... and toward the affinity and schematography of each star.

The ascendant will reveal the division and felicity or moderation of the aforesaid triangles with respect to each nativity; for in the case of those born during the day, it will be necessary to examine in which triangle the Sun is located ... Des. (f. 276') ... in every type of case it will be necessary to examine the lord of the lord (sic) of the oikodespotes, how it chances to be situated and by which planets it is witnessed. For if the universal oikodespotes falls away, but its lord is well configured, the native will receive assistance and substance of life and of honor, in accordance with the placement of the sta[redacted] — S., f. 6*, om. HH.

On the Lot of Fortune and its Ruler.

Wishing to establish more precisely the place of good fortune, I return to the Lot of Fortune, which is the most essential and powerful place, just as the king, at the outset of the thirteenth book, mystically declared, saying: "It will be necessary, successively, for those born during the day, to count clearly from the Sun to the Moon, and conversely from the Ascendant to assign equality and to observe the place that results, to determine which star it has fallen upon, and which planet or planets approach it, together with the trines and squares in their entirety, as has been recorded. For from this foreknowledge of the places you will judge clearly the affairs of those born; and likewise Petosiris in the Boundaries revealed this place; others treat it in various ways, among whom we too shall set forth in due time other methods indicating the place or account of good fortune; but for now we must speak of the matter at hand.

Saturn having obtained the hour or having risen as the Lot's Ascendant, with Mars not in opposition. Such a native will prosper in the profession governed by Saturn. But if it receives testimony from Jupiter ... Des. (f. 277.) ... but if a malefic is present or overcoming the Moon, the children will be useless. — II, 4 S, which also has the following.

When the malefics happen to be in this place, they bring about great injuries and falls, especially when they are in their own faces; and many will also have their hands cut off.

When the benefics are placed in domicile in the benefic sign or are prominent in their own faces, they make the native illustrious and wealthy from youth ... for they produce those who are exceedingly distinguished and rich.

2 πυρρώδης cod. Gr. p. 88, v. 1. 8 οἰκοδεσπότην, read κύριον? 12 Title in Momiss. supplied from S, ch. II, 3. 13 δ βουλόμενος (δ erased) M. 14 δυνατικὸν M. 16 ff. Cf. Riess, Nechepsonis et Petos. fragmenta, p. 365, fr. 19. 17 ἔμπαλιν δ' ἀφ᾽ ὡροσκόπου M : πάλιν δ' ἀφορῶν S. 19 τούτων S. τετράγωνα ἢ τρίγωνα S. 20 κατιστόρηται M: κατηστέρηται S. συγγνώσεως S. 21 κρίνειν S. 23 δν M. 24 iesας om. M. τόπον ἢ om. S.

Ἐν τούτῳ τῷ τόπῳ καὶ οἱ ἀγαθοποιοὶ καὶ οἱ κακοποιοὶ χαίρουσι μάλιστα κληρωσάμενοι τὸν κλῆρον ἢ τὸν ὡροσκόπον ἢ τὸν δαίμονα ... Des. (f. 278r) ... πολυπράγμονας ἢ στειρώδεις ἢ ἀτέκνους ποιεῖ.

Ἐὰν ἀγαθοποιοὶ τύχωσιν ἐπὶ τοῦδε τοῦ τόπου καὶ κληρώσονται τὸν ὡροσκόπον ἢ τὴν τύχην, ὁ γεννώμενος μακάριος, εὐσεβής, προφήτης μεγάλου θεοῦ καὶ ἐπακουσθήσεται ὡς θεός ... ἢ ἐγκάτοχοι ἐν ἱεροῖς γίνονται, παθῶν ἢ ἡδονῶν ἕνεκεν.

Οἱ ἀγαθοποιοὶ παρόντες ἐν τούτῳ τῷ τόπῳ ἄπρακτοι καὶ ἀσθενεῖς καὶ ἀμέριστοι τῶν ἰδίων ἀγαθῶν. εἰ δὲ καὶ τοῦ ὡροσκόπου καὶ τοῦ κλήρου κυριεύσωσιν ... καὶ εὐφρανθήσονται ἐπὶ τέκνοις.

Οἱ ἀγαθοποιοὶ ἐπιπαρόντες ἢ ὡροσκοποῦντες τὸν ὡροσκόπον ἢ τὸν κλῆρον τῆς τύχης, ἀγαθὰ σημαίνουσι τοῖς γεννωμένοις ... Des. (f. 278v) ... καὶ ἐπὶ τὸ γῆρας εὐτυχεῖς.

Οἱ ἀγαθοποιοὶ ἐν τούτῳ τῷ τόπῳ ἐὰν τύχωσι ἐπιπαρόντες, ὁ γεννώμενος ὅσα ἂν κτήσεται, ἀπολεῖ ... ἐλεύθεροι καὶ εὐσχήμονες γενέσθαι.

Ἐὰν οἱ ἀγαθοποιοὶ τύχωσι τὸν ὡροσκόπον ἢ τὸν κλῆρον τῆς τύχης λαχόντες, ὁ γεννώμενος μέγας ἔσται ... Des. (f. 279r) ... οὐκ ἰσχύουσι βλάπτειν.

Ἐὰν οἱ ἀγαθοποιοὶ κυριεύσωσι τοῦ ὡροσκόπου ἢ τῆς τύχης καὶ παρῶσιν, ἐν ἱεροῖς τὸν βίον ἕξουσιν ... οἷς ἂν θέλωσιν τὰ αὐτῶν καταλείπουσιν.

Ἐν τούτῳ τῷ ζῳδίῳ ἐὰν τύχῃ ἡ Σελήνη κληρωσαμένη τὸν ὡροσκόπον ἢ τὸν κλῆρον ἰδιοπροσωποῦσα, ὁ γεννώμενος μέγας ἔσται ... Des. (f. 279v) ... ὑποχυθήσονται τὴν ὅρασιν, ἀπογλαυκωθήσονται τοὺς ὀφθαλμούς.

Ὁ μὲν θεὸς σημαίνει περὶ πατρός, ἡ δὲ θεὰ περὶ μητρός, ἀγαθὸς δαίμων περὶ τέκνων, ἀγαθὴ τύχη περὶ γάμου, κακὸς δαίμων περὶ παθῶν, κακὴ τύχη περὶ σινῶν (f. 280r), κλῆρος τύχης καὶ ὡροσκόπος περὶ ζωῆς καὶ βίου, ὁ δαίμων περὶ φρονήσεως, μεσουράνημα περὶ πράξεως, ἔρως περὶ ἐπιθυμίας, ἀνάγκη περὶ ἐχθρῶν.

Ζεὺς Ἥλιον τριγωνίζων μεγάλους καὶ ἐπιδόξους σημαίνει· εἰ δὲ ὡροσκοπεῖ ὁ Ἥλιος καὶ τῷ πατρὶ καὶ τῇ γενέσει, εἰ δὲ ἐπίκεντρος τῷ πατρί, ἔνδοξον γὰρ σημαίνει, εἰ μὴ ἄλλη τις αἰτία διορθώσῃ· εἰ δὲ ὁ Κρόνος ἐκ τοῦ εὐωνύμου τριγωνίζῃ Ἥλιον ὡροσκοποῦντι, γίνεται ... (= S., f. 10v). Sequuntur de trigonis multa huiuscemodi, quibus singulis nonnulla de tetragonis, hexagonisque subiciuntur, plerumque brevia et concisa : F. 282r legitur medio in capitulo : Καθόλου δὲ ἐπὶ πάσης γενέσεως γινώσκεται ὅτι ὅσα ἐπὶ τῶν τριγώνων ἐνεργεῖ ἕκαστος τῶν ἀστέρων, τοσαῦτα καὶ συνόντες ἐν τῷ αὐτῷ ζῳδίῳ ἀποτελοῦσιν. ἑξάγωνος δὲ ὑπάρχων Ἑρμῆς Σελήνῃ ἀμαυρότερος καὶ ἀσθενέστερος καθέστηκε τῶν προειρημένων· εἰ δὲ τετράγωνος τύχῃ δριμεῖς, ἀγχινόους ... Desinit f. 283r. ... Ἐπὶ μὲν γὰρ τῶν κέντρων μεγάλους ἀπὸ νεότητος ἀποτελοῦσιν, ἐπὶ δὲ τῶν ἐπαναφορῶν ἀπὸ μέσης ἡλικίας ἀνα-

In this place both the benefics and the malefics rejoice, especially when they have obtained by lot the Lot, or the Ascendant, or the Daimon ... Des. (f. 278') ... it produces those who are meddlesome, or barren, or childless.

If the benefics happen to be in this place and obtain the lot of the Ascendant or of Fortune, the native is blessed, pious, a prophet of a great god, and shall be heeded as a god ... or they become possessed within temples, on account of sufferings or pleasures.

The benefics present in this place are inactive, weak, and deprived of their own good effects. But if they also gain rulership over the Ascendant and the lot ... they shall rejoice in children.

The benefics being present or rising with the Ascendant or the Lot of Fortune signify good things for the natives ... Des. (f. 278) ... and fortunate into old age.

If the benefics happen to be present in this place, the native, whatever he acquires, he shall lose ... Free and of good repute shall they become.

If the benefics happen to obtain the lot of the Ascendant or the Lot of Fortune, the native shall be great ... Des. (f. 279ε) ... they are not able to cause harm.

If the benefics gain rulership over the Ascendant or Fortune and are present, they shall spend their life in sacred precincts ••• to whomever they wish they leave their own possessions.

In this sign, if the Moon happens to have obtained the lot of the Ascendant or the Lot, appearing in her own face, the native shall be great ... Des. (f. 279b) they shall have their sight clouded, their eyes shall become glazed over.

The god signifies the father, the goddess signifies the mother, the Good Daemon signifies children, Good Fortune signifies marriage, the Evil Daemon signifies afflictions, Evil Fortune signifies bodily injuries (f. 280*), the Lot of Fortune and the Ascendant signify life and livelihood, the Daemon signifies intelligence, the Midheaven signifies action, Eros signifies desire, Necessity signifies enemies.

Jupiter in trine with the Sun signifies great and distinguished persons; and if the Sun occupies the Ascendant, both for the father and for the nativity, and if it is angular for the father, it signifies distinction, unless some other cause corrects this; but if Saturn from the left forms a trine with the Sun ascending, 35 (= S., f. 10°). There follow many such passages concerning trines, to each of which are subjoined some remarks on squares and sextiles, for the most part brief and concise: F. 282, in the middle of a chapter, reads: In general, in every nativity it is understood that whatever each of the planets produces in trine, they produce equally when conjoined in the same sign. 40 Mercury in sextile with the Moon is rendered more obscure and weaker than those previously mentioned; but if it happens to be in square — sharp, shrewd ... Ends at f. 283. ... For when at the angles they produce greatness from youth; when at the succedents, they bring advancement from middle age;

γομένους, ἐπὶ τῶν ζ' κλιμάτων <l. ἀποκλιμάτων> ἥττονας καὶ ταπεινούς.

Περὶ δὲ τριγωνικῆς τάξεως ἐκθέμενος μεταβήσομαι πάλιν εἰς τὸν περὶ εὐδαιμονίας καὶ τύχης κλῆρον καὶ δαίμονος· πρὸ πάντων οὖν δεῖ ἀκριβῶς στῆσαι τὸν κλῆρον τῆς τύχης καὶ σκοπεῖν εἰς ποῖον μέρος τοῦ κόσμου ἐξέπεσε, πότερον ἐπὶ τῶν κέντρων ἢ τῶν ἐπαναφορῶν ἢ τῶν ἀποκλίσεων, ὁμοίως δὲ καὶ τὸν τούτου κύριον ... Des. (f. 283v) ... εἰ δὲ φθοροποιὸς ἀπὸ βολῆς ὑπάρχων (ἀποβολῆς ὑπαρχόντων S) καὶ φθίσεως σώματος αἴτιος γενήσεται. = S., f. 15r.

<Περὶ ὑψώματος Ἡλίου καὶ Σελήνης πρὸς εὐδαιμονίαν>.

Μυστικὸν δέ τινα τόπον εὕρομεν καὶ αὐτοὶ ἐκ πείρας λαμβάνειν· ἡμέρας μὲν ἀπὸ Ἡλίου τοῦ κατὰ γένεσιν ἐπὶ Κριὸν ὅ ἐστιν ὕψωμα αὐτοῦ. καὶ νυκτὸς ἀπὸ Σελήνης ἐπὶ Ταῦρον, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου ..... κακοπαθήσαντες καὶ παραπεσόντες ἐξ ὑστέρου δι' ἑτέρων εὐτύχησεν πραγμάτων.

Ὅθεν περὶ τὰς ἐπιβουλὰς τῶν πράξεων καὶ μετατροπὰς ὅ τε κλῆρος καὶ ὁ δαίμων πολλὴν δύναμιν ἐφέξει· ὃς μὲν γὰρ τὰ περὶ τὸ σῶμα καὶ τὰς διὰ χειρῶν τέχνας δηλοῖ, ὁ δὲ δαίμων καὶ ὁ κύριος τὰ περὶ ψυχῆς καὶ διάνοιαν καὶ τὰς διὰ λόγων καὶ λήψεων πράξεις, ... Des. (f. 284r) ... πολλάκις δὲ οἱ τοιοῦτοι ὑπὸ μὲν ἰδίων οὐ κληρονομοῦνται, ὑπὸ δὲ ἀλλοτρίων κληρονομοῦνται. = S, f. 16r, qui multo plenior est.

Καὶ τούτους δὲ τοὺς τόπους δυναστικοὺς ὄντας εἰς τὸν περὶ ἐνδόξων καὶ ἐπισήμων γενέσεων ἀναγκαίως ὑπέταξα· ἐὰν ὁ Ἥλιος καὶ ἡ Σελήνη ἐν χρηματιστικοῖς ζῳδίοις ὄντες δορυφορηθῶσιν ὑπὸ τῶν πλείστων ἀνατολικῶν, μηδενὸς τῶν κακοποιῶν ἐναντιουμένου, εὐτυχεῖς καὶ ἐνδόξους, ἡγεμονικὰς καὶ βασιλικὰς τὰς γενέσεις ποιοῦντες, ἔσονται ὑποτυχεῖς οἱ γεννώμενοι... — Des. (f. 285r) ... ὁμοίως καὶ ἐὰν ὁ κύριος τῆς περιποιήσεως ἐναντίος αὐτῷ γένηται τῷ βίῳ πολυδαπάνους, ὁμοίως καὶ ἐὰν ᾖ αὐτὸς ὁ κύριος τῆς περιποιήσεως, ἀφαιρῶν τῷ ἀριθμῷ ἢ ἄκεντρος ὢν ἢ μοίρας ἀλλοτρίας ἢ οἶκον ἔχων. = S, f. 18v.

F. 285r. Ἐὰν ὁ περὶ δάνους κλῆρος πέσῃ ἢ ὁ κύριος αὐτοῦ εἰς τὰ τετράγωνα ..... καὶ κλοπῆς καὶ ἐπιθέσεως εὑρήσεις τὰ τῆς ὑπάρξεως ὄντα. = S, f. 20v.

Nonnulla praebet deinde περὶ κλοπῆς et περὶ ἐνέδρας. Inc. Ἀριθμεῖται δὲ ὁ περὶ κλοπῆς... — Des. συννοητέος ὁ τρόπος. Sequitur f. 285v: Ὅσαι δὲ μετὰ τὴν εὐτυχίαν καθαιροῦνται ἢ ἐκπίπτουσιν ὑποδείξομεν. Ἐὰν ὁ περὶ ἀξίας καὶ ὑψώματος τόπος ἐναντίους ἔχῃ κακοποιούς... — Des. (f. 286r) ... ἐπὶ δὲ τῶν μέσων ζῳδίων εὐσχήμονας ἐπιδόξους, ἀρχικούς, ἐπί τε τῶν ἀποκλιμάτων εὐπόρους, πρακτικούς, ὑπὸ ἑτέρων ἐξουσίας τεταγμένους, πίστεων καὶ τάξεων καταξιουμένους.

Ἔστω δὲ ἐπὶ ὑποδείγματος ☉ ☾ ♑ ☿ Λέοντι, Κρόνος ὡροσκοπῶν Ζυγῷ, Ἄρης Ὑδροχόῳ, Ἀφροδίτη Διδύμοις, ὁ τοιοῦτος εὐτυχὴς, ἡγε-

those in the declining houses — lesser and humble. Having set forth the doctrine of the trigonal order, I shall pass again to the Lot of Good Fortune and the Lot of the Daimon; above all, therefore, one must precisely determine the Lot of Fortune and examine into which region of the cosmos it has fallen — whether at the angles, the succedents, or the cadents — and likewise its ruler ... Ends (f. 283v) ... but if a malefic, operating by projection, will become the cause of bodily decay and wasting. ===— S., f. 15.

«On the Exaltation of the Sun and Moon in Relation to Felicity». We ourselves have also found by experience a certain secret place: for a daytime birth, count from the natal Sun to Aries, which is its exaltation, and for a nighttime birth, from the Moon to Taurus, and the same distance from the Ascendant ... ... having suffered misfortune and having fallen, they afterwards found good fortune through other affairs.

Therefore, concerning the plots of actions and their reversals, the Lot and the Daimon will hold great power; for the one reveals matters concerning the body and the crafts performed by the hands, while the Daimon and its lord reveal matters concerning the soul and the mind, and the actions carried out through words and acquisitions, ... Des. (f. 284v) ... and often such persons are not made heirs by their own kin, but are made heirs by strangers. = S, f. 16v, which is much fuller.

These powerful places I have necessarily appended to the section on illustrious and distinguished nativities: when the Sun and Moon, being in operative signs, are attended by bodyguards of the majority of oriental planets, with none of the malefics in opposition, they produce fortunate and distinguished, commanding and regal nativities, and those born will be prosperous... – Des. (f. 285v) ... likewise also if the lord of acquisition is opposed to it, making life extravagant in expenditure; likewise also if the lord of acquisition is itself cadent, or in degrees belonging to another, or in a foreign house. = S, f. 18. F. 285v. If the Lot concerning debt falls, or its lord falls, into the square aspects ..... and you will find the matters of the substance connected with theft and assault. – S, f. 20.

It then provides some content on περί κλοπῆς (on theft) and περὶ ἐνέδρας (on ambush). Inc. Ἀριθμεῖται δὲ ὁ περὶ κλοπῆς... - Des. συννοητέος ὁ τρόπος. Followed by f.285: Ὅσαι δὲ μετὰ τὴν εὐτυχίαν καθαιρούνται ἢ ἐκπίπτουσιν ὑποδεί- 35 ξομεν. Ἐὰν ὁ περὶ ἀξίας καὶ ὑψώματος τόπος ἐναντίους ἔχῃ κακο- ποιούς... Des. (f. 286*) ἐπὶ δὲ τῶν μέσων ζωδίων εὐσχήμονας ἐπιδόξους, ἀρχικούς, ἐπί τε τῶν ἀποκλιμάτων εὐπόρους, πρακτικούς, ὑπὸ ἑτέρων ἐξουσίας τεταγμένους, πίστεων καὶ τάξεων καταξίου- μένους. 40

Let there be as an example: Sun in Leo, Saturn rising in Libra, Mars in Aquarius, Venus in Gemini; such a native is fortunate, commanding,

μονικός, τυραννικός... Sequuntur alia tria exempla. Des. ... ἀνεπίμονα τὰ τῆς δόξης καὶ τὰ τῆς τύχης γένηται. = S., f. 21ᵛ.

Οἱ δὲ χρόνοι καταληπτέοι ἔσονται τῆς εὐτυχίας ἢ τῆς δυστυχίας, ἀνωμαλίας τε καὶ ἀπραξίας ἐκ τῆς ἑκάστου ζῳδίου ἀναφορᾶς ἢ τῆς τοῦ χρόνου κυκλικῆς περιόδου, περὶ μὲν γὰρ χρόνων ζωῆς ζητοῦντας δεῖ προσέχειν τὸν ὡροσκόπον καὶ τὴν Σελήνην ἢ τὴν ζωὴν ἢ τὸ ζῴδιον ἐφ' ὧν οἱ κύριοι πάρεισι· πρὸς δὲ πρᾶξιν καὶ δόξας τῷ κλήρῳ τῆς τύχης καὶ δαίμονι καὶ Ἥλίῳ ἢ συνόδῳ ἢ πανσελήνῳ, τῷ τε ὑψώματι καὶ τῷ τούτου κυρίῳ... — Des. ... εἶθ' οὕτως οἱ ἐν τοῖς μερικοῖς ἀποκλίμασι οὐ μέντοι τελέαν τὴν ἀναφορὰν καὶ τὰς περιόδους ἀλλ' ὅσον μέρος τοῦ ζῳδίου διακατέχειν δύνανται πρὸς ἀναλογίαν τοσοῦτον καὶ τοῦ περιόδου καὶ τῆς ἐπαναφορᾶς· οἱ γὰρ ἐπὶ τῶν κέντρων ἢ ἐπαναφορῶν οἰκείως σχηματισθέντες ἢ ἀνατολικοὶ εὑρεθέντες, μάλιστα δὲ λόγον ἔχοντες πρὸς τὰ τῆς γενέσεως πράγματα ἅτινα ἐστίν, ἐπὰν τῶν προκειμένων τόπων...

Textus hic abrumpitur in imo folio 286ʳ, in medio capite II, 8 codicis Seldeniani.

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tyrannical... Three other examples follow. Des. ... ἀνεπίμονα τὰ τῆς δόξης καὶ τὰ τῆς τύχης γένηται. S., f. 21v.

The periods of good fortune or misfortune, of irregularity and inactivity, are to be determined from the ascensional times of each zodiacal sign or from the cyclic period of time; for those inquiring about the length of life must attend to the Ascendant and the Moon, or the vital sign, or the sign in which the lords are present; and for action and reputation, to the Lot of Fortune and the Daimon, and to the Sun or the conjunction or the full moon, and to the degree of exaltation and its lord... - Des. ... then those in the particular declining houses do not, however, complete the full ascension and the periods, but only so much of the period and the re-ascension as corresponds to the portion of the sign they can occupy in proportion. For those positioned angularly or in the succeedent houses, provided they are favorably configured or found oriental, and above all having a relation to the affairs of the nativity — whatever these may be — from among the aforesaid places... This text breaks off at the bottom of folio 286r, in the middle of chapter II, 8 of the Codex Seldeniensis.

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EXCERPTA EX CODICE 5 (Marc. cccxxiv)

Ex « Introductione et fundamento astrologiae » Achmetis[1].

F. 202. Εἰσαγωγὴ καὶ θεμέλιον εἰς τὴν ἀστρολογίαν· Ποίημα Ἀχμάτου τοῦ Πέρσου.

α'. Ἡ ποίησις τούτου τοῦ τοιούτου βιβλίου ἐκ τῶν βιβλίων τῶν Περσῶν ὃ ἐποίησεν ὁ Ἀχμάτης, ὅστις, ὡς ἔφη, συνῆξε τὰ βιβλία τὰ εὑρισκόμενα ἀπὸ τοῦ Ἀδὰμ μέχρι τῆς αὐτοῦ ἡμέρας καὶ ἐξ αὐτῶν ἐποίησε θεμέλιον ὡς ἀληθέστατα καὶ ἔλαβεν ἐξ ἑκάστης χρονογραφίας καὶ ἐξ ἑκάστης κρίσεως καὶ ἐξ ἑκάστης καταρχῆς καὶ γενεθλιαλογίας καὶ ἐναλλαγῆς χρόνου, συνόδων τε καὶ ἐρωτήσεων λόγων καὶ ἐκ τούτων πάντων ἐποίησε βιβλίον πρῶτον καὶ ὠνόμασε τοῦτο Εἰσαγωγὴν καὶ θεμέλιον, εἰσαγωγὴν μὲν τῆς μαθήσεως, θεμέλιον δὲ ὡς ἀληθέστερον εἰς ἀπόδειξιν, ἐμέρισε δὲ τοῦτο εἰς βιβλία δ'.

β'. Προοίμιον εἰς τὴν ἀστρολογίαν ἐκ τοῦ πρώτου λόγου τῶν Περσῶν.

Ἰστέον ὅτι ἡ τέχνη καὶ ἡ σύγκρισις τῶν ἀστρονόμων δύο πρώτας ἐννοίας καὶ πραγματείας ἔχει. μίαν μὲν ἵνα γινώσκῃ τοὺς ἀστέρας καὶ τὴν κίνησιν αὐτῶν καὶ τὸ αὐθημερινὸν αὐτῶν καὶ ἔχῃ ἀληθῆ εἰκασμὸν

7 ἀληθέστερα cod. 8 κρίσεως ὡς cod. 9 An συνόδων τε καὶ πανσελήνων.

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[1] Achmetis hic prooemium et capitula nonnulla introductionis protulimus quo facilius de indole operis ad hunc diem ignoti iudicetur. An scriptor eius idem sit atque Ἀχμὲτ υἱὸς Σερεὶμ ὁ ὀνειροκρίτης τοῦ πρώτου συμβούλου Μαμοῦν, cuius onirocritica edidit Rigaltius (Paris 1603), incertum est, veri tamen non est simile, nam Achmet ille anno circiter 820 p. C. n. florebat (Krumbacher, *Gesch. Byz. Lit.*, p. 630, ed. 2; Ruelle, *Rev. ét. gr.*, VII, p. 305), hi libri autem apotelesmatici non ante saeculum decimum compositi esse videntur, cum plura ex Apomasare, anno 885 p. C. n. mortuo, contineant. Fortasse de *Abu Dja'afar Ahmed ben Jusuf ben Ibrahim*, viro non Persa sed Aegyptio, qui circa ann. 945 mortuus est, cogitandum (Steinschneider, *Hebräische Uebersetz. des Mittelalters*, § 326, p. 326). At vide ne opus vel ex toto vel partim a falsario inlustri astrologo suppositum sit, nam qui haec consarcinavit Hephaestionem Thebanum (*supra*, p. 13, n. 1) expilavit. — Achmetis libri astrologici in codicibus plurifariam inveniuntur e. g. in Angelicano 29, saec. XIII, f. 181ᵛ ss. (*Studi italiani di fil.*, IV, cod. 62), et in cod. Palatino Vatic. 312, f. 86-115. F. C.

EXCERPTS FROM CODEX 5 (MARC. CCCXXIV)

From the "Introduction and Foundation of Astrology" by Achmet[1].

F. 202. Introduction and Foundation of Astrology: A Work by Achmat the Persian.

1. The composition of this book was drawn from the books of the Persians by Achmat, who, as he stated, gathered together the books found from Adam's time down to his own day, and from them constructed a foundation as truthfully as possible, drawing from each chronography, each judgment, each inception and nativity, each revolution of the year, conjunctions, interrogations, and discourses; and from all of these he composed a first book and named it Introduction and Foundation — Introduction as an entry into learning, and Foundation as the most reliable basis for demonstration — and he divided it into four books.

2. Proem to Astrology from the First Discourse of the Persians.

It should be known that the art and systematic study of astronomers has two primary concepts and subject matters: one, that one may know the stars and their motion and their daily positions, and have a true estimation

7 ἀληθέστερα cod. 8 κρίσεως ὡς cod. 9 Perhaps συνόδων τε καὶ πανσελήνων.

1 Here we have presented the proem and certain chapters of Achmet's Introduction in order that a judgment may more readily be formed regarding the nature of a work hitherto unknown. Whether its author is the same as Ἀχμέτ υἱὸς Σερεὶμ ὁ ὀνειροκρίτης, chief counselor of Ma'mun, whose Oneirocritica was edited by Rigaltius (Paris 1603), is uncertain, though it seems unlikely, for that Achmet flourished around A.D. 820 (Krumbacher, Gesch. Byz. Lit., p. 630, 2nd ed.; Ruelle, Rev. ét. gr., VII, p. 305), whereas these astrological books appear to have been composed no earlier than the tenth century, since they contain much material drawn from Albumasar, who died in A.D. 885. Perhaps one should think of Abu Ja'far Ahmad ibn Yusuf ibn Ibrahim, not a Persian but an Egyptian, who died around A.D. 945 (Steinschneider, Hebräische Uebersetz. des Mittelalters, § 326, p. 326). But one should also consider whether the work, wholly or in part, was falsely attributed to a distinguished astrologer by a forger, for whoever compiled these materials plundered Hephaestion of Thebes (above, p. 13, n. 1). — The astrological books of Achmet are found in various codices, e.g., in Angelicanus 30, 13th century, f. 181r ff. (Studi italiani di fil., IV, cod. 62), and in cod. Palatinus Vatic. 312, ff. 86–115. F. G.

καὶ κατάληψιν. καὶ αὕτη ἡ σοφία ἀληθής ἐστι καὶ ὑψηλὴ καὶ εἰ μὴ ὁ οἰκοδεσπότης τοῦ καθολικοῦ νοός, ὁ τούτων ποιητής, ὁ πρῶτος νοῦς, ὁ πάροχος τῆς τοιαύτης τέχνης ἄνωθον χορηγοῖ, οὐκ ἀν αὐτὴν εὕροι τις. ἑτέραν δέ, ἵνα γινώσκῃ τὰς δυνάμεις καὶ τὰ ἔργα τῶν ἀστέρων, ὡς ἂν τὸ σύμπτωμα αὐτῶν ἐκ πάντων τῶν ὑποκάτω τοῦ περιέχοντος φανῇ κ. τ. λ. — Quae omnia ex Ptolemaei *Tetrabibli* prooemio surripuit Achmes. F. C.

F. 226. νη'. Περὶ σχημάτων πάντων τῶν ἀστέρων, καθὼς εἶπον Μασήρης ὁ Πέρσης καὶ Μουχαμάτης ὁ Παλχιώτης· μετηνέχθη δ' ἐκ τῆς τῶν Περσῶν διαλέκτου.

Περὶ Κρόνου καὶ Διός.

Ὁπηνίκα ὁ Κρόνος συνοδεύῃ μετὰ τοῦ Διός, δηλοῖ παντοίων οἰκοδομημάτων κατάλυσιν, ἤτοι οἴκων καὶ πόλεων, ἀλλὰ δὴ καὶ τῶν ἱερῶν πραγμάτων καὶ θείων ἐναντίωσιν· εἰ δὲ συμβαίνει ἐν τῷ τοῦ Κρόνου οἴκῳ τοῦτο γίνεσθαι, τότε ἔτι μᾶλλον τὰ τῆς κακίας αὔξει· εἰ δὲ ἐν τῷ τοῦ Διός, ἔλαττον ὑπάρχει τὸ κακὸν ὡς τούτου ὑπερνικῶντος. εἰ δὲ σχηματισθῇ τῷ Κρόνῳ ὁ Ζεὺς ἐξαγώνως ἢ τριγωνικῶς, δηλοῖ πολλὰς ὀχλήσεις καὶ δικαιολογίας ἐν τοῖς ἀνθρώποις, μάλιστα δ' ἐν βασιλεῦσι καὶ μεγιστᾶσι καὶ ἐγχωρίοις. εἰ οὖν εὑρεθῶσιν οὗτοι οἱ δύο ἀστέρες ἐνδόξως εἰς τὴν δύναμιν αὐτῶν ἤγουν εἰς τοὺς οἴκους αὐτῶν, καθὼς εἴρηται γενήσονται· εἰ δὲ ὁ εἷς μεγάλην παράκλησιν φέρῃ, δηλοῖ ἀγαθοσύνην τῶν μοναχῶν τῶν γερόντων τε καὶ ἐγχωρίων, εὐφροσύνην τε τῶν δούλων καὶ εὐθηνίαν τῶν τροφῶν καὶ δύναμιν βασιλέων καὶ μεγιστάνων· εἰ δὲ τετραγωνικῶς ἐκ τοῦ δ' οἴκου, δηλοῖ ἀναγωγὴν τῶν βασιλέων τῆς τε πίστεως καὶ τοῦ νόμου, ἐμφαίνων πολέμους πολλούς, ὑποκρίσεις τε καὶ κακοσύνην ἀρχιερέως· εἰ δὲ διαμέτρως, δηλοῖ πολέμους καὶ μετακινήσεις βασιλέων καὶ τυράννων καὶ πλῆθος ὑποθέσεων, κακοσύνην πίστεως καὶ θρησκειῶν καὶ ἀπραγίαν τροφῶν· εἰ δὲ σχηματισθῇ ἐκ τοῦ ι' οἴκου, δηλοῖ μέσον βασιλέων καὶ ἀρχιερέων ἔτι τε καὶ γερόντων καὶ μοναχῶν κακοσύνην.

Περὶ Κρόνου καὶ Ἄρεως.

Ἐὰν σχηματισθῇ τῷ Κρόνῳ ὁ Ἄρης συνοδικῶς, δηλοῖ ἐγχωρίων ζημίαν καὶ στρατιωτῶν λῃστείας καὶ ἐνέδρας καὶ δοστασίας, φύματα χολικὰ καὶ ἐξανθήματα καὶ τραύματα εἰς τοὺς ἀνθρώπους ἔσεσθαι, μάλιστα εἰ τὸ ζῴδιόν ἐστι πυρῶδες ἢ ἀερῶδες· κακίαι γὰρ ἔσονται καὶ μηχανίαι μέσον τοῦ κοινοῦ λαοῦ τῶν πόλεων ἐκείνων τῶν ἐχόντων τὸ

1 κατάλληψιν cod. 7 ss. Auctores ignoti videntur. — Codices supra laudatos inspicere nobis non contigit. 8 εἶπεν cod. 14 δὴ cod., θείων scripsi. 15 ἐπὶ cod., ἔτι scripsi. 24 ἀλλαγωγὴν cod.

and comprehension. And this wisdom is true and lofty, and unless the lord of the universal mind, the maker of these things, the first intellect, the bestower of such an art, should grant it from above, no one would find it. Another purpose, that one may know the powers and workings of the stars, so that their influence upon all things beneath the encompassing sphere may be made manifest, etc. All of which Achmet borrowed from the preface of Ptolemy's Tetrabiblos. F. [redacted]

C.

Γ. 226. νη'. On the configurations of all the stars, as stated by Maseres the Persian and Muchametes the Palchiotian, translated from the Persian language.

On Saturn and Jupiter.

When Saturn conjoins with Jupiter, it signifies the destruction of all manner of buildings — namely houses and cities — as well as opposition to sacred and divine matters. If this occurs in the house of Saturn, then the evils are further increased; but if in the house of Jupiter, the harm is lesser, as Jupiter prevails. If Jupiter forms a sextile or trine aspect with Saturn, it signifies many disturbances and legal disputes among men, especially among kings, magnates, and native inhabitants.If, then, these two planets are found in a dignified position in their own power — that is, in their own houses — the aforesaid effects will come to pass. But if one brings great favor, it signifies the goodness of monks, elders, and native inhabitants, the joy of servants, the abundance of provisions, and the power of kings and magnates. If the aspect is a square from the fourth house, it signifies the suppression of kings in matters of faith and law, portending many wars, dissimulations, and the wickedness of a high priest. If the aspect is an opposition, it signifies wars, the displacement of kings and tyrants, a multitude of affairs, corruption of faith and religions, and scarcity of provisions. If the configuration is from the tenth house, it signifies conflict between kings and high priests, and further, the wickedness of elders and monks.

On Saturn and Mars.

If Mars forms a conjunction with Saturn, it signifies losses among the local population, raids and ambushes by soldiers, seditions, bilious tumors, skin eruptions, and wounds among the people; 35 especially if the sign is fiery or airy, for there will be wickedness and machinations among the common people of those cities whose

1 κατάλληψιν cod. 7 ss. The authors appear to be unknown. [redacted]e have not had the opportunity to examine the codices cited above. 8 εἶπεν cod. 14 δὴ cod., θείων scripsi. 15 ἐπὶ cod., I wrote ἔτι 24 change of cod.

ζῳδιον τῆς συνόδου ὡροσκόπουν· δηλοῖ καὶ ἀπώλειαν βασιλέως τῆς αὐτῆς πόλεως καὶ τὴν βασιλείαν τῆς αὐτῆς πόλεως ἑτέρου τόπου βασιλεὺς διαδέξεται. εἰ δὲ σχηματισμὸς αὐτῶν ἐστι ἑξάγωνος ἢ τριγωνικός, δηλοῖ δυσκολίας μέσον τῶν ἀνθρώπων καὶ δεσμοὺς <καὶ> δουλείας καὶ δικαιολογίας καὶ κίνημα στρατοῦ γενέσθαι καὶ πλῆθος ὑετοῦ εἴ ἐστιν ὁ καιρὸς τοιοῦτος· εἰ δὲ τετραγωνικός, δηλοῖ ἐμφάνειαν κλεπτῶν καὶ λῃστῶν, ζημίαν γερόντων καὶ χρυσοχόων καὶ ἀναγωγὴν τῶν ὑποθέσεων αὐτῶν, πολιορκίαν τῶν πόλεων καὶ ψευδολογίαν ἀνθρώπων· καὶ τὸ διάμετρον ὁμοίως αὐτῷ· εἰ δὲ σχηματισθῇ ἐκ τοῦ ι' οἴκου, δηλοῖ εἰς τοὺς παροίκους ζημίαν καὶ πόνων ἐκ βασιλέων καὶ ζημίαν πολλὴν μέσον τοῦ κοινοῦ λαοῦ, μάλιστα ὁπηνίκα ἡ πόλις ἐκείνη ἔχει ὡρόσκοπον ἐν τῶν ζῳδίων τοῦ Ἄρεως.

Περὶ Κρόνου καὶ Ἡλίου.

Εἰ συνοδεύει τῷ Κρόνῳ ὁ Ἥλιος, ἀπραξίαν δηλοῖ εἰς τὰς τῶν μεγιστάνων δουλείας· εἰ δὲ ἑξαγωνίζει ἢ τριγωνίζει, δηλοῖ πλεονεξίαν βασιλέων κατὰ τῶν πραγμάτων τῶν παροίκων, ὁμοίως καὶ τῶν μεγιστάνων· εἰ δὲ τετραγωνίζει, δηλοῖ συμβουλὴν βασιλέων μετὰ ἀρχόντων· εἰ δὲ διαμετρεῖ ἐκ τοῦ ζ', δηλοῖ φιλονεικίαν μέσον τῶν παροίκων καὶ τοῦ βασιλέως, καὶ ἐξ ἀνθρώπων ταπεινῶν καί χθαμαλῶν λόγοι ἐμφανισθήσονται· εἰ δ' ἀπὸ τοῦ ι', δηλοῖ ὅτι οἱ βασιλεῖς ἐκ τῶν παροίκων φοβηθήσονται καὶ οἱ πάροικοι πάλιν ὁμοίας φοβηθήσονται ἐκ βασιλέων καὶ ἀνταποδόσεις καὶ φυλακαὶ ἀνάμεσον αὐτῶν ἔσονται.

<Περὶ Κρόνου καὶ Ἀφροδίτης.>

Ἡ σύνοδος τῆς Ἀφροδίτης μετὰ τοῦ Κρόνου δηλοῖ γυναικῶν κακοσύνην καὶ οἱ μετέχοντες τῆς Ἀφροδίτης κακοπαθήσουσιν· εἰ μὲν οὖν ἐστιν ὁ καιρὸς χειμέριος ψῦξις ἔσται δυνατή, τῶν δὲ γερόντων αἱ δουλεῖαι μέσαι ἔσονται, πλῆθος γενήσεται βρεφῶν καὶ ψευδολογία πολλή, ὥστε στενωθήσεσθαι τὰς τῶν ἀνθρώπων καρδίας καὶ θλιβῆναι καὶ τοὺς κατοικοῦντας ἀνθρώπους ἐν παραθαλασσίοις· κακοσύνη ἔσται καὶ πᾶν τὸ ἐμπορευόμενον ἐκ τοῦ ὕδατος εὐθηνήσει, οἷον μάργαρος καὶ τὰ ὅμοια, τὸν δὲ κοινὸν λαὸν φόβος καὶ τρόμος καταλαμβάνει. εἰ δὲ ἑξάγωνοι ἢ τριγωνικοί, δηλοῖ καλλοκαρδίας γυναικῶν ἐκ τοῦ μέρους τῶν γερόντων καὶ καλλοσύνην τῶν ὑποθέσεων αὐτῶν, καὶ ὑετὸν εἴπερ ἐστὶν ὁ καιρὸς τοιοῦτος. εἰ δὲ τετραγωνικοί, δηλοῖ δυσκολίαν καὶ δυστοκίαν γυναικῶν, ἔτι τε ὀχλήσεις μέσον ἀνδρῶν καὶ γυναικῶν καὶ ὑετὸν κατὰ τὴν ὥραν αὐτοῦ. εἰ δὲ ὁ τετράγωνος αὐτῶν ἐστιν ἐκ τοῦ οἴκου τοῦ τετάρτου, δηλοῖ κακοσύνην καὶ μέγα θαῦμα εἰς αὐτούς, ἔτι

4 καὶ alterum inserui. 7 ἀλαγογὴν cod. 11 ἓν τῶν] ἐκ τῶν cod. 18 Intellige ἐκ τοῦ ζ' τόπου ἀπὸ ὡροσκόπου. 23 περὶ Κρόνου καὶ Ἀφροδίτης inserui. 30 εὐθενίσει cod. 31 καταλάβῃ cod. 32 l. κακοκαρδίας? 36 κατὰ corr. : καὶ cod.

sign of the conjunction is rising as the ascendant; it also signifies the destruction of the king of that same city, and the kingship of that same city will be succeeded by the king of another place. But if their configuration is a sextile or trine, it signifies difficulties among the people, bonds, servitude, legal disputes, and the movement of an army, as well as an abundance of rain if the season is such; if it is a square, it signifies the appearance of thieves and brigands, loss for the elderly and goldsmiths and the confiscation of their properties, the siege of cities, and the deceitfulness of men; and the opposition acts similarly to it; if the configuration is from the 10th house, it signifies loss and toil from kings for the neighboring peoples, and great loss among the common people, especially when that city has its ascendant in one of the signs of Mars.

On Saturn and the Sun.

If the Sun is in conjunction with Saturn, it indicates inactivity in the services of the great men; but if it is in sextile or trine, it indicates the greed of kings over the affairs of their subjects, and likewise of the great men; if it is in square, it indicates a council of kings with rulers; if it is in opposition from the 7th, it indicates strife between the subjects and the king, and words from humble and lowly men will come to light; if it is from the 10th, it indicates that the kings will be afraid of their subjects, and the subjects in turn will likewise be afraid of the kings, and there will be retributions and imprisonments between them.

On Saturn and Venus.

The conjunction of Venus with Saturn indicates the wickedness of women, and those who are under the influence of Venus will suffer hardship; if the season is wintry, there will be a powerful cold, the affairs of the elders will be middling, there will be a multitude of infants and much false speech, so that the hearts of men will be constricted and distressed, as will those who dwell in coastal regions; there will be wickedness, and all that is traded by sea will prosper, such as pearls and the like, and fear and trembling will seize the common people. But if they are in sextile or trine, it indicates the goodheartedness of women on the part of the elders and the beauty of their affairs, and rain if the season is such. If they are in square, it indicates difficulty and difficult childbirth for women, as well as disturbances between men and women and rain in its season. If their square is from the fourth house, it indicates wickedness and great wonder among them, furthermore

4 and alterum inserui. 7 variable cod. 11 in the] of the cod. 18 Intelligen from the seventh place from an astrologer. 23 about Saturn and Venus inserui. 30 correct cod. 31 understand cod. 321. of bad heart 36 according to corr. : and cod.

τε βάρος καὶ πολυλογίαν, μάλιστα τοὺς μετέχοντας τῆς Ἀφροδίτης· εἰ δ' ἀπὸ τοῦ ζ', δηλοῖ θάνατον γυναικῶν καὶ ζημίαν τῶν παιγνιωτῶν, εὔνοιάν τε καὶ ἀδολεσχίαν μέσον τῶν ἀνθρώπων, ψῦξίν τε καὶ βλάβην· εἰ δ' ἀπὸ τοῦ ι', πᾶν τὸ μετέχον τῆς φύσεως τῆς Ἀφροδίτης ἀπραγήσει, οἷον μυρεψικὰ καὶ εὐώδη πράγματα, μάργαροι, ἐνδύματα γυναικῶν καὶ ὑφάσματα καὶ ἀπὸ βασιλέων δυσκολίαν εὑρήσουσιν.

<Περὶ Κρόνου καὶ Ἑρμοῦ.>

Ἐὰν συνοδεύῃ ὁ Ἑρμῆς τῷ Κρόνῳ, δηλοῖ ὅτι οἱ ἄνεμοι *** περιγενήσονται εἰς τὰς γοητείας καὶ τὰς μαγείας. ὁμοίως θέαμα καὶ κακοσύνην γραμματικῶν καὶ φθορὰν τῶν ὁπωρῶν, εἴ γε ὁ καιρὸς αὐτῶν· εἰ δὲ ἑξάγωνος ἢ τριγωνικός, δηλοῖ ὅτι οἱ ἄνθρωποι εἰς τὰς βασιλικὰς δουλείας ἐμβλέψουσι καὶ κατασκοπήσουσι καὶ γυρεύσουσι μαντάτα, καὶ εἰ μέν ἐστιν ὥρα ὑετοῦ βρέξει πολλά, εἰ δ' οὔ, ἄνεμος ἔσται καὶ κονιορτὸς πολὺς καὶ πολλαὶ ἀσθένειαι· εἰ δὲ τετραγωνικός, ψηλαφήσουσιν οἱ ἄνθρωποι τῶν σοφῶν τὰ κρύφια, ἤγουν ἐρευνήσουσι καὶ τοὺς σοφούς· εἰ δὲ τὸ τετράγωνον <αὐτῶν ἔσται ἐκ τοῦ τετάρτου οἴκου>, ἀπ' αὐτῶν γενήσεται ψεύδη καὶ μαντάτα κακὰ καὶ ζημίαι τῶν ἀναγνωστῶν, πολλοί <τε> θάνατοι καὶ ἀσθένειαι, ἄνεμός τε καὶ ὑετὸς εἰς τὴν ὥραν αὐτοῦ· εἰ δ' ἀπὸ τοῦ ζ', δηλοῖ ψεύδη καὶ συκοφαντίας πολλὰς μέσον τοῦ λαοῦ, ζημίας τε καὶ ἐξόδους πολλάς, εὐθηνίαν τετραπόδων, στρατείας μεγάλας καὶ πολλὴν κίνησιν, καὶ ἕνεκεν τούτου τοῦ κινήματος οἱ πλεῖστοι τῶν κοσμικῶν ἐκ τῶν τόπων αὐτῶν μεταβήσονται καὶ αἱ πόλεις αἱ ἔχουσαι μετοχὴν εἰς τὸ ζῴδιον ἐν ᾧ ἐστιν ὁ Ἑρμῆς ἢ εἰς τὸν Ἑρμῆν, τυραννισμὸν ἕξουσιν· ἔσται δὲ καὶ πολὺς ἄνεμος καὶ ὑετός· εἰ δ' ἀπὸ τοῦ ι', δηλοῖ ὅτι οἱ ἄνθρωποι εἰς τὰς μηχανίας καὶ καταλαλίας περιγενήσονται· αἱ δὲ ὑποθέσεις τῶν φροντιστῶν καὶ δούλων καὶ βασιλέων μέσαι ἔσονται.

<Περὶ Κρόνου καὶ Σελήνης.>

Εἰ συνοδεύει τῷ Κρόνῳ ἡ Σελήνη, αἱ δουλεῖαι τῶν ἀνθρώπων εἰς κακίαν μεταβήσονται καὶ ἔτι συμβίβασιν ποιήσουσιν [οὐκ ἔχει τὸ βέβαιον], ἔσονται δὲ καὶ ἀποκινήσεις τῶν ἐνοικούντων τόπων μάλιστα εἰς τὴν ὥραν τοῦ ὡροσκόπου τοῦ Κρόνου ἢ εἰς τὸν ὡροσκόπον τῆς συνόδου, ὡροσκόπος τοῦ κόσμου γενήσεται, καὶ τὰ ὕδατα ἐκ τῶν φρεάτων ἐλαττωθήσονται· εἰ δὲ ἑξάγωνοι ἢ τριγωνικοί, ποιήσουσιν οἱ ἄνθρωποι ὅ<ρκ>ους ψευδεῖς καὶ πολλούς, ἔσονται δὲ καὶ ψευδομαρτυρίαι καὶ θλίψεις καὶ κόποι πολλοὶ καὶ ἀσθένειαι πολλαὶ καὶ εἴ ἐστιν ὥρα

1 πολλυλογίαν cod. μάλλιστα cod. 7 περὶ Κρόνου καὶ Ἑρμοῦ inserui. 8 post ἄνεμοι spatium vacuum. 10 εἰ δὲ cod. 12 ἐμβλέψωσι cod. μαντάτα quae hic et infra occurunt, sunt *mandata*. 13 οὖν cod., οὔ scripsi. 14 πολλὺς cod. 17 αὐτῶν ἔσται ἐκ τοῦ τετάρτου οἴκου inserui. 18 τε add. 24 νολλὺς cod. 28 περὶ Κρόνου καὶ Σελήνης inserui. 30-31 οὐκ ἔχει τὸ βέβαιον unc. secl.

weight and prolixity, especially those who partake of Venus; but if from the 7th, it indicates the death of women and loss for gamblers, as well as goodwill and idle chatter among people, along with coldness and harm; but if from the 10th, everything that partakes of the nature of Venus 5 will be inactive, such as perfumery and fragrant goods, pearls, women's clothing and fabrics, and they will find difficulty from kings.

«On Saturn and Mercury.»

When Mercury is in conjunction with Saturn, it indicates that the winds *** will prevail with regard to sorceries and magic arts. Likewise, spectacle and wickedness 10 of grammarians and destruction of seasonal fruits, if it be their season; but if sextile or trine, it indicates that men will look into royal affairs and spy and seek out dispatches, and if it is the rainy season there will be much rain, but if not, there will be wind and much dust and many illnesses; if square, men will grope after 15 the secrets of the wise, that is, they will investigate and scrutinize the wise; but if the square ⟨aspect falls from the fourth house⟩, from them will come falsehoods and evil dispatches and losses for scholars, many ⟨and⟩ deaths and illnesses, as well as wind and rain in its due season; but if from the 7th, it indicates falsehoods and many slanders 20 among the people, along with losses and great expenditures, prosperity of four-footed animals, great military campaigns and much unrest, and on account of this upheaval the majority of worldly men will depart from their places, and the cities that are associated with the sign in which Mercury is located, or with Mercury, will fall under tyranny; and there will also be much wind and 25 rain; but if from the 10th, it indicates that men will prevail in schemes and slanders; and the affairs of overseers, servants, and kings will be thrown into confusion.

"On Saturn and the Moon."

If the Moon is in conjunction with Saturn, the servitude of men will turn to wickedness, and furthermore any agreement they make will lack stability; there will also be displacements of the inhabitants of their places, especially at the hour of the horoscope of Saturn or at the ascendant of the conjunction — it will become the ascendant of the world — and the waters of the wells will diminish. If they are in sextile or trine aspect, men will swear many false oaths, and there will also be false testimonies, afflictions, great labors, many infirmities, and if it is an hour

1 πολλυλογίαν cod. μάλλιστα cod. 7 On Saturn and Mercury: inserted by editor. 8 after ἄνεμοι a blank space. 10 εἰ δὲ cod. 12 εμβλέψωσι cod. μαντάτα, which occurs here and below, means mandata. 13 οὖν cod., οὐ as written. 14 πολλὺς cod. 17 αὐτῶν ἔσται ἐκ τοῦ τετάρτου οἴκου: inserted by editor. 18 τε added. 24 νολλύς cod. 28 On Saturn and the Moon: inserted by editor. 30–31 οὐκ ἔχει τὸ βέβαιον: bracketed and deleted.

ψύξεως, ἔτι δὲ καὶ ἡ τῆς Σελήνης μονὴ ψυχρᾶς κράσεως δηλοῖ χίονα πολλήν, μέχρις οὗ πολλὰ εἴδη φθαρήσονται καὶ φυτεύματα· εἰς δὲ συμβίβασιν καὶ ἀρραβῶνα καὶ παράδοσιν χώρας πολλὰ καλόν ἐστιν· εἰ δ' ἐκ τοῦ οἴκου τοῦ τετάρτου σχηματισθῇ, δηλοῖ ἀντιλογίας ἀσυμφόρους, φόβον τε εἰς τὰς καρδίας τῶν ἀνθρώπων καὶ συντυχίας ἀλλήλων μετὰ φόβου πολλοῦ· εἰ δ' ἀπὸ τοῦ ζ', δηλοῖ πολέμους καὶ κακίας μέσον ἀνθρώπων, ὡς μισεῖν τὰς ὁμιλίας καὶ ἀγαπᾶν τὴν ἡσυχίαν, δηλοῖ καὶ δυναστείαν εἰς τοὺς παροίκους ἀπὸ βασιλέων· εἰ δ' ἀπὸ τοῦ ι', δηλοῖ μάχην μέσον τῶν βασιλέων μάλιστα ἐὰν σχηματισμὸν ἔξωσι κακόν.

F. 227. Περὶ σχηματισμῶν Διὸς καὶ Ἄρεως.

Εἰ συνοδεύει τῷ Διὶ ὁ Ἄρης, δηλοῖ δυσκολίαν ἀνθρώπων εἰς τὰς δουλείας αὐτῶν, ὥστε κακίζειν αὐτάς, ἀγνωσίαν τε καὶ ἀφροσύνην μάλιστα ἐν αὐτῷ τῷ κλίματι καὶ ταῖς πόλεσι ταῖς συνοικειουμέναις τῷ ζῳδίῳ, ἐν ᾧ συνοδεύουσιν, ἤγουν ταῖς ἐχούσαις ὡροσκόπουν τὸ ζῴδιον τῆς κτίσεως αὐτῶν· ἔσται δὲ εἰς τὸ πρῶτον τῆς συνόδου θάνατος, εἰς δὲ τὰ τελευταῖα ἀκρίβεια καὶ στενοχωρία, καὶ πάλιν δηλοῖ ὅτι τὸν βασιλέα τῆς αὐτῆς πόλεως, ἧς μετέχει τὸ ζῴδιον τῆς συνόδου, βλαβήσεσθαι· εἰ δὲ ἐξάγωνίζει ἢ τριγωνίζει, δηλοῖ ὅτι οἱ ἄνθρωποι πολλοὺς κόπους ἔξουσιν εἰς τὰς θρησκείας ὅπως διορθώσωσιν αὐτάς, καὶ ἀγαθοσύνην τῶν μαντατοφόρων καὶ τῶν ἀρχόντων καὶ εὐφροσύνην βασιλέων· εἰ δὲ τετραγωνίζει ἀπὸ τοῦ δ' οἴκου, δηλοῖ πολέμους καὶ ὀχλήσεις, κακίαν τε τῶν κρυπτῶν δουλειῶν, καὶ κλεπτῶν καὶ λῃστῶν πληθυσμόν, τυραννίδα πραγματευτῶν, κακοσύνην τῶν βασιλέων τῶν Μουσουλμάνων, θάνατόν τινων ἡσυχαστῶν καὶ μεγιστάνων, τῶν μετεχόντων ἐν τῷ ζῳδίῳ τοῦ Ἄρεως, καὶ πολιορκίαν τῶν πόλεων· εἰ δ' ἀπὸ τοῦ ζ', δηλοῖ πολέμους πολλούς μέσον τῶν ἀνθρώπων, θανάτους τε καὶ ἀσθενείας καὶ ἀπώλειαν τῶν δεσποτῶν τῆς πίστεως καὶ τοῦ μεγαλείου· εἰ δ' ἀπὸ τοῦ ι', ἔξουσιν οἱ ἀρχιερεῖς καὶ οἱ γέροντες ἐκ τῶν βασιλέων δυσκολίαν.

<Περὶ σχηματισμῶν Ἡλίου καὶ Διός.>

Ἡ σύνοδος Ἡλίου καὶ Διὸς δηλοῖ κακοσύνην τῶν εὐχετῶν καὶ ἡσυχαστῶν, γερόντων, καλῶν ἀνθρώπων καὶ λεῖψιν τῆς πίστεως, καὶ εἰς τοὺς πραγματευτὰς θλίψεις ἐπαχθεῖς, μάλιστα δὲ εἰς τοὺς πωλοῦντας ἐκ τῶν μετεχόντων τῆς φύσεως τοῦ Διός. Εἰ δὲ ἐξάγωνοι ἢ τριγωνικοί, αἱ δουλεῖαι τῶν ἀρχιερέων δυναταὶ ἔσονται καὶ εἰς τὰς κρίσεις αὐτῶν βάλλουσι μεθόδους. εἰ δὲ διάμετροι, εὑρήσουσιν οἱ σοφοὶ ἐκ βασιλέων κακοσύνην, εἰς δὲ τοὺς βασιλεῖς εὐφροσύνη ἔσται· εἰ δὲ τετράγωνοι,

3 ἀραβῶνα cod. 9 μάλλιστα cod. 19 δ' ἐ. cod. κόπους superscr. 21 μαντατοφόροι = qui mandata concedunt. 26 πολλιορκίαν τῶν πολλῶν cod. 31 περὶ σχηματισμῶν Ἡλίου καὶ Διός inserui.

of cold, and moreover the station of the Moon in a cold mixture portends heavy snow, until many crops and plantings will be destroyed. For agreements, betrothals, and the surrender of territory, it is greatly favorable. If, however, it is configured from the fourth house, it portends contentious disputes, fear in the hearts of men, and encounters between them fraught with great apprehension. If from the seventh, it portends wars and enmity among men, so that they shun one another's company and love quiet; it also portends authority over neighboring peoples exercised by kings. If from the tenth, it portends conflict among kings, especially if they have an unfavorable configuration. 10

Γ. 227. On the Configurations of Jupiter and Mars.

If Mars conjoins Jupiter, it indicates difficulty among people in their labors, such that they find fault with them, and ignorance and folly especially in that very clime and in the cities associated with the sign in which they conjoin — that is, those cities whose ascendant at their founding is that sign. At the beginning of the conjunction there will be death, and toward its end, hardship and distress; it further indicates that the king of that same city governed by the sign of the conjunction will suffer harm. If Mars is in sextile or trine, it indicates that people will undergo great toil in matters of religion in order to reform them, and goodness among messengers and rulers, and joy among kings. If Mars squares from the fourth house, it indicates wars and disturbances, wickedness in secret affairs, a multitude of thieves and brigands, the tyranny of merchants, malice among Muslim kings, the death of certain monks and magnates who are governed by the sign of Mars, and the besieging of cities. If from the seventh, it indicates many wars among people, deaths and diseases, and the ruin of the lords of the faith and of greatness. If from the tenth, the high priests and elders among thekings will face difficulty.

30

«On the Configurations of the Sun and Jupiter.»

The conjunction of the Sun and Jupiter signifies wickedness among devotees and ascetics, elders, and virtuous men, a decline of faith, and grievous afflictions upon merchants — especially those who deal in goods that partake of the nature of Jupiter. If they are in sextile or trine, the ministries of the high priests will be powerful and they will introduce methods into their judgments. If in opposition, the wise will encounter wickedness from kings, while the kings themselves will experience rejoicing. If in square,

3 engagement cod. 9 mallista cod. ntatophoroi = qui mandata concedunt. nformations of Helios and Jupiter inserui.

19 d'. cod. labors superscr.n26 siege of many cod.

21 man-n31 approx

δηλοῖ δύναμιν τῶν δουλειῶν τῶν ἀρχιερέων, ἀλλὰ βασιλεὺς ἄδικος γενήσεται.

<Περὶ σχηματισμῶν Διὸς καὶ Ἀφροδίτης.>

Ἡ σύνοδος τοῦ Διὸς καὶ τῆς Ἀφροδίτης δηλοῖ σωφροσύνην τῶν γυναικῶν, καὶ στᾶσιν τῶν λογισμῶν εἰς τοὺς οἰκείους αὐτῶν ἄνδρας, καὶ τὰς ὑποθέσεις τῶν μεγιστάνων καλάς, μάλιστα εἰς τὰς πόλεις τὰς μετεχούσας τοῦ ζῳδίου τῆς συνόδου αὐτῶν, καὶ εὐθηνίαν καὶ χαράν. ὁμοίως καὶ εἰς τὸ τετράγωνον τοῦ αὐτοῦ ζῳδίου· εἰ δὲ ἑξάγωνοι ἢ τριγωνικοί, δηλοῖ ὅτι αἱ δουλεῖαι τῶν γυναικῶν καλαὶ ἔσονται, καὶ σωφρονηθήσονται, εὐφροσύνην παιγνιωτῶν, χαρὰν σοφῶν καὶ τῶν μετεχόντων εἰς τὴν πίστιν, καὶ ὑετὸν κατὰ τὴν ὥραν αὐτοῦ· εἰ δὲ τετράγωνοι ἀπὸ τοῦ δ', δηλοῖ ἔλευσιν πολλῶν ἀποκρισιαρίων μέσον βασιλέων καὶ εὐφροσύνην τῶν δεσποτῶν τῆς πίστεως· εἰ δὲ διάμετροι, δηλοῖ ὄχλησιν ἀνδρογύνων περὶ τὴν πίστιν, καὶ τῶν παιγνιωτῶν ἀρέσκειαν, καὶ ὑετὸν εἰς τὴν ὥραν αὐτοῦ. εἰ δ' ἀπὸ τοῦ ι', δηλοῖ καλλοσύνην γυναικῶν, καὶ παρὰ βασιλέων ζήτησιν ἀναλλαγμάτων καὶ ἀρωμάτων, μυρεψικῶν, μεταλλικῶν, οἷον λίθους τιμίους, μαργάρους καὶ τὰ ὅμοια.

<Περὶ σχηματισμῶν Διὸς καὶ Ἑρμοῦ.>

Ὁπηνίκα συνοδεύσῃ ὁ Ζεὺς τῷ Ἑρμῇ, δηλοῖ ζήτησιν τῆς σοφίας παρὰ ἀνθρώπων, καὶ θερμασίας τῶν ἀνθρωπίνων σωμάτων, μᾶλλον, εἰ ἡ σύνοδός ἐστι εἰς τὸν καιρὸν τῆς θέρμης. εἰ δὲ ἑξάγωνος ἢ τριγωνικός, δηλοῖ χαρὰν τῶν φροντιστῶν καὶ τῶν γραμματικῶν καὶ πολλὰς συντυχίας καὶ ζητήσεις (f. 227ᵛ) μέσον τῶν σοφῶν, καὶ ὑετὸν εἰς τὴν ὥραν αὐτοῦ· εἰ δὲ τετραγωνικὸς ἀπὸ τοῦ δ', δηλοῖ ὀχλήσεις μέσον πτωχῶν, φανέρωσίν τε τῶν κρυφίων, εὐφροσύνην γραμματικῶν, μεταστροφήν τε τῶν γραφῶν καὶ τῶν ἀναγνώσεων καὶ πολλὰ μαντάτα καὶ βροχὴν πολλήν· εἰ δὲ διάμετρος, δηλοῖ ἐναντιώσεις μέσον πραγματευτῶν διὰ τὴν ἀγορὰν καὶ τὴν πρᾶσιν καὶ τὴν συμβίβασιν, ὑποστροφήν τε τῶν ἀποκρισιαρίων μετὰ χαρᾶς μέσον τῶν βασιλέων καὶ μεγιστάνων, καὶ ὑετὸν· εἰ δὲ τετράγωνος ἀπὸ τοῦ ι', δηλοῖ ζήτησιν παρὰ ἀνθρώπων καλῶν ἔργων καὶ δουλειῶν ἐνεργείας μᾶλλον ἐκ τῶν οἴκων τῶν βασιλέων.

<Περὶ σχηματισμῶν Διὸς καὶ Σελήνης.>

Ὁπηνίκα συνοδεύῃ ὁ Ζεὺς τῇ Σελήνῃ ἢ ἑξαγωνίζῃ ἢ τριγωνίζῃ, δηλοῖ ὅτι οἱ ἄνθρωποι καταγίνονται εἰς τὰ καλὰ ἔργα τῆς πίστεως καὶ εἰς κτίσματα ἐκκλησιῶν καὶ γεφυρῶν καὶ τῶν ὁμοίων. εἰ δὲ τετράγωνος καὶ διάμετρος ἀπὸ τοῦ δ' οἴκου, δηλοῖ ζήτησιν σοφίας καὶ σύνε-

3 περὶ σχηματισμῶν Διὸς καὶ Ἀφροδίτης inserui. 6 μάλλιστα cod. 16 ἀναλαγμάτων cod. 18 περὶ σχηματισμῶν Διὸς καὶ Ἑρμοῦ inserui. 33 περὶ σχηματισμῶν Διὸς καὶ Σελήνης inserui.

it signifies the power of the ministries of the high priests, but the king will become unjust.

«On the Configurations of Jupiter and Venus.»

The conjunction of Jupiter and Venus signifies the chastity of women and the steadfastness of their thoughts toward their own husbands, the favorable disposition of affairs for the great men — especially in the cities governed by the sign of their conjunction — as well as abundance and joy. Likewise in the square of the same sign. If they are in sextile or trine, it signifies that the services of women will be honorable and they will be made chaste, along with the joy of entertainers, gladness of the wise and of those who share in the faith, and rain in its due season. If in the fourth-sign square, it signifies the arrival of many envoys between kings and the rejoicing of the lords of the faith. If in opposition, it signifies the disturbance of androgynes regarding the faith, the pleasure of entertainers, and rain in its season; if from the tenth sign, it signifies the beauty of women and the seeking by kings of goods of exchange, aromatics, perfumes, metallic wares, such as precious stones, pearls, and the like.

"On the Configurations of Jupiter and Mercury."

When Jupiter conjoins Mercury, it signifies a quest for wisdom among men, and a heating of human bodies — all the more so if the conjunction occurs during a time of heat. If it forms a sextile or trine, it signifies joy among scholars and grammarians, many encounters and debates (f. 227′) among the wise, and timely rainfall. If it forms a square from the 4th house, it signifies disturbances among the poor, the revelation of hidden matters, gladness among grammarians, a transformation of writings and readings, many messages, and abundant rain. If it is in opposition, it signifies conflicts among merchants over trade, commerce, and negotiation, as well as the return of envoys with joy among kings and magnates, and rain. If it forms a square from the 10th house, it signifies a quest among men for noble works and the execution of duties, especially from the houses of kings.

"On the Configurations of Jupiter and the Moon." >

When Jupiter conjoins the Moon, or forms a sextile or trine with her, it signifies that men devote themselves to the good works of the faith, and to the building of churches, bridges, and the like. If it forms a square or opposition from the 4th house, it signifies a quest for wisdom and understanding.

3 I inserted περί σχηματισμῶν Διὸς καὶ Ἀφροδίτης. 6 μάλλιστα cod. 16 avaλαγμάτων cod. 18 I inserted περὶ σχηματισμῶν Διὸς καὶ Ἑρμοῦ. 33 I inserted περί σχηματισμῶν Διὸς καὶ Σελήνης.

σιν, μεγαλεῖόν τε καὶ τιμὴν τῶν ἡσυχαστῶν, καὶ τῶν κρατούντων τὴν πίστιν, καὶ οἰκοδομὴν τῶν ἐκκλησιῶν καὶ τῶν εὐκτηρίων. εἰ δ' ἀπὸ τοῦ ι', δηλοῖ καλλοσύνην τῶν δουλειῶν τῶν γερόντων, μεγαλεῖόν τε τῆς τάξεως τῶν ἀρχιερέων καὶ μεγιστάνων.

Περὶ σχηματισμῶν Ἄρεως καὶ Ἡλίου.

Ὁπηνίκα συνοδεύσῃ ὁ Ἄρης τῷ Ἡλίῳ, δηλοῖ φόνους κλεπτῶν καὶ κράτησιν ληστῶν ὑπὸ χειρῶν βασιλέων· εἰ δὲ ἐξαγωνίζει ἢ τριγωνίζει, δηλοῖ φανέρωσιν βασιλέων καὶ δύναμιν τῆς χειρὸς αὐτῶν καὶ κίνημα στρατιᾶς, μαντάτα καλὰ ἔμπροσθεν τῶν βασιλέων, καὶ τῶν μεγιστάνων, κατανόησίν τε μηχανιῶν καὶ κακιῶν καὶ ἐπιβουλῶν, ἐμφάνειάν τε ληστῶν εἰς τὰς ὁδούς, καὶ ὑετὸν εἰς τὴν ὥραν αὐτοῦ· εἰ δὲ τετραγωνίζει ἀπὸ τοῦ δ' καὶ ἀπὸ τοῦ ζ' καὶ ἀπὸ τοῦ ι', δηλοῖ τάδε δύναμιν βασιλέων καὶ μεγιστάνων, θανάτους τε καὶ ἀσθενείας, καὶ ἐναντιώσεις μέσον βασιλέων καὶ μεγιστάνων, καὶ πολλὰς ὀχλήσεις καὶ ἐν<ν>οίας μέσον αὐτῶν, ὄχλησίν τε εἰς τὸν κόσμον καὶ ἀδικίαν. δηλοῖ καὶ θάνατον βασιλέως ἢ μεγιστάνου τοῦ τόπου ἐκείνου τοῦ ἀρχομένου ὑπὸ τοῦ ζῳδίου ἐν ᾧ ἐστιν ὁ Ἄρης, καὶ δεσμόν τινων μεγιστάνων τοῦ τόπου τοῦ ζῳδίου, καὶ θανάτους πολλοὺς καὶ ἀσθενείας.

<Περὶ σχηματισμῶν Ἀφροδίτης καὶ Ἄρεως.>

Ἡ σύνοδος αὐτῶν δηλοῖ πορνείαν γυναικῶν καὶ κακὸν τέλος πολλῶν δουλειῶν αὐτῶν, φθοράν τε καὶ ἀπώλειαν τῆς γῆς τῶν Ῥωμαίων, καὶ τῶν μετεχόντων τοῦ Ῥούμελι καὶ κακοσύνην πολλήν· εἰ δὲ ἑξάγωνοι ἢ τρίγωνοι, δηλοῖ πολλὰς συνουσίας ἀνδρογύνων, εὐτοκίαν γυναικῶν, στρατιωτῶν εὐφροσύνην, συζητήματά τε τῶν βασιλέων μετὰ τῶν στρατιωτῶν, καὶ εὐθηνίαν τῶν σπερμάτων· εἰ δὲ τετράγωνοι ἀπὸ τοῦ δ', δηλοῖ πολυλογίας καὶ πορνείας γυναικῶν, καὶ θέαμα μέγα μέσον αὐτῶν, θάνατόν τε γυναικῶν καὶ βρεφῶν, φιλίαν τε γυναικῶν μετ' ἀνθρώπων ξενικῶν, καὶ πρᾶξιν κρυπτῶν δουλειῶν, ἔτι τε καὶ νέου βασιλέως ἤτοι παιδίου θάνατον. τὸ δ' αὐτὸ καὶ ἡ διάμετρος δηλοῖ. εἰ δ' ἀπὸ τοῦ ι', δηλοῖ τὰς ὑποθέσεις τῶν γυναικῶν κακὰς μᾶλλον τῶν δεσποινῶν, θέαμα μέγα ὑπὸ τῶν βασιλέων αὐτῶν.

<Περὶ σχηματισμῶν Ἄρεως καὶ Ἑρμοῦ.>

Ἡ σύνοδος Ἄρεως καὶ Ἑρμοῦ δηλοῖ πολλὴν γένεσιν ῥόδων καὶ τῆς κημίας καὶ τοῦ γιαουγλίθου, ἤγουν τοῦ ὑακίνθου, λίθων τε καὶ μαργάρων καὶ τῶν ὁμοίων, βλάβην δὲ καὶ ζημίαν τῶν πεπαιδευμένων καὶ

19 περὶ σχηματισμῶν Ἀφροδίτης καὶ Ἄρεως inserui. 26 πολλυλογίας cod. 30 desunt mentiones de exodo ex ζ' οἴκῳ 32 περὶ σχηματισμῶν Ἄρεως καὶ Ἑρμοῦ inserui.

glory and honor of the monks, and of those who hold the faith, and the building of churches and oratories. But if from the 10th, it signifies the beauty of the services of the elders, and the greatness of the order of the high priests and magnates.

On the Configurations of Mars and the Sun. 5

When Mars conjoins the Sun, it signifies the slaying of thieves and the capture of brigands by the hands of kings. But if it forms a sextile or trine, it signifies the manifestation of kings and the power of their hand, and the movement of armies, good tidings before kings and magnates, the discernment of plots, wickedness, and conspiracies, the appearance of brigands on the roads, and rain in its season. But if it forms a square from the 4th, the 7th, or the 10th, it signifies the power of kings and magnates, deaths and sicknesses, and oppositions between kings and magnates, and many disturbances and contentions among them, turmoil in the world and injustice. It also signifies the death of a king or magnate of that region governed by the sign in which Mars is located, and the imprisonment of certain magnates of that region of the sign, and many deaths and sicknesses.

"On the Configurations of Venus and Mars."

Their conjunction indicates the fornication of women and the evil outcome of many of their affairs, as well as the corruption and destruction of the land of the Romans and of those who partake of Rumeli, and great wickedness. But if they are in sextile or trine, it indicates many unions between men and women, easy childbirth for women, joy among soldiers, deliberations between kings and their soldiers, and abundance of grain. If they are in square from the fourth house, it indicates much loose talk and fornication among women, a great spectacle among them, the death of women and infants, friendship between women and foreign men, the conduct of secret affairs, and moreover the death of a young king or child. The same is also indicated by the opposition. If from the tenth house, it indicates the circumstances of women to be more adverse than those of noble ladies, and a great spectacle among their kings.

"On the Configurations of Mars and Mercury."

The conjunction of Mars and Mercury indicates abundant production of roses and of chemistry and of the yaouglithou — that is, of hyacinth — and of stones and pearls and the like, but also harm and loss to the educated and

19 "On the configurations of Venus and Mars" inserted by me. 26 πολλυλογίας cod. 30 mentions of the exit from the 7th house are absent. 32 "On the configurations of Mars and Mercury" inserted by me.

φθορὰν τῶν ὀπωρῶν· εἰ δὲ ἑξάγωνοι, ἢ τρίγωνοι, δηλοῖ πολλὰς μετακινήσεις στρατιωτῶν καὶ βασιλέων, καὶ ἀναστροφὴν τῶν ἀποκρισιαρίων μέσον τῶν βασιλέων, μετὰ φιλίας, ζήτησίν τε τῶν δουλειῶν ὑπὸ τῶν μεγιστάνων λεπτομερῶς τῶν διὰ πυρὸς ἐνεργουμένων καὶ τῶν ὁμοίων. εἰ δὲ τετράγωνοι ἀπὸ τοῦ δ', δηλοῖ θάνατον τῶν κρατούντων τὰ κλίματα τοῦ ζῳδίου, καὶ θάνατον βασιλέως μικροῦ παιδίου, πολλάς τε ψευδολογίας καὶ κράτησίν τινων ἐκ τῶν μεγιστάνων, εὐθηνίαν τε τῶν τετραπόδων, κ//////ησιν φοσσάτου, ἐμφάνειαν ἁρμάτων (f. 228), ὀλίγα πολέμια, καὶ οἱ πάντες ἀγαπήσουσι τὴν πεῖραν τῶν ἁρμάτων· δηλοῖ καὶ κοπὴν πολλὴν εἰς τὴν τέχνην τῆς κημίας, εἰ δὲ διάμετροι, ἔσονται κακίαι καὶ δικαιολογίαι μέσον τοῦ λαοῦ, φόνοι κλεπτῶν καὶ λῃστῶν, κακοσύνη τῶν δουλειῶν τῶν ἐχόντων τὸ κλίμα τοῦ ζῳδίου, κράτησις φροντιστοῦ τινος καὶ παιδίου μικροῦ βασιλέως θάνατος· εἰ δ' ἐκ τοῦ ι', δηλοῖ ὑπὸ βασιλέων καὶ μεγιστάνων ζήτησιν τῆς κημίας, λίθων τε καὶ μαργάρων.

<Περὶ σχηματισμῶν Ἄρεως καὶ Σελήνης.>

Ὁπηνίκα συνοδεύσει ὁ Ἄρης τῇ Σελήνῃ, δηλοῖ μέσον τῶν ἀνθρώπων ψευδεῖς λόγους πολλοὺς, αἵματος ἐκχυσίας τε καὶ θανατικὸν πολύ· εἰ δὲ ἑξαγωνίζει ἢ τριγωνίζει, ἔσονται οἱ ἄνθρωποι ἀπεστραμμένοι πρὸς φρόνησιν, ἐντρεχεῖς δὲ πρὸς μωρίας, ἔσται καὶ καλλοσύνη εἰς τὰς δουλείας τῶν μεγιστάνων· εἰ δ' ἀπὸ τοῦ δ' τετραγωνίσει, δηλοῖ ἀδικίαν τῶν βασιλέων εἰς τοὺς παροίκους· εἰ δ' ἀπὸ τοῦ ζ', δηλοῖ πολέμους πολλοὺς καὶ ἔρι<δα>ς, κακίας τε καὶ δυναστείας πολλὰς μέσον τῶν ἀνθρώπων· εἰ δὲ ἐκ τοῦ ι', δηλοῖ ἀδικίας τῶν βασιλέων καὶ τοῦ στρατοῦ καὶ ἀλαζονείαν τοσαύτην, ὥστε τινὸς δέησιν οὐκ εἰσακούσονται.

Περὶ συνόδου Ἡλίου καὶ Ἀφροδίτης.

Ἡ σύνοδος Ἡλίου καὶ Ἀφροδίτης δηλοῖ εἰς τὸ Κοχστάν, ὅς ἐστι τόπος τῶν Τούρκων, πολλὴν βλάβην καὶ μέσον αὐτῶν πολέμους καὶ κακίας, καὶ πλῆθος θανάτου εἰς τὰς γυναῖκας καὶ εἰς τοὺς παιγνιώτας, καὶ ὑετὸν καὶ ψῦξιν καὶ ἄνεμον.

<Περὶ συνόδου Ἡλίου καὶ Ἑρμοῦ.>

Ὁπηνίκα συνοδεύσῃ ὁ Ἥλιος τῷ Ἑρμῇ, δηλοῖ πλῆθος κρυπτῶν δουλειῶν εἰς τοὺς ἀνθρώπους, μᾶλλον δ' εἰς τὴν σοφίαν καὶ γνῶσιν, ὑετόν, βροντάς, ἀστραπὰς κατὰ τὴν ὥραν αὐτῶν καὶ κονιορτόν, θάνατόν τε καὶ ἀσθένειαν καὶ ζημίαν ταπεινοῖς γραμματικοῖς καὶ ἀναγνώσταις.

8 φοσάτου cod. 10 κημία ex Arab. *Kimia* pro graeco χυμεία. 16 περὶ σχηματισμῶν Ἄρεως καὶ Σελήνης inserui. 18 πολλύ cod. 23 ἔρις cod. 25 οὐχ' cod. 31 περὶ συνόδου Ἡλίου καὶ Ἑρμοῦ inserui.

and destruction of fruits. If they are in sextile or trine, it indicates many movements of soldiers and kings, and the exchange of envoys between kings, in friendship, as well as a meticulous investigation of affairs by the great men — particularly those conducted through fire and the like. If they are in square from the fourth house, it indicates the death of those who govern the climes of the zodiacal sign, and the death of a young child of a king, as well as much false speech and the seizure of certain persons among the great men, abundance of four-footed animals, the mustering of an army, the appearance of chariots (f. 928), few acts of war, and all men will love the experience of chariots. It also indicates great activity in the art of alchemy. If they are in opposition, there will be wickedness and disputes among the people, the killing of thieves and brigands, harm to the affairs of those who govern the clime of the zodiacal sign, the arrest of a certain official, and the death of a young child of a king. If from the tenth house, it indicates that kings and great men will seek out alchemy, as well as stones and pearls.

<About the formations of Areos and the Moon.>

When Mars conjoins the Moon, it portends among men many false words, effusions of blood, and widespread death. If it forms a sextile or trine, men will be averse to prudence yet inclined toward folly; there will also be beauty in the service of the great lords. If it squares from the 4th, it portends injustice of kings toward their neighbors. If from the 7th, it portends many wars and strife, much wickedness and tyranny among men. If from the 10th, it portends injustice of kings and of the army, and such arrogance that they will not heed any petition.

On the Conjunction of the Sun and Venus.

The conjunction of the Sun and Venus portends, for Kohstan — which is a region of the Turks — great harm, and among them wars and wickedness, a multitude of deaths among women and among entertainers, as well as rain, cold, and wind.

«On the Conjunction of the Sun and Mercury.>

When the Sun conjoins Mercury, it portends a multitude of secret labors among men, tending especially toward wisdom and knowledge; rain, thunder, and lightning at their hour, and dust; death, sickness, and loss to humble scribes and readers.

8 φοσάτου cod. 10 κημία from Arab. Kimia for Greek χημεία. 16 περί σχηματισμῶν Ἄρεως και Σελήνης inserted by editor. 18 πολλύ cod. 23 ἔρις cod. 25 οὐχ cod. 31 περί συνόδου Ηλίου καὶ Ἑρμοῦ inserted by editor.

<Περὶ σχηματισμῶν Ἡλίου καὶ Σελήνης.>

Ὀπηνίκα συνοδεύσῃ ὁ Ἥλιος τῇ Σελήνῃ, δηλοῖ φυγὴν καὶ κρύψιν ἀνθρώπων, καὶ πλῆθος κρυπτῶν δουλειῶν· εἰ δ' ἀπὸ τοῦ οἴκου τοῦ δ' τριγωνίζει ἢ ἑξαγωνίζει, ἡ δουλεία τοῦ κοινοῦ λαοῦ δυσκόλως γενήσεται καὶ οὐ στερεοῦται εἰς τάξιν μίαν, οἱ δὲ περὶ τῶν βασιλέων κρυπτοὶ φανε- 5 ρωθήσονται. εἰ δ' ἀ<πὸ τοῦ ζ'> ἑξαγωνίζει ἢ τριγωνίζει, δηλοῖ φανέρωσιν τῶν κρυπτῶν δουλειῶν· εἰ δὲ διαμετρεῖ, δηλοῖ δικαιολογίας πολλὰς μέσον τοῦ κοινοῦ λαοῦ· εἰ δ' ἀπὸ τοῦ ιγ', τὰ μυστήρια τῶν βασιλέων φανερωθήσονται, ἔσται δὲ καὶ πλῆθος ψευδολογίας.

Περὶ <σχηματισμῶν> Ἑρμοῦ <καὶ> Ἀφροδίτης. 10

Ὀπηνίκα συνοδεύσῃ ὁ Ἑρμῆς τῇ Ἀφροδίτῃ ἢ ἑξαγωνίσῃ, δηλοῖ ψεύδη καὶ ψευδολογίας πολλάς, εὐφροσύνην δὲ τῶν φροντιστῶν καὶ γραφόντων γραμματικῶν, καὶ νάχρη καὶ ἄπαρ (?), καὶ πόθον εἰς μαθήματα τῆς μελῳδίας, καὶ μέσον τῶν μεγιστάνων φιλίαν, ἄνεμόν τε καὶ ὑετὸν εἰς τὴν ὥραν αὐτοῦ. 15

<Περὶ σχηματισμῶν Ἀφροδίτης καὶ Σελήνης.>

Ἡ σύνοδος Ἀφροδίτης καὶ Σελήνης δηλοῖ ὁμιλίας καὶ τραγῳδίας καὶ παίγνια πολλά, καὶ πάντων ἀνθρώπων ἐπαγωγὴν πρὸς αὐτά, ζήτησίν τε μυρωδίας καὶ ἀνθῶν καὶ ἀρωμάτων· εἰ δὲ ἑξάγωνοι ἢ τρίγωνοι, δηλοῖ ζήτησιν κιθάρας καὶ μουσικῶν παντοίων καὶ μελῳδίας, καὶ διατριβὰς 20 εἰς τόπους πεδινούς· εἰ δ' ἀπὸ τοῦ δ' ἢ ἀπὸ τοῦ ι', δηλοῖ τοῖς ἀνθρώποις φόβον καὶ ζημίαν· εἰ δὲ διάμετροι, γλωσσεύματα, δικαιολογίας καὶ πολυλογίας πολλάς.

<Περὶ σχηματισμῶν Ἑρμοῦ καὶ Σελήνης.>

Ὀπηνίκα συνοδεύσῃ ὁ Ἑρμῆς τῇ Σελήνῃ, δηλοῖ ζήτησιν σοφίας καὶ 25 μυστηρίων φανέρωσιν· εἰ δὲ ἑξαγωνίζει ἢ τριγωνίζει ἡ Σελήνη, εἴπερ ἐστὶν ἀγαθουμένη, οἱ ἄνθρωποι ζητήσουσι σοφίαν, κατὰ τὴν αὐτὴν ἡμέραν· εἰ δὲ κεκακωμένη ἐστὶν ἡ Σελήνη, τὰ ἐναντία τῆς σοφίας ποιήσουσιν· εἰ δὲ τετραγωνίζει ἀπὸ τοῦ δ', δηλοῖ ψευδολογίας καὶ συζητήσεις καὶ δικαιολογίας περὶ φιλοσοφίας· εἰ δὲ διαμητρεῖ καί ἐστιν ἡ 30 Σελήνη ἀγαθουμένη, δηλοῖ τὰς δικαιολογίας καὶ τὰς φιλονεικίας διὰ τὸ δίκαιον καὶ τὴν ἀλήθειαν· εἰ δὲ κεκακωμένη, δηλοῖ δικαιολογίας εἰς τὸ ψεῦ<δ>ος καὶ τὸ ἄδικον· εἰ δ' ἀπὸ τοῦ ι', καὶ ἡ Σελήνη (f. 228ᵛ) ἀγαθουμένη, δηλοῖ κατάληψιν τῶν ὑποθέσεων τῆς πίστεως καὶ τῆς ἀληθείας· εἰ δὲ κεκακωμένη, δηλοῖ βεβαίωσιν τοῦ ψεύδους καὶ τῆς ἀδικίας. 35

A. O.

1 περὶ σχηματισμῶν Ἡλίου καὶ Σελήνης ins. 6 post εἰ δ' ἀ. sqr. spatium vacuum, cod. 10 σχηματισμῶν ... καὶ ins. 16 περὶ σχηματισμῶν Ἀφροδίτης καὶ Σελήνης ins. 24 περι σχηματισμῶν Ἑρμοῦ καὶ Σελήνης ins.

«On the Configurations of the Sun and Moon. >

When the Sun conjoins the Moon, it signifies the flight and concealment of men, and a multitude of secret affairs; but if it forms a trine or sextile from the 4th house, the servitude of the common people will come about with difficulty and will not be established in a single order, while the secret matters concerning kings will be revealed. If it forms a sextile or trine from the 7th, it signifies the revelation of secret affairs; if it is in opposition, it signifies many disputes among the common people; if from the 13th, the mysteries of kings will be revealed, and there will also be a multitude of falsehoods.

On the Configurations of Mercury and Venus. When Mercury conjoins or sextiles Venus, it signifies lies and many falsehoods, but joy for scholars and those who write literary works, - and nākhre and āpar (?), and a desire for the study of melody, and friendship among the great, as well as wind and rain in its due season.

«On the Configurations of Venus and the Moon.»

The conjunction of Venus and the Moon signifies social gatherings, theatrical performances, and many games, and the drawing of all people toward them, as well as a seeking of perfumes, flowers, and aromatics; if they are in sextile or trine, it signifies a seeking of the lyre and music of every kind and melody, and sojourns in flat and open places; if from the 4th or from the 10th, it signifies fear and loss for men; if in opposition, slanders, disputes, and much idle talk.

«On the Configurations of Mercury and the Moon. >

When Mercury conjoins the Moon, it signifies the pursuit of wisdom and the revelation of mysteries. If the Moon is in sextile or trine, and is in a favorable condition, people will seek wisdom on that same day. If the Moon is afflicted, they will do the opposite of wisdom. If it squares from the fourth, it signifies falsehoods, disputes, and arguments concerning philosophy. If it is in opposition and the Moon is well-dignified, it signifies disputes and contentions on behalf of justice and truth. If afflicted, it signifies arguments in service of falsehood and injustice. If from the tenth, and the Moon is (f. 2285) well-dignified, it signifies the apprehension of matters of faith and truth. If afflicted, it signifies the confirmation of falsehood and injustice.

A. O.

1 On the configurations of the Sun and Moon ins. 6 after εἰ δ' d. sqr. blank space, cod. 10 configurations ***καὶ ins. 16 On the configurations of Venus and the Moon — nes ins. 24 On the configurations of Mercury and the Moon ins.

F. 267. Κρίσις Ἀλεὶμ υἱοῦ Ἰσαὰχ ἔχουσα χρήσιμόν τι καὶ ἀποδεικνύουσα πῶς ἐπὶ τοῦ αὐτοῦ πράγματος ἐρωτηθείς, ἄλλο καὶ ἄλλο συνέβη, καθὼς εἶπεν, καὶ ἕτερα αὐτοῦ χρήσιμα [1].

Καθημένου τοῦ Ἀπομάσαρ καὶ ὁμιλοῦντος υἱῷ Μωσέως Μουχούμη καὶ Ἀλεὶ υἱῷ Ἰχιὲ ἀστρολόγοις, εἰσῆλθεν αὐτῷ ὁ υἱὸς τοῦ Φαρουχανὶ Ἰσῆς λέγων κρατῆσαι ὕψωμα ἀνθρώπου ἔχοντος κατ' αὐτοῦ· ὁ δὲ ποιήσας <θεμάτιον>, εὑρέθη ὡροσκοπῶν ὁ Ζυγός, ὁ Ἥλιος ἐν τῇ Παρθένῳ, ἡ Ἀφροδίτη ἐν τῇ ἀρχῇ τοῦ Σκορπίου, ὁ Κρόνος ἐν τῷ Ὑδροχόῳ καὶ ὁ Ἄρης ἐν τῷ Λέοντι, καὶ ἀπεφήνατο τὴν μὲν δύναμιν τῆς κακώσεως καὶ ἐναντίωσιν τῶν δύο κακοποιῶν ἀστέρων, ἔλαβεν *** καὶ μέλλεις ἡττηθῆναι παρὰ τοῦ ἀντιδίκου σου· καὶ ἀπέδειξε τὴν τοιαύτην κρίσιν ὁ Ἀπομάσαρ τοῖς συγκαθημένοις μετ' αὐτοῦ ἀστρολόγοις καὶ ἔγνωσαν ἀληθῶς εἰρηκέναι αὐτῷ.

Μετὰ δὲ παρέλευσίν τινων ἡμερῶν, τοῦ Ἀπομάσαρ καὶ αὖθις ὁμιλοῦντος αὐτοῖς, ἠρώτησέ τις τὸν Ἀπομάσαρ περὶ ἀνθρώπου ἀντικειμένου αὐτῷ· καὶ ποιήσας θεμάτιον, εὗρεν ὡροσκοποῦντα τὸν Κριὸν καὶ τὸν κύριον αὐτοῦ Ἄρην ἐν τῷ Λέοντι, διαμετροῦντα τὸν Κρόνον μοιρικῶς, τὸν δὲ Κρόνον ἐν τῷ Ὑδροχόῳ καὶ τὴν Ἀφροδίτην ἐν τῷ Τοξότῃ, καὶ εἶπε τῷ ἐρωτήσαντι· μέλλεις μὲν περιπεσεῖν εἰς φόβον καὶ δειλίαν καὶ ἐναντίωσιν πλὴν βλάβης· ἐλευθέρωσε γὰρ τοῦ κινδύνου. ἀπεφήναντο δὲ οἱ ὁμιλοῦντες αὐτῷ ψευδῆ λαλεῖν· ἐπεὶ γὰρ ἐπὶ τὸ χθὲς ἐρώτημα ἔκρινεν ἡττηθῆναι τὸν τῆς ἐρωτήσεως κύριον, διὰ τὸ τὸν κύριον τοῦ ὡροσκόπου εὑρεθῆναι εἰς τὸ τρίγωνον τῶν δύο κακοποιῶν, πῶς ἐν τῷ παρόντι ἐρωτήματι, ἀπεφήνω ἐλευθερωθῆναι τὸν κινδυνεύοντα βλέποντα καὶ ταῦτα τοῦ Ἄρεως καὶ τοῦ *** καὶ τοῦ Ἄρεως ἐκ διαμέτρου μοιρικῶς τὸν Κρόνον τὸν τοῦ κυρίου κακοποιόν. ὁ δὲ εἶπεν ὅτι ἠλλάγησαν οἱ ἄνεμοι καὶ ἐπαύθη τὸ σχῆμα διάμετρον καὶ οὕτωσὶ γενομένου, ἔγνωσαν εἰρηκέναι καλῶς, λεπτομερῶς ἐκείνων εἰδὼς τὴν τέχνην. παρήγγειλε δὲ τούτοις τὸ μάθημα· δεῖ προσέχειν καὶ μὴ κρίνειν βλαβῆναί τινα εἰ εὑρίσκεται ἐν ταῖς ἐρωτήσεσι καὶ τοῖς γενεθλίοις τοιαῦτα σχήματα, ἤγουν οἷ ψηφισθῶσι παρ' ἡμῶν τὰ πλάτη· καὶ εἰ μὲν εὑρεθῇ τὸ πλάτος τῶν τοιούτων ἀστέρων ἐν ἀνέμῳ ἑνί, λέγε, ὡς ὁ τοιοῦτος βλαβήσεται, εἰ δὲ οἱ ἄνεμοι ἀλλάσσουσι καὶ ὁ μὲν εἷς ἐστι νότιος, ὁ δὲ ἕτερος βόρειος, λέγε ὡς κίνδυνος μὲν ἔς τι πλὴν ἐξ αὐτοῦ λυτρωθήσεται· — Ὁ αὐτὸς εἶπεν· εἴπερ εὑρεθῇ ὁ Κρόνος ἀκάκωτος, καὶ βλέπῃ ἀπὸ σχήματος ἀγαθοῦ, τὸ ἐξ αὐτοῦ διδόμενόν τινι ἀγαθόν, ἀμετάτρεπτόν ἐστιν, ἰδίως δὲ ἐπικρατήσει τοῦτο καὶ ἐπὶ παισὶ καὶ τοῖς τέκνοις αὐτοῦ ἐπὶ

7 θεμάτιον inserui. 10 post ἔλαβεν signum posui lacunae; in cod. ἡ invenimus. 11 ἡ cum signo obscuro. 25 post τοῦ alterum spatium vacuum. 28 ἤγνωσαν cod. λεπτοτέρως cod. 33 ἀλάσσουσι cod.

[1] Haec Κρίσις invenitur in eodem codice Angelicano 29, f. 259, et in cod. Palatino Vatic. 312, f. 160ᵛ.

Γ. 267. The Judgment of Aleim son of Isaac, containing something useful and demonstrating how, when questioned about the same matter, one thing and another came to pass, as he said, along with other useful matters of his.

While Albumasar was sitting and conversing with the son of Moses, Muchoumes, and Ali son of Ichie, astrologers, the son of Faroukhani Ises came to him, saying that he wished to take the ascendant of a man who had a case against him. Having cast the figure, the Ascendant was found to be Libra, the Sun in Virgo, Venus at the beginning of Scorpio, Saturn in Aquarius, and Mars in Leo. He then declared that the power of affliction and the opposition of the two malefic planets had been taken, *** and that he would be defeated by his adversary. Albumasar presented this judgment to the astrologers seated with him, and they acknowledged that he had spoken truly.

After several days had passed, when Abū Maʿshar was again conversing with them, someone asked Abū Maʿshar about a man who was his adversary. Having cast a chart, he found Aries ascending and its lord Mars in Leo, in exact degree opposition to Saturn, Saturn being in Aquarius and Venus in Sagittarius. He said to the questioner: "You are about to fall into fear, timidity, and opposition, yet without harm — for he has been freed from danger." Those conversing with him declared that he spoke falsely; for since on the previous day's question he had judged that the lord of the querent would be defeated — because the lord of the Ascendant was found in the trine of the two malefics — how was it that in the present question he declared that the one in danger would be freed, especially given that Mars and *** and Mars are in exact degree opposition to Saturn, the malefic lord? He replied that the winds had shifted and the opposition configuration had ceased, and when this became apparent, they understood that he had spoken well, knowing that art in its finest detail.He instructed them in this lesson: one must take heed and not judge that someone will be harmed if such configurations are found in horary questions and nativities — that is, when the latitudes have been calculated by us. If the latitude of such planets is found in one wind, declare that the person will suffer harm; but if the winds differ and one is southern while the other is northern, declare that there is danger of a kind, yet the person will be delivered from it. The same man said: if Saturn is found unafflicted and aspects from a favorable configuration, the good that is bestowed by it upon a person is immutable; this will hold especially and with particular force for his children and offspring throughout

7 I inserted θεμάτιον. 10 after ἔλαβεν I placed a lacuna mark; in the codex we find ἡ. 11 ἤ with an obscure sign. 25 after τοῦ another blank space. 28 ἔγνωσαν cod. λεπτοτέρως cod. 33 ἐλάσουσι cod.

1 This Κρίσις is found in the same Codex Angelicanus 29, f. 259, and in cod. Palatinus Vatic. 312, f. 160v.

χρόνοις πολλοῖς. ἐὰν ὁ Κρόνος εὑρεθῇ κρατῶν τὸν ὡροσκόπον, τὸ κρυπτόμενον τεκμήριον ἔσται ἀφανές· ὁ Κρόνος καὶ Ἄρης ἐὰν ἐπὶ τῆς ἰδίας κράσεως μένωσι μηδενὶ τῶν ἀγαθοποιῶν συνοδεύοντες ἢ σχηματιζόμενοι, ἀγαθὰ οὐ δηλοῦσιν.

Εἴπέ τις αὐτῷ τῷ Ἀπομάσαρ· τί κατέχω νῦν ἐν τῇ καρδίᾳ μου; εἶπεν αὐτῷ· περὶ θεοῦ. ἐπεὶ ὁ ἀναβιβάζων εὑρέθη ἐν τῷ μεσουρανήματι καὶ <ὁ> κύριος τοῦ ὡροσκόπου συνοδεύει αὐτῷ, καὶ οἱ λοιποὶ ἀστέρες ἐν ἀποκλίμασι βλέποντες ἀπὸ ἐξαγώνου τὸν κύριον τοῦ ὡροσκόπου, ἡ δὲ μοῖρα ἑκάστου ἦν ὑψηλοτέρα παντὸς κύκλου, οὐκ ἔγνων ἕτερόν τι ὅμοιον φαίνεσθαι ἀλλ' ἢ τὸν θεόν, διὰ τὸ τὰς θεοῦ δυνάμεις φαίνεσθαι, αὐτὸν δὲ οὐδαμῶς. εἴπερ (?) ἐρωτηθεὶς παρά τινος περὶ ἀνθρώπου ἀποδημοῦντος, ὁ αὐτὸς ἔφη· καὶ εὑρίσκεται ὁ κύριος τοῦ ὡροσκόπου ἐν τῷ γ' ἢ ἐν τῷ η', μεταβαίνων ἀπὸ ζῳδίου εἰς ζῴδιον, καὶ Ἥλιος ἀποκλίνων ἀπὸ τοῦ μεσουρανήματος εἰς τὸν θ' καὶ ἡ Σελήνη ἐν κέντρῳ οὐχ εὑρίσκεται οὔτε σχηματίζεται παρά τινος τῶν ἀστέρων ἐν τῷ κέντρῳ· εἶπε ὅτι μετέβη, χωρίς τινος λόγου. A. O.

F. 267v. Θεμάτιον ἐγχαραχθὲν παρὰ τοῦ φιλοσόφου Ἐλευθερίου τοῦ Ζεβεληνοῦ χρήσιμον εἰς πολλά, καὶ περὶ χρόνων ζωῆς τοῦ ἐρωτῶντος καὶ τῶν διὰ τῶν χρόνων τούτων ἐπιγ<ενησομένων αὐτῷ>[1].

Ἐπεὶ ἐν ταῖς καθολικαῖς ἐρωτήσεσιν ὁ περὶ χρόνων ζωῆς προηγεῖται λόγος, καθὼς ὁ ἐπὶ σοφίας <οὐ> περίπτυστος Πτολεμαῖος καὶ πάντες οἱ παλαιοί φασι, πρῶτον καὶ ἡμεῖς περὶ τῶν χρόνων τῆς ζωῆς ἐξετάσωμεν· καὶ ἐπεὶ ὁ μὲν Ἥλιος εὑρέθη ἐν τῷ η' τόπῳ, ἡ δὲ Σελήνη ἐν τῷ ς', καὶ ἁπλῶς οἱ δύο φωστῆρες παραπεσόντες εὑρέθησαν ἐν τῷ θεματίῳ, ἐλάβομεν τὸν Ἄρην ἀφέτην κατὰ τὸν τοῦ μεγάλου Πτολεμαίου λόγον, ὡς οἰκοδεσπότην τοῦ Ἡλίου, καὶ τὸν οἰκοδεσπότην Σελήνης Ἑρμῆν καὶ ὡς ὑψοκράτην <?> τοῦ μεσουρανήματος, ὃς καὶ δίδωσι τὰ μέσα ἔτη τῆς περιόδου αὐτοῦ ἔτη μ'· εἰ δὲ καὶ τὴν Ἀφροδίτην ἀφέτην λάβωμεν, ὡς κυρίαν τοῦ ὡροσκόπου καὶ ὡς κειμένην ἐν τῷ μεσουρανήματι ἐν ἰδίῳ τριγώνῳ καὶ ὡς κυρίαν τοῦ Ἡλίου καὶ τῆς Σελήνης, δίδωσι καὶ αὐτὴ τὰ μέσα ἔτη τῆς περιόδου αὐτῆς ἔτη μ' καὶ ϛς". ὅμως οἱ περίπατοι τοῦ Ἄρεως τῆς τε Ἀφροδίτης καὶ τοῦ Ἡλίου καὶ τῆς Σελήνης καὶ τοῦ ὡροσκόπου, δείξουσι καθαρωτέραν τὴν ποσότητα τῶν χρόνων τῆς ζωῆς τοῦ κυρίου τῆς ἐρωτήσεως. ἐπεὶ οὖν τὸν Ἄρην ἀφέτην ἐλάβομεν, λαμβάνομεν τὸν Δία ἀνέτην, ὡς κύριον τοῦ ὁρίου τοῦ Ἄρεως, καὶ ὡς ἀπὸ τετραγώνου συσχηματιζόμενον αὐτῷ· καὶ ἐπεὶ

11 An ἔπειτα. 21 οὐ inserui. 29 λάβομεν cod.

[1] Fragmentum hoc Eleutherii Zebeleni, qui nobis quidem ignotus est, exstat quoque in cod. Angelicano 29, f. 224, cap. σμ' et in cod. Palatino Vatic. 312, f. 161. Eleutherius astrologus Eleus saeculi XIV codicem Angelicanum 29 suscripsit (cf. *Catal Flor.*, p. 38, n. 1).

for many years. If Saturn is found holding dominion over the Ascendant, the hidden indication will be obscure; if Saturn and Mars remain in their own temperament, accompanying or configurating none of the benefics, they indicate no good.

Someone said to Abū Maʿshar himself: what am I now holding in my heart? He said to him: it concerns God. Since the ascending node was found at the Midheaven and <the> lord of the Ascendant is in conjunction with it, and the remaining stars in the cadent houses behold from sextile the lord of the Ascendant, and the degree of each was higher than every circle, I knew nothing else similar to appear except God, because the powers of God appear, yet He Himself not at all. If (?) asked by someone concerning a man who is abroad, the same one said: and the lord of the Ascendant is found in the 3rd or in the 8th, passing from sign to sign, and the Sun declining from the Midheaven into the 9th, and the Moon is found neither in an angle nor configured by any of the stars in an angle; he said that he has departed, without any explanation. A. O.

Γ. 267. A chart engraved by the philosopher Eleutherios Zebelenos, useful for many purposes, and concerning the years of life of the querent and the events that will befall him during those years. 1.

Since in general questions the discussion of the years of life takes precedence, as the renowned Ptolemy and all the ancients declare, let us first examine the years of life as well. And since the Sun was found in the 8th place, and the Moon in the 6th, and simply both luminaries were found to have fallen cadent in the chart, we took Mars as the apheta according to the doctrine of the great Ptolemy, as the domicile lord of the Sun, and Mercury as the domicile lord of the Moon and as the hypsocrator of the Midheaven, who gives the mean years of his period: 40 years. And if we also take Venus as the apheta, as the lady of the Ascendant and as being placed at the Midheaven in her own triplicity and as the lady of the Sun and the Moon, she too gives the mean years of her period: 40 and 6/6 years. Nevertheless, the transits of Mars, of Venus, of the Sun, of the Moon, and of the Ascendant will reveal more precisely the quantity of the years of life of the lord of the question.Since, therefore, we took Mars as the apheta, we take Jupiter as the anareta, as the lord of the bound of Mars, and as forming a square aspect with it. And since 11

Ap. then. 21 οὐ inserted by editor. 29 λάβομεν cod.

This fragment of Eleutherius Zabelenos, who is otherwise unknown to us, also survives in cod. Angelicanus 29, f. 224, cap. σμ' and in cod. Palatinus Vatic. 312, f. 161. The astrologer Eleutherius of Elea, of the 14th century, subscribed cod. Angelicanus 29 (cf. Catal. Flor., p. 38, n. 1).

ὁ Ζεὺς ὕπαυγος εὑρέθη καὶ ὁ λόγος τῆς ἀνέσεως ἀπρακτεῖ, ὅμως ἀπὸ τῶν περιπάτων τοῦ Ἄρεως καὶ τῆς Ἀφροδίτης, ληψόμεθα καθαρωτέραν τὴν ποσότητα τῶν χρόνων τῆς ζωῆς τοῦ κυρίου τῆς ἐρωτήσεως· ἐκινήσαμεν τοίνυν τὸν περίπατον τοῦ Ἄρεως εἰς τὸ λαιὸν τοῦ Κρόνου τετράγωνον, καὶ εὕρομεν αὐτὸν καταλαμβάνοντα εἰς τὸ τοιοῦτον τοῦ Κρόνου τετράγωνον, κατὰ τὸν ς' μῆνα τοῦ λβ' ἔτους· καί ἐστιν ὁ τοιοῦτος κλιμακτὴρ ἐναντίος, διὰ τὸ γίνεσθαι καὶ ἐν ὁρίοις Ἄρεως, δηλοῖ δὲ νόσον, ἀπὸ ῥευματικῆς τινος διαθέσεως ἢ ἀπὸ νόσου τινὸς ἐπιγενομένης ἐν τοῖς ἀστρα(f. 268)γάλοις καὶ τοῖς οἰκείοις ποσίν, ἢ ἀπὸ ῥιγοπυρέτων· δηλοῖ δὲ καὶ χάριν θείων καὶ ἱερῶν πραγμάτων κοινῶν ζημίαν καὶ καινοτομίαν, πλὴν βοήθειαν ἔχει μεγάλην ὁ κλιμακτὴρ διὰ τὸ τριγωνίζειν τὸν Ἥλιον τὴν μοῖραν τὴν κλιμακτηρικήν· εἶτα καταλαμβάνει ὁ περίπατος τοῦ Ἄρεως εἰς τὴν διάμετρον τῆς Σελήνης περὶ τὸ τέλος τοῦ λγ' ἔτους· καί ἐστιν ὁ τοιοῦτος κλιμακτὴρ ἐναντίος διὰ τὸ γίνεσθαι σύνεγγυς τῆς μέσης περιόδου τοῦ Ἄρεως, δηλοῖ δὲ νόσον ἀπὸ δυσεντερίας ἢ ἀπό τινος ὀδύνης ἐπιγενομένης περὶ τὴν κύστιν ἢ τὴν γαστέρα ἀφ' ἧς καὶ καυσώδεις πυρετοὶ ἐπιγενήσονται τῷ κυρίῳ τῆς ἐρωτήσεως. καὶ δεῖ παρατηρεῖσθαι τοὺς τοιούτους καιρούς, καὶ προσεπιστῆναι πολλὴν ἐπὶ τῷ σώματι προσοχὴν ὥστε προκαθᾶραι τοῦτο εἰς τὸ δέξασθαι τοὺς εἰρημένους κλιμακτῆρας· μετὰ γοῦν τὸν περίπατον τοῦ Ἄρεως, ἐκινήσαμεν καὶ τὸν περίπατον τῆς Ἀφροδίτης καὶ εὕρομεν αὐτὸν καταλαμβάνοντα εἰς τὸ σῶμα τοῦ Ἄρεως κατὰ τὸν δ' μῆνα τοῦ λς ἔτους· καί ἐστιν ὁ τοιοῦτος κλιμακτὴρ ἐναντίος, διὰ τὸ γίνεσθαι σύνεγγυς τῆς μέσης περιόδου τοῦ Ἄρεως· δηλοῖ δὲ ὁ τοιοῦτος κλιμακτὴρ νόσον ἀπὸ καυσώδους πυρετοῦ ἢ ἀπὸ πλησμονῆς αἵματος ἢ ἀπὸ σιδήρου καὶ τομῆς <καὶ> καύσεως. πάλιν ἐκινήσαμεν τὸν περίπατον Ἀφροδίτης εἰς τὸ ζῳδιακὸν τετράγωνον τοῦ Ἡλίου καὶ εὕρομεν αὐτὸν καταλαμβάνοντα εἰς αὐτὸ κατὰ τὸν ς' μῆνα τοῦ με' ἔτους. καὶ ἐπεὶ κατὰ τὴν μέσην περίοδον τῆς Ἀφροδίτης γίνεται ὁ τοιοῦτος κλιμακτήρ, οὐχ ὑπερβήσεται ὁ κύριος τῆς ἐρωτήσεως τοῦτον τὸν κλιμακτῆρα, ἀλλ' ἐν αὐτῷ τὸ τέλος τῆς ζωῆς ἀπολήψεται. ὅμως σκοπήσωμεν λεπτομερέστερον περὶ τῶν χρόνων τῆς ζωῆς τοῦ κυρίου τῆς ἐρωτήσεως καὶ ἀπὸ τῶν ἑτέρων σημείων. καταλαμβάνει τοίνυν ὁ περίπατος τοῦ Ἡλίου εἰς τὸ σῶμα τοῦ Κρόνου κατὰ τὸν δ' μῆνα τοῦ κθ' ἔτους, ἐπιμερίζοντος τοῦ Ἄρεως, καὶ δηλοῖ κλιμακτῆρα τῷ κυρίῳ τῆς ἐρωτήσεως ἀπὸ ῥιγοπυρέτων ἢ ἀπό τινος ὀδύνης ἐπιγενησομένης περὶ τοὺς μηροὺς καὶ τοὺς βουβῶνας καὶ τὰ μέσα μέρη τοῦ σώματος. εἶτα πάλιν ἐκινήσαμεν τὸν περίπατον τῆς Σελήνης εἰς τὸ τέλος τοῦ Ζυγοῦ εἰς τὴν ἀρχὴν τοῦ μεσουρανήματος, καὶ εὕρομεν αὐτὸν καταλαμβάνοντα ἀπὸ ὁρίων Ἄρεως ἐπὶ ὅρια Ἀφροδίτης(?) κατὰ τὸν η' μῆνα τοῦ κγ' ἔτους. καί ἐστιν ἡ τοιαύτη μετάβασις ἐναντία· δηλοῖ γὰρ κλιμακτῆρα σωματικὸν ἀπὸ θερμότητος. εἶτα καταλαμβάνει ὁ περίπατος τῆς Σελήνης εἰς μοῖραν τοῦ

22 σῶμα] cf. v. 34 et p. 138, v. 15. 30 οὐχὶ περβήσεται cod.

Jupiter was found combust, and the method of the release is ineffective; nevertheless, from the progressions of Mars and Venus, we shall obtain a clearer determination of the years of life of the querent. We therefore advanced the progression of Mars to the left square of Saturn, and found it arriving at that square of Saturn in the 6th month of the 32nd year. This climacteric is adverse, because it also falls in the terms of Mars; it indicates illness from some rheumatic condition or from some disease affecting the ankles and the native's own feet, or from chills and fever. It also indicates loss and disruption in matters pertaining to divine and sacred communal affairs, though the climacteric has great support because the Sun trines the climacteric degree. Then the progression of Mars arrives at the opposition of the Moon toward the end of the 33rd year; and this climacteric is adverse because it falls near the midpoint of Mars's period, and it indicates illness from dysentery or from some pain arising about the bladder or the belly, from which burning fevers will also befall the querent.And one must observe these critical periods and give great attention to the body so as to purge it in preparation for receiving the aforementioned climacterics. After the progression of Mars, we also advanced the progression of Venus and found it arriving at the body of Mars in the 4th month of the 36th year; and this climacteric is adverse, because it falls near the midpoint of Mars's period. This climacteric indicates illness from burning fever, or from a plethora of blood, or from iron and cutting and cautery. Again we advanced the progression of Venus to the zodiacal square of the Sun and found it arriving thereat in the 6th month of the 45th year. And since this climacteric falls at the midpoint of Venus's period, the querent will not survive this climacteric, but will meet the end of life within it. Nevertheless, let us examine more precisely the years of life of the querent from the other significators as well.The progression of the Sun arrives at the body of Saturn in the 4th month of the 29th year, with Mars distributing, and it indicates a climacteric for the querent from chills and fever, or from some pain that will arise about the thighs and the groin and the middle parts of the body. Then again we advanced the progression of the Moon to the end of Libra, to the beginning of the Midheaven, and found it arriving from the terms of Mars to the terms of Venus (?) in the 8th month of the 23rd year. And this transition is adverse; for it indicates a bodily climacteric from heat. Then the progression of the Moon arrives at the degree of the 22 σῶμα] cf. v. 34 and p. 138, v. 15. 30 οὐχὶ περβήσεται cod.

ταπεινώματος αὐτῆς, κατὰ τὸν κς' χρόνον, καὶ δηλοῖ τὸν κλιμακτῆρα τῷ κυρίῳ τῆς ἐρωτήσεως· εἶτα καταλαμβάνει ὁ περίπατος τῆς Σελήνης εἰς τὸ ζῳδιακὸν τοῦ Ἄρεως τετράγωνον, περὶ τὰς ἀρχὰς τοῦ λζ' ἔτους ἤγουν σύνεγγυς τῆς μέσης περιόδου τοῦ Ἄρεως, καὶ δηλοῖ καὶ τοῦτο κλιμακτῆρα σωματικὸν τῷ κυρίῳ τῆς ἐρωτήσεως, ἀπὸ θερμότητος ἢ ἀπὸ αἵματος ἢ ἀπὸ σιδήρου ἢ ἀπὸ πληγῆς καὶ κρούσματος. ἐπεὶ γοῦν ἀπὸ τῶν περιπάτων διάφοροι κλιμακτῆρες εὑρίσκονται, λέγομεν ὡς εἰ διέλθῃ ὁ κύριος τῆς ἐρωτήσεως τοὺς ἐν μέσῳ κλιμακτῆρας, ἤγουν τὸν ἐν τῷ λβ' ἔτει, τῷ τε λγ', καὶ τῷ λς', διαρκέσει ἡ τούτου ζωὴ μέχρι καὶ τοῦ με' ἔτους ψηφιζομένη ἀπὸ τῆς ἡμέρας καὶ ὥρας τῆς ἐρωτήσεως. ἐπεὶ δὲ καὶ ὁ περίπατος τῆς μοίρας τοῦ ὡροσκόπου εἰς τὴν διάμετρον καταλαμβάνει τοῦ Κρόνου (?) κατὰ τὸν μς' χρόνον, βεβαίωσίς ἐστι καὶ τοῦτο πλείων, ὡς διαρκέσει ἡ ζωὴ τοῦ κυρίου τῆς ἐρωτήσεως μέχρι τοῦ με' ἔτους.

Καὶ ταῦτα μὲν ἐκρίναμεν καθολικῶς περὶ τῶν χρόνων τῆς ζωῆς τοῦ κυρίου τῆς ἐρωτήσεως. περὶ δὲ τῶν ἐν μέσῳ εὐτυχιῶν καὶ τῶν ἑπομένων πάλιν εἴπομεν. κατέλαβε τοίνυν ὁ περίπατος τῆς μοίρας τοῦ ὡροσκόπου εἰς τὸν ἐπιμερισμὸν τοῦ Ἑρμοῦ κατὰ τὸ τέλος τοῦ κγ' ἔτους, καὶ ἐδήλωσεν ὡς ὁ κύριος τῆς ἐρωτήσεως ὠφεληθήσεται ἀπὸ λογίου τινὸς ἀνθρώπου καὶ σοφοῦ, καὶ ὡς ἐνεργήσει δουλείας γραφικὰς καὶ λογικὰς καὶ διὰ ταύτας ὠφεληθήσεται. καὶ πρὶν ὁ τούτου βίος καὶ τιμὴν λήψεται καὶ διαρκήσουσι τὰ προειρημένα τοιαῦτα ἀγαθὰ μέχρι καὶ αὐτοῦ τοῦ τέλους τοῦ κς' ἔτους καί τινων μηνῶν ἀπὸ τοῦ κζ' ἔτους. καὶ ὠφεληθήσεται μεγάλως καὶ τιμηθήσεται ὁ κύριος τῆς ἐρωτήσεως ἐν τοῖς ῥηθεῖσι τούτοις ἔτεσιν, ἴσως δὲ καὶ ἐξ αἰτίας γυναικείου τινὸς προσώπου ἐπιγενήσονται αὐτῷ τὰ προειρημένα καλὰ διὰ τὸ κεῖσθαι τὸν ἐπιμερίζοντα Ἑρμῆν ἐν τῷ ζ' τόπῳ τῷ δη(f. 268v)λωτικῷ τῶν γυναικῶν. εἶτα μεταβαίνει ὁ περίπατος τοῦ ὡροσκόπου ἀπὸ ὁρίων Ἑρμοῦ ἐπὶ ὅρια Διὸς ἐπὶ τῆς ἀρχῆς τοῦ κζ' ἔτους καὶ ἐπιμερίζει Ζεὺς ἔτη δ' μῆνας η', γινόμενα διὰ πάντων ἔτη λ' μῆνες η'. καὶ δηλοῦται ὡς ἐν τούτοις τοῖς ε' ἔτεσι μεριμνήσει ὁ κύριος τῆς ἐρωτήσεως καὶ μελετήσει περὶ σωτηρίας ψυχῆς καὶ περὶ τῶν ἐκεῖθεν ἀγαθῶν καὶ ῥέψει πρὸς τὸ ἀποχαρῆναι καὶ φροντίσει περὶ θανάτου καὶ διαλογισθήσεται, ἴσως δὲ καὶ διὰ χρήματα λυπηθήσεται. εἶτα μεταβαίνει ὁ περίπατος τοῦ ὡροσκόπου ἀπὸ ὁρίων Διὸς ἐπὶ ὅρια Ἀφροδίτης καὶ ἐπιμερίζει ἡ Ἀφροδίτη ἔτη ἕτερα ε', γινόμενα διὰ πάντων ἔτη λε' καὶ μῆνες ε', καὶ δηλοῦται ὡς ἐν τούτοις τοῖς ἔτεσι τοῦ ἐπιμερισμοῦ τῆς Ἀφροδίτης χαρήσεται ὁ κύριος τῆς ἐρωτήσεως καὶ ἀνάπαυσιν ἕξει σωματικὴν καὶ εὐζωΐαν, καὶ ὁμιλήσει μετὰ γυναικὸς καὶ εὐθυμήσει· ἐν δὲ τούτῳ τῷ ἐπιμερισμῷ τῆς Ἀφροδίτης καταλαμβάνει ὁ περίπατος τοῦ ὡροσκόπου εἰς τὸ σῶμα τοῦ ἀναβιβάζοντος περὶ τὸ τέλος τοῦ λε' ἔτους, καὶ δηλοῖ σωματικὴν νόσον τῷ κυρίῳ τῆς

41 σῶμα] cf. p. 133, 22.

of its depression, at the 26th year, and it indicates the critical period (climacteric) for the querent; then the progression of the Moon reaches the square of Mars in the Zodiac, around the beginning of the 31st year — that is, near the middle period of Mars — and this too indicates a bodily climacteric for the querent, arising from heat, or from blood, or from iron, or from a blow and a strike. Since, then, various climacteric periods are found from the progressions, we say that if the querent survives the intermediate climacterics — namely those of the 32nd year, the 33rd, and the 36th — his life will endure up to and including the 45th year, reckoned from the day and hour of the question. And since the progression of the degree of the Ascendant reaches the opposition of Saturn (?) at the 46th year, this too is a further confirmation that the life of the querent will endure up to the 45th year.

These are the general judgments we have made concerning the years of life of the querent. Regarding the fortunate intermediate periods and the ones that follow, we speak again. The progression of the degree of the Ascendant reached the subdivision (firdaria) of Mercury toward the end of the 21st year, and it signified that the querent would be benefited by some learned and wise man, and that he would engage in scribal and intellectual occupations and would profit thereby. And prior to this he will receive livelihood and honor, and the aforementioned good things will endure up to and including the end of the 26th year and some months into the 27th year. And the querent will be greatly benefited and honored in those said years; perhaps also through the agency of some female person, the aforementioned good things will come to him, because Mercury, who is allotting, is placed in the 7th house, which is indicative of women. Then the progression of the Ascendant passes from the bounds of Mercury to the bounds of Jupiter at the beginning of the 27th year, and Jupiter allots 4 years and 8 months, making a total of 30 years and 8 months.And it is signified that in these 30 years the querent will be concerned and will meditate upon the salvation of the soul and upon the good things of the hereafter, and will incline toward renunciation, and will reflect upon death and engage in contemplation; and perhaps he will also be grieved on account of money. Then the progression of the Ascendant passes from the bounds of Jupiter to the bounds of Venus, and Venus allots another 5 years, making a total of 35 years and 5 months; and it is signified that in these years of the firdaria of Venus the querent will rejoice and will have bodily rest and a good life, and will have intercourse with a woman and be of good cheer. But within this firdaria of Venus, the progression of the Ascendant reaches the body of the ascending node around the end of the 35th year, and it indicates a bodily illness for the querent. 41 body] cf. p. 133, 22.

ἐρωτήσεως ἀπὸ ἀναδόσεως ἢ ἀπό τινος ὀδύνης ἐπιγενησομένης περὶ τὴν κεφαλήν. εἶτα μεταβα<ί>νει ὁ περίπατος τοῦ ὡροσκόπου ἀπὸ ὁρίων Ἀφροδίτης ἐπὶ ὅρια Ἄρεως κατὰ τὸ μέσον τοῦ λς' ἔτους, καὶ ἐπιμερίζει ὁ Ἄρης ἕτερα ἔτη ζ' καὶ μῆνας θ', γινόμενα διὰ πάντων ἔτη μβς'<*sic*>· καὶ δηλοῖ ὡς ἐν τούτοις τοῖς χρόνοις ἐπίνοσον ἔσται τὸ σῶμα τοῦ κυρίου τῆς ἐρωτήσεως, καὶ νόσοις ἀλλεπαλλήλοις προσταλαιπωρήσει, καὶ μᾶλλον ἀπὸ θερμότητος, πλὴν ἐπεὶ καταλαμβάνει ὁ περίπατος εἰς τὸ ζῳδιακὸν τοῦ Ἄρεως τρίγωνον, περὶ τὸ μέσον τοῦ λζ' ἔτους, ὠφεληθήσεται ὁ κύριος τῆς ἐρωτήσεως ἀπὸ ἀρχηγοῦ τινος ἐνδόξου ἢ στρατιώτου, ἢ ἀπό τινος ἐναντίου. εἶτα καταλαμβάνει ὁ περίπατος τοῦ ὡροσκόπου εἰς τὴν διάμετρον τοῦ κύκλου περὶ τὰ τέλη τοῦ μς' ἔτους, καὶ δηλοῖ τοῦτο κλιμακτῆρα τῷ κυρίῳ τῆς ἐρωτήσεως ἀπὸ ῥευματικῆς τινος διαθέσεως, ἢ ἀπὸ κατάρρου, ὃν κλιμακτῆρα οὐ δυνήσεται ἐκφυγεῖν ὁ κύριος τῆς ἐρωτήσεως, ἀλλ' ἐν αὐτῷ τῷ ἔτει τὸ τέλος τῆς ζωῆς ἀπολήψεται.

Μετὰ τὸν περίπατον τοῦ ὡροσκόπου ποιοῦμεν καὶ τὸν τῆς Ἀφροδίτης περίπατον· καταλαμβάνει τοίνυν ὁ περίπατος τῆς Ἀφροδίτης εἰς τὸν ἐπιμερισμὸν τὸν οἰκεῖον, ἤγουν εἰς τὰ ὅρια ταύτης, περὶ τὸ μέσον τοῦ κδ' ἔτους, καὶ δηλοῖ ὡς ὠφεληθήσεται ὁ κύριος τῆς ἐρωτήσεως, καὶ ἑνωθήσεται γυναικὶ καὶ εὐθυμήσει καὶ προστεθήσεται τῇ ἐπιμελείᾳ τοῦ σώματος καὶ καθαρειότητι καὶ τῇ εὐζωΐᾳ καὶ αὔξησιν ἡ τούτου τιμὴ καὶ ὁ βίος αὐτοῦ δέξεται. εἶτα καταλαμβάνει ὁ περίπατος τῆς Ἀφροδίτης εἰς τὸ ζῳδιακὸν τετράγωνον τοῦ Ἑρμοῦ περὶ τὸ τέλος τοῦ κη' ἔτους ἐπιμεριζούσης τῆς Ἀφροδίτης, καὶ δηλοῖ ὡς κατ' ἐκεῖνο καιροῦ ὠφεληθήσεται ὁ κύριος τῆς ἐρωτήσεως καὶ ἐνεργήσει δουλείας ἀπὸ λογίου τινὸς καὶ σοφοῦ ἢ χάριν γραφικῶν τινων καὶ λογικῶν ὑποθέσεων κερδήσει καὶ ὠφεληθήσεται. εἶτα καταλαμβάνει ὁ περίπατος τῆς Ἀφροδίτης εἰς τὸ σῶμα τοῦ Ἄρεως περὶ τὸ τέλος τοῦ λε' ἔτους, καὶ τὰς ἀρχὰς τοῦ λς', καὶ δηλοῖ κλιμακτῆρα τῷ κυρίῳ τῆς ἐρωτήσεως ἀπὸ πλησμονῆς αἵματος ἢ ἀπὸ θερμότητος ἢ ἀπὸ πληγῆς καὶ κρούσεως ἢ ἀπὸ σιδήρου· καί ἐστιν ὁ τοιοῦτος κλιμακτὴρ ἐναντίος πάνυ, καὶ εἰ διέλθῃ τοῦτον, διαρκέσει ἡ τούτου ζωὴ μέχρι ἂν ὁ περίπατος τῆς Ἀφροδίτης καταλάβῃ εἰς τὸ ζῳδιακὸν τετράγωνον τοῦ Ἡλίου ἤγουν κατὰ τὸ τέλος τοῦ μδ' ἔτους καὶ τὰς ἀρχὰς τοῦ με', ὃν κλιμακτῆρα οὐ δυνήσεται ἐκφυγεῖν ὁ κύριος τῆς ἐρωτήσεως· δηλοῦται γοῦν καὶ ἀπὸ τοῦ περιπάτου τῆς Ἀφροδίτης ὡς εἰ διέλθῃ τὸν ἐν τῷ λς' ἔτει κλιμακτῆρα, διαρκέσει μέχρι καὶ τοῦ με' ἔτους.

Πάλιν ἐκινήσαμεν τὸν περίπατον τοῦ Ἄρεως λεπτομερέστερον, καὶ εὕρομεν αὐτὸν καταλαμβάνοντα εἰς τὸ λαιὸν τῆς Ἀφροδίτης ἑξάγωνον περὶ τὸ τέλος τοῦ κβ' ἔτους καὶ δηλοῖ ὡς ὠφεληθήσεται ὁ κύριος τῆς ἐρωτήσεως καὶ αὐξήσει ἡ τούτου τιμὴ καὶ προστεθήσεται τῇ χαρᾷ καὶ

5 sive potius ἔτη μ<γ> μῆνες β'. 22 δέξηται cod. 23 τετράγωνον] l. σημεῖον? 27 κερδίσει cod. 33 τετράγωνον] l. σημεῖον? 39 ἑξάγωνον] an σημεῖον?

of the inquiry, arising from a flux or from some pain that will come upon the head. Then the progression of the Ascendant moves from the bounds of Venus into the bounds of Mars around the middle of the 36th year, and Mars distributes another 7 years and 9 months, making in all 46 years <sic>; and this indicates that during these times the body of the native of the inquiry will be sickly, and he will suffer from successive illnesses, especially from heat — yet since the progression falls into the zodiacal trine of Mars around the middle of the 37th year, the native of the inquiry will be benefited by some illustrious leader or soldier, or by some adversary. Then the progression of the Ascendant reaches the opposition of the circle around the end of the 46th year, and this indicates a critical period for the native of the inquiry arising from some rheumatic condition or from catarrh — a critical period which the native of the inquiry will not be able to escape, but in that very year he will receive the end of his life.

After the progression of the Ascendant, we also perform the progression of Venus. The progression of Venus thus reaches its own distribution — that is, into its own bounds — around the middle of the 24th year, and this indicates that the native of the inquiry will be benefited and will be united with a woman, and will be in good spirits, and will devote himself to care of the body and cleanliness and good living, and his honor and livelihood will receive increase. Then the progression of Venus reaches the zodiacal square of Mercury around the end of the 28th year, while Venus is distributing, and this indicates that at that time the native of the inquiry will be benefited and will carry out services for some eloquent and wise man, or will gain profit and benefit on account of certain literary and intellectual matters.Then the progression of Venus reaches the body of Mars around the end of the 35th year and the beginning of the 36th, and this indicates a critical period for the native of the inquiry arising from a surfeit of blood, or from heat, or from a blow and striking, or from iron. Such a critical period is exceedingly dangerous; and if he passes through it, his life will endure until the progression of Venus reaches the zodiacal square of the Sun — that is, around the end of the 44th year and the beginning of the 45th — a critical period which the native of the inquiry will not be able to escape. It is therefore indicated also from the progression of Venus that if he passes through the critical period in the 36th year, he will endure until the 45th year.

We again examined the course of Mars in greater detail, and found it occupying the left sextile of Venus toward the end of the 22nd year, indicating that the querent will benefit and his honor will increase and there will be added to his joy and

5 or rather ἔτη μ<> μήνες β'. 22 δέξηται cod. 23 τετράγωνον] l. σημεῖον ? 27 κερδίσει cod. 33 τετράγωνον] l. σημεῖον ? 39 εξάγωνον] an σημείον?

τῇ σωματικῇ ἐπιμελείᾳ καὶ τῇ εὐζωΐᾳ καὶ ἑνωθήσεται γυναικὶ καὶ ὠφε-
ληθήσεται καὶ κερδήσει ἐξ αἰτίας τινὸς γυναικείου προσώπου ἐνδόξου.
εἶτα καταλαμβάνει ὁ περίπατος τοῦ Ἄρεως εἰς τὸ ζῳδιακὸν τετράγωνον
τοῦ Διὸς κατὰ τὸν θ' μῆνα τοῦ κε' ἔτους, καὶ δηλοῖ ὠφέλειαν τῷ κυρίῳ
τῆς (f. 269) ἐρωτήσεως, καὶ κέρδος καὶ π** τιμῆς ἀπὸ κληρονομίας 5
ἐπιγενομένην ἢ ἀπό τινος ἀνθρώπου ἐνδόξου μετέχοντος εἰς τὰ θεῖα καὶ
ἱερὰ ἤγουν ἀρχιερέως ἢ μοναχοῦ. εἶτα καταλαμβάνει ὁ περίπατος τοῦ
Ἄρεως εἰς τὸ ζῳδιακὸν τοῦ Κρόνου τετράγωνον περὶ τὸ μέσον τοῦ λβ'
ἔτους· ἐν ταὐτῷ δὲ καταλαμβάνει καὶ εἰς τὸ ζῳδιακὸν τρίγωνον τοῦ
Ἡλίου, καὶ δηλοῦται κατ' ἐκεῖνο καιροῦ κλιμακτὴρ αὐτῷ ἕνεκεν θείων 10
καὶ ἱερῶν πραγμάτων τινῶν, ἐν ᾧ κλιμακτῆρι καὶ ἀπὸ μεγάλου προσώ-
που ὠφεληθήσεται, ἢ καὶ ἀπ' αὐτοῦ βασιλέως. εἶτα καταλαμβάνει ὁ
περίπατος Ἄρεως εἰς τὴν διάμετρον τῆς Σελήνης περὶ τὸ τέλος τοῦ λγ'
ἔτους. καί ἐστιν ὁ τοιοῦτος κλιμακτὴρ ἐναντίος, διὰ τὸ μὴ ἔχειν ποθέν
τινα βοήθειαν. λέγομεν οὖν ὡς εἰ διέλθῃ τουτονὶ τὸν κλιμακτῆρα, δηλο- 15
νότι τὸν ἐν τῷ τέλει τοῦ λγ' ἔτους καὶ τοὺς λοιπούς, ἤγουν τὸν ἐν τῷ
λς' ἔτει καὶ τῷ λζ', διαρκέσει ἡ τούτου ζωὴ μέχρι τοῦ με' ἔτους. Α. Ο.

F. 316. Περὶ καταρχῶν. Διάφορά τινων σοφῶν.

Ἐπὶ πάσης καταρχῆς ἀναγκαῖόν ἐστι φυλάττειν τήν τε πρώτην καὶ
ὀγδόην ὥραν τῶν δύο τῆς ἑβδομάδος ἡμερῶν, τῆς τε τρίτης καὶ τοῦ 20
σαββάτου, διὰ τὸ πολεύειν καὶ διέπειν ἐν αὐταῖς ταῖς ὥραις τῶν ἡμερῶν
αὐτῶν τοὺς κακοποιοὺς ἀστέρας, Ἄρην τε καὶ Κρόνον, ἤγουν τὸν μὲν
Ἄρην κατὰ τὴν τρίτην, τὸν δὲ Κρόνον κατὰ τὸ σάββατον.

Λέγει ὁ Μούγνης· πᾶς ἀστὴρ ὁ ὢν ἐν τῇ ἀρχῇ τοῦ ζῳδίου ὑπάρχει
πρὸς τὸ ζῴδιον ἀσθενὴς μέχρι τῶν ε' μοιρῶν· ἐπεὶ καὶ ὁ ἀστὴρ οὐκ 25
ἄλλοτι ἀπὸ τοῦ κέντρου ἀποκλίνει, ἢ ὅτε ἀποκλίνει μοίρας ιε', τότε γὰρ
ἐν τῷ κέντρῳ οὐχ ὑπάρχει, ἀλλὰ καὶ ἐν ταῖς ἑπομέναις μοίραις· ἐάν
ἐστιν ὁ ἀστὴρ ἐντὸς τῶν ιε' μοιρῶν, ὑπάρχει ἐν τῷ κέντρῳ· εἰ δὲ ἐκτὸς
τῶν ιε', οὐκ ἔχει ἐν τῷ κέντρῳ δύναμιν.

Εἶπεν ὁ σοφὸς Ἐμβρένιος[1]· ἐὰν ὡροσκοπῇ ἀγαθοποιὸς ἐν τῷ α' 30
τριτημορίῳ τοῦ ὡροσκόπου ἤγουν τῷ α' δεκανῷ, ἔστι χρηματιστικώ-
τερον καὶ ταχινώτερον πρὸς τὸ ἀγαθόν. εἶπε δὲ καὶ τοῦτο· ὅτε ὑπάρχει ὁ
ὡροσκόπος εἰς δεκάτην μοίραν τοῦ ζῳδίου, δεῖ εἶναι τὸν ἀγαθοποιὸν ἐν
τῇ ια' μοίρᾳ, ὅπως μετὰ μικρὸν τῆς ἀνόδου τῆς ὡροσκοπούσης μοίρας,
ἀνέλθῃ ὁ ἀγαθοποιός· καί ἐστι τοῦτο κρεῖττον πάντων ἐπὶ τὸ ἀγαθο- 35
ποιεῖσθαι τὸν ὡροσκόπον.

Λέγουσι οἱ παλαιοί· ὁ ἀστὴρ ὅτε ἐστὶν ἐν τῷ ὡροσκόπῳ, ἐντὸς
μοιρῶν τριῶν πρὸς τὰ ἑπόμενα, μεγάλην ἐν τῷ ὡροσκόπῳ ἔχει δύνα-

3 τετράγωνον an σημεῖον? 5 lacunam significavi. 8 τετράγωνον] l. σημεῖον? 9 τρίγωνον] l. σημεῖον? 14 ἔτου cod.

[1] De Embrenio, cf. *Catal. Flor.*, p. 36, cod. 8, f. 303.

his bodily care and well-being, and he will be united with a woman and will benefit and gain profit on account of some distinguished female person. Then the course of Mars reaches the zodiacal square of Jupiter in the 9th month of the 25th year, and it indicates benefit to the querent and gain and p** of honor from an inheritance 5 that has accrued, or from some distinguished man participating in divine and sacred matters, that is, an archbishop or a monk. Then the course of Mars reaches the zodiacal square of Saturn toward the middle of the 32nd year; at the same time it also reaches the zodiacal trine of the Sun, and at that time a critical period is indicated for him on account of certain divine 10 and sacred matters, in which critical period he will also benefit from a great person, or even from the king himself. Then the course of Mars reaches the opposition of the Moon toward the end of the 33rd year. And such a critical period is adverse, because there is no support to be had from anywhere. We say therefore that if he passes through this critical period, 15 that is, the one at the end of the 33rd year and the remaining ones, namely the one in the 36th year and the 37th, his life will endure until the 45th year. A. O.

F. 316. On Inceptions. Various Opinions of the Wise.

In every inception, it is necessary to guard against the first and eighth hours of the two days of the week, namely Tuesday and Saturday, because the malefic stars, Mars and Saturn, hold sway and govern during those hours of those days — Mars on Tuesday and Saturn on Saturday.

Munes says: every star that is at the beginning of a sign is weak with respect to that sign up to the first degrees; for a star departs from an angle only when it departs by 15 degrees, since then it is no longer at the angle but among the following degrees. If the star is within 15 degrees, it is at the angle; but if it is beyond 15 degrees, it has no power at the angle.

The wise Embrenius said: if a benefic planet[1] occupies the ascendant in the first third of the horoscope, that is, the first decan, it is more productive of results and more swift toward good. He also said this: when the ascendant is at the tenth degree of the sign, the benefic must be at the eleventh degree, so that shortly after the ascending degree rises, the benefic may also rise — and this is the best of all conditions for the ascendant to be beneficially influenced.

The ancients say: when a star is in the ascendant, within three degrees toward the following degrees, it has great power in the ascendant.

3 τετράγωνον or σημείον? 5 I have indicated the lacuna. 8 τετράγωνον] read σημεῖον ? 9 τρίγωνον] read σημείον? 14 of cod.

1 On Embrenios, cf. Catal. Flor., p. 36, cod. 8, f. 303.

μιν. εἰ δὲ μετὰ τῆς γ' μοίρας ἐντὸς ι' μοιρῶν ἀπ' αὐτῆς τῆς ὡροσκοπούσης μοίρας, δευτέραν ἔχει δύναμιν· εἰ δὲ ἐντὸς τῶν ιε' μοιρῶν, τρίτην ἔχει δύναμιν εἰς τὸν ὡροσκόπον· εἰ δὲ μετὰ ιε' μοιρῶν, δύναμιν εἰς τὸν ὡροσκόπον οὐκ ἔχει.

5 Ἀπομάσαρ[1] φησὶ ὅτι φασίν τινες τῶν ἀρχαίων ὅτι ὅτε συνοδεύουσιν ὁ Κρόνος καὶ Ἄρης, ποιοῦσιν εὐτυχίαν· ὁ μὲν γάρ ἐστι ψυχρός, ὁ δὲ θερμός καὶ γίνεται μεταξύ αὐτῶν εὐκρασία.

Λέγει ὁ σοφώτατος Σέχλ[2] ὅτι ἐὰν ὁ δηλῶν τὴν ἐρώτησιν ἀστὴρ εὑρεθῇ ἐν τῇ λ' μοίρᾳ τοῦ ζῳδίου, ἐν τῷ μετ' αὐτὸν ζῳδίῳ ἐστὶ ἡ 10 δύναμις αὐτοῦ· εἰ δὲ ἐν τῇ κθ' μοίρᾳ, ἐν ἐκείνῳ τῷ ζωδίῳ ὑπάρχει ἡ δύναμις αὐτοῦ, ἐπειδὴ ἡ δύναμις τοῦ ἀστέρος ἐν τρισὶ μοίραις θεωρεῖται, ἐν ᾗ τέ ἐστι καὶ τῇ πρὸ αὐτῆς καὶ τῇ μετ' αὐτῆς. — Λέγει δὲ καὶ τοῦτο· ὅτι ἡ σωματικὴ συναφὴ μεγαλωτέραν δύναμιν ἔχει τῶν διὰ τῶν ἀκτίνων σχημάτων· τὸ μὲν γὰρ σῶμα φθείρει τὴν ἀκτῖνα, ἡ δὲ ἀκτὶς τὸ 15 σῶμα οὐ φθείρει. ὁ κύριος δὲ συσχηματισμὸς τῶν ἀστέρων λέγεται ὅτε ἀπέχει ὁ ἑλαφρὸς τοῦ βαρέως μοίρας τρεῖς· τότε γὰρ καὶ συσχηματίζει αὐτόν. λέγεται δὲ ἀπορρεῖν τούτου, ὅτε παρέλθῃ διάστημα ἑνὸς ζωδίου· ἡ δέ γε ἀπόρροια τῆς διαμέτρου, μιᾶς μοίρας, ἡ δέ γε σύνοδος καὶ ἡ ἐξ αὐτῆς ἀπόρροια ἐπικρατεῖ καὶ λέγεται συνοδεύειν, ὅτε ἐντὸς 20 τῆς ὡρισμένης αὐτῶν τῶν ἀστέρων εἰσὶν ἀκτῖνος. πᾶς οὖν ἀστὴρ ὁ ὢν ἐν τῇ ἀρχῇ τοῦ ζῳδίου ἥττων τῶν ε' μοιρῶν ἀσθενής ἐστι πρὸς τὸ ζῴδιον, ἐπεὶ καὶ ἀπὸ τοῦ κέντρου ὁ ἀστὴρ τότε ἀποκλίνει, ὅτε ἀπέχει ἐπέκεινα τῶν ε' μοιρῶν. ὁ ἀστὴρ ὅταν ἐπαναφέρηται κέντρῳ ἐλάττων τῶν ιε' μοιρῶν, ἐν τῷ κέντρῳ ἐστίν, εἰ δ' ὑπερβαίνει τὰς ιε', δύναμιν ἐπὶ 25 τῷ κέντρῳ οὐκ ἔχει. — Ὅτε μέλλουσι συνοδεῦσαι νυκτὶ δύο ἀστέρες καὶ ὑπάρχει ὁ μὲν εἷς βόρειος, ὁ δὲ ἕτερος νότιος, μέλλουσι δὲ οὗτοι παρὰ ὥραν δευτέραν ἢ τετάρτην ἀνελθεῖν τῆς νυκτὸς ἀπὸ τῆς ἀνατολῆς καὶ ὑπάρχει ὁ μὲν βόρειος ἐν η' μοίρᾳ τοῦ ζῳδίου, ὁ δὲ νότιος ἐν ς'· καὶ ἦν δεὸν ἀπὸ τῶν μοιρῶν φανῆναι πρότερον τὸν νότιον καὶ οὕτως τὸν 30 βόρειον· ὁ βόρειος πρότερον φανήσεται καὶ οὕτως ὁ νότιος. ἐν δὲ τῇ δύσει αὐτῶν τὸ ἀνάπαλιν γίνεται· ὁ νότιος πρότερον δύνει καὶ οὕτως ὁ βόρειος, κἂν δεῖ πρότερον δύναι τὸν βόρειον ἀπὸ τῆς τῶν μοιρῶν τάξεως. — Ἐάν τις δουλείας ἄρξηται τῆς Σελήνης οὔσης ἐν κέντρῳ καὶ ὑπὸ κακοποιῶν βλαπτομένης, ἀποφαίνει <?> μὴ τελεσφορῆσαι τὴν 35 δουλείαν ἐκείνην· εἰ δὲ βούλῃ γνῶναι πότε ἀνατραπήσεται ἵδε τὸν κακοποιὸν τὸν βλάπτοντα τὴν Σελήνην πότε ἐπεμβαίνῃ τῇ μονῇ τῆς Σελήνης· τηνικαῦτα γὰρ ἀνατραπήσεται. — Ἐπὶ πάσης καταρχῆς δεῖ εἶναι τὴν Σελήνην ἐν τοῖς ὀρθοῖς ζῳδίοις τοῖς ἀπὸ Καρκίνου ἕως Τοξότου ὁρῶσα<ν> τὸν Δία ἢ τὴν Ἀφροδίτην ταχυδρομοῦντας καὶ

7 εὐκρασίαν cod. 10 εἰ δὲ cod.

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[1] De Apomasare, cf. supra, p. 122, n. 1.

[2] Σέλεχ auctor nominatur in Cod. Flor. 8, f. 303 (*Catal. Flor.*, p. 36).

min. But if it is within 10 degrees of the 3rd degree from the very degree of the Ascendant, it has second power; if within 15 degrees, it has third power with respect to the Ascendant; but if beyond 15 degrees, it has no power with respect to the Ascendant.

5 Albumasar says that some of the ancients claim that when Saturn and Mars are in conjunction, they produce good fortune; for the one is cold and the other hot, and between them a balance of temperament arises.

The most wise Sechi says that if the star signifying the question is found in the 30th degree of a Sign, its power lies in the Sign following it; but if in the 29th degree, its power resides in that same Sign, since the power of a star is observed within three degrees — the degree in which it is located, the one before it, and the one after it. — He also says this: that bodily conjunction has greater power than aspects formed by rays; for the body destroys the ray, whereas the ray does not destroy the body. The proper configuration of stars is said to occur when the lighter planet is three degrees away from the heavier; for it is then that it aspects it. It is said to separate from it when the interval of one Sign has passed; and the separation from an opposition is of one degree, while a conjunction and the separation arising from it prevail — and a star is said to be in conjunction when they are within the defined rays of the stars themselves. Thus every star that is in the beginning of a Sign, less than 5 degrees, is weak with respect to that Sign, since the star declines from the angle when it is more than 5 degrees away. When a star rises toward an angle and is less than 15 degrees from it, it is in the angle; but if it exceeds 15 degrees, it has no power at the angle.— When two stars are about to conjoin by night, one being northern and the other southern, and these are about to rise from the east at the second or fourth hour of the night, and the northern one is in the 8th degree of the Sign while the southern is in the 6th; and it would be expected from the degrees that the southern one should appear first and then the northern — in fact the northern will appear first and then the southern. At their setting, the reverse occurs: the southern sets first and then the northern, even though the order of the degrees would require the northern to set first. — If someone begins a task while the Moon is in an angle and afflicted by malefics, this indicates that the undertaking will not be brought to completion; and if you wish to know when it will be overturned, observe when the malefic afflicting the Moon enters the Moon's station — for it is at that time that it will be overturned. — For every inception it is necessary for the Moon to be in the right Signs from Cancer through Sagittarius, beholding Jupiter or Venus moving swiftly, and 7 εὐκρασίαν cod. 10 εἰ δὲ cod.

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1 On Apomasar, cf. above, p. 122, n. 1.

• Σέλεχ is named as author in Cod. Flor. 8, f. 303 (Catal. Flor., p. 36).

ἀνατολικοὺς ὑπάρχοντας· τότε γὰρ τάχιον τὴν τοιαύτην ἀνύσει καταρχὴν καὶ ἀγαθὴν ἕξει ἀπόβασιν· εἰ δὲ ἐν λοξῷ ἐστι ζωδίῳ κεκακωμένη, ἐνδείας καὶ ταπεινώσεις. — Περὶ δὲ χρόνου τοῦ ἀποτελέσματος τοὺς τὸ αἴτιον ποιοῦντας ἀστέρας δεῖ ὁρᾶν· ἀνατολικοὶ μὲν γὰρ καὶ ἐπίκεντροι, μάλιστα εἰς τὸν ὡροσκόπον ἢ τὸ μεσουράνημα, ἡμέρας σημαίνουσι, ἀνατολικοὶ δὲ καὶ ἐπαναφερόμενοι, μῆνας, δυτικοὶ δὲ καὶ ἐπαναφερόμενοι, ἔτη.

Λέγουσιν οἱ παλαιοὶ ὅτι ἐπὶ πάσης καταρχῆς δεῖ εἶναι τὸν Δία ἐν τῷ ὡροσκόπῳ, τὴν Ἀφροδίτην ἐν τῷ ια', τὸν ἀναβιβάζοντα ἐν τῷ β', τὸν Ἄρην ἐν τῷ ε', τὴν Σελήνην ἐν τῷ γ', τὸν Ἥλιον ἐν τῷ θ'. εἰ δ' οὐ δυνηθῇς ταῦτα εὑρεῖν οὕτως καὶ εὑρήσεις ἐπέκεινα τῶν δύο, γίνεται τὸ ἀγαθὸν κρεῖττον ἢ τὸ κακόν. — Ἡ κενοδρομία τῆς Σελήνης ἐν ταῖς καταρχαῖς ματαιοπραγίαν δηλοῖ· κενοδρομεῖν δὲ νοεῖται ἐπὶ τῶν καταρχῶν ἡνίκα ἡ Σελήνη ἐν τῷ ζῳδίῳ ἐν ᾧ ἐστιν οὐ συνάπτει τινὶ τῶν ἀγαθοποιῶν ἢ κατὰ σῶμα ἢ κατὰ σχῆμα, μήτε ἐν τῷ ἑξῆς ἑπομένῳ. — Ἐπὶ πάσης καταρχῆς δεῖ μὴ εἶναι τὸν Ἥλιον ἐν ᾧ ζωδίῳ κατ' αὐτὸ τὸ ἔτος ἐγένετο ἢ γενήσεται ἔκλειψις, ὡσαύτως ἐπὶ τῆς Σελήνης. — Πᾶς δὲ ἀστὴρ κακοποιὸς ἐν ἰδίῳ οἴκῳ Ἡλίου ἢ ὑψώματι χρηματίζων, ἀγαθοποιοῦ δύναμιν ἐφέξει, καὶ ὁ μὲν ὡροσκόπος τὰ παρόντα δηλοῖ, τὸ μεσουράνημα τὰ μὲν ὀλίγον γινόμενα, τὸ δῦνον τὰ βραδέως γενησόμενα, τὸ ὑπόγειον τὰ τέλη τῶν πραγμάτων. A. O.

being oriental; for then it will accomplish such an inception more swiftly and will have a favorable outcome; but if it is in an oblique sign and afflicted, [it signifies] deficiencies and humiliations. — Concerning the time of the outcome, one must observe the stars that are the causative agents; for those that are oriental and angular, especially in the Ascendant or the Midheaven, indicate days; those that are oriental and succedent, months; those that are occidental and succedent, years.

The ancients say that for every inception Jupiter must be in the Ascendant, Venus in the 11th, the ascending node in the 2nd, Mars in the 5th, the Moon in the 3rd, and the Sun in the 9th. But if you are unable to find them thus, and you find more than two of them so placed, the good becomes stronger than the evil. — The void of course Moon in inceptions signifies futile action; the Moon is understood to be void of course in inceptions when, in the sign in which it is located, it does not apply to any of the benefics either by body or by aspect, nor in the next following sign. — In every inception the Sun must not be in the sign in which, during that very year, an eclipse has occurred or will occur; likewise regarding the Moon. — Every malefic planet operating in the domicile or exaltation of the Sun will take on the power of a benefic; the Ascendant indicates present matters, the Midheaven those coming to pass shortly, the Descendant those that will occur slowly, and the Imum Coeli the outcomes of affairs. A. O.

EXCERPTA EX CODICE 6 (Marc. cccxxiv)

Dodecaeteridos Chaldaicae formae duae.

1. In cod. *Parisino 2420* a. 1550 a Christoph. Auero scripto (P) fol. 205ᵛ-209ʳ dodecaeteris quaedam s. cyclus duodecim annorum describitur, in quo " tempestates frugumque proventus ac sterilitates, item morbi salubritatesque circumire " ita feruntur, ut dubitari non possit, quin maior ille annus " Chaldaicus " a Censorino (*De die nat.* 18, 7) memoratus explicetur. Singuli anni nomen acceperunt a signis Zodiaci : primus annus Arietis, secundus Tauri, ultimus Piscium vocatur [1]. Quem textum in codice Parisino fol. 209ʳ-210ʳ sequitur alter, quo eaedem res sed diversum in modum et multo brevius atque neglegentius tractantur. Quamquam ne prius quidem capitulum integrum exstare, sed excerptum atque nonnusquam mutilatum esse primo obtutu apparet. Haec duo capitula in unum redacta sunt in cod. *Marciano 324* saec. XIV fol. 89ᵛ-91ᵛ : huius enim codicis capitulum ρκδ' ita contaminatum est, ut sex anni priores secundum priorem dodecaeterida, ceteri secundum alteram describerentur. Quod casu factum esse negaverim tot locis a scriptore codicis Marciani manifesto interpolatis immutatis consulto omissis, ut codicis Parisini quamvis recentioris lectionem unam fere genuinam esse censeam.

2. Priorem atque pleniorem dodecaeterida a. 996 p. Chr. scriptam esse ipse titulus probare videtur. Sed ut archetypus codicum nostrorum hoc tempore factus est, ita tractatus ipse mille fere annis antiquior esse debet. Nam ut cetera taceam, mensium nomina quaedam volgaribus adiuncta Imperatoris Augusti aetatem prae se ferunt : cum Ianuario enim comparatur Ὀκτάβαιος, cum Martio Νερώναιος (Νηρώναιος codd.), cum Iunio Ἀγχίσαιος (Ἀχύσαιος s. Ἐχίσιος codd.), cum Iulio Ῥωμαῖος, cum Octobri Σεβαστός, cum Novembri Ἀγρίππαιος, cum Decembri Λίβαιος. Iam vides mensium nomina ab Augusto ipso, ab Agrippa, a Livia et Octavia, a Nerone quodam, ab Anchisa progenitore, denique ab Urbe Roma petita esse. Atque hi fasti quo loco et quo tempore in honorem domus Augustanae instituti sint, Hermanni Useneri viri summi opusculo quodam ante hos viginti annos scripto neque dum edito, quod mihi benignissime permisit, edoctus sum. Eadem

[1] Eundem in modum stellae Iovis Zoroastrea dodecaeteris (*Geop.* I, 12) instituta est, quam hic illic cum nostra infra in adnotatione comparabimus.

EXCERPTS FROM CODEX 6 (MARC. CCCXXIV)

Two Forms of the Chaldean Dodecaeteris.

1. In Codex Parisinus 2420, written in 1550 by Christoph. Auerus (P), fol. 205–209, a certain dodecaeteris, or cycle of twelve years, is described, in which tempests, the yields and failures of crops, as well as diseases and periods of health, are said to recur in succession — in such a way that there can be no doubt that the greater "Chaldean" year mentioned by Censorinus (De die nat. 18, 7) is here being explained. Each individual year takes its name from a sign of the Zodiac: the first year is called that of Aries, the second that of Taurus, and the last that of Pisces.[1] In the Codex Parisinus, this text is followed on fol. 209–210 by another, in which the same subjects are treated in a different manner, much more briefly and carelessly. Yet it is evident at first glance that not even the first chapter survives intact, but that it is an excerpt, and in some places mutilated. These two chapters have been combined into one in Codex Marcianus 324, 14th century, fol. 89–91: for the chapter πδ' of this codex is so contaminated that the first six years are described according to the first dodecaeteris, and the remaining years according to the second. I would deny that this came about by chance, given the many passages that are manifestly interpolated, altered, or deliberately omitted by the scribe of the Codex Marcianus — so much so that I consider the readings of the Codex Parisinus, though more recent, to be in nearly every case the genuine ones.

2. The title itself seems to prove that the earlier and more complete dodecaeteris was written in A.D. 996. But while the archetype of our codices was made at that time, the treatise itself must be nearly a thousand years older. For, to say nothing of other evidence, certain month names appended to the common ones bear the hallmark of the age of the Emperor Augustus: for compared with January is 'Οκτάβαιος, with March Νερύναιος (Νηρώναιος in the codices), with June Ἀγχίσαιος (Ἀχύσαιος or Ἐχίσιος in the codices), with July Ῥωμαῖος, with October Σεβαστός, with November Ἀγρίππαιος, with December Λιβαῖος. You can see at once that these month names are derived from Augustus himself, from Agrippa, from Livia and Octavia, from a certain Nero, from the ancestor Anchises, and finally from the city of Rome itself. As for the place and time at which these calendrical observances were instituted in honor of the Augustan house, I was informed by a certain short work written some twenty years ago but not yet published by that most eminent scholar HERMANN USENER, who most generously permitted me to use it. The same

1 The Zoroastrian dodecaeteris of Jupiter (Geop. I, 12) was established in the same manner, and we shall compare it with ours below in the notes at various points.

enim mensium nomina in Libro glossarum ex " lingua Ellenorum " ita habentur (v. Goetzii *Thesaurum Glossarum*, fasc. 2, p. 692) :

I. Sabastos (Σεβαστός) = Ianuarius.
II. Agripeos (Ἀγρίππειος) = Februarius.
III. Libenos (Λιβίδειος Us., Λίβειος? Goetz) = Martius.
IV. Octteos (Ὀκτάϊος Us., Ὀκτάβειος Goetz) = Aprilis.
V. Mensis quintus deest : quem in Iuliae honorem Ἰούλιον nominatum esse Usener l. l. probavit [1].
VI. Naroneos (Νερώνειος) = Iunius.
VII. Druseos (Δρούσειος) = Iulius.
VIII. Aphrodiseos (Ἀφροδίσιος) = Augustus.
IX. Anchiseos (Ἀγχίσειος) = September.
X. Pomeos (Ῥωμαῖος) = October.
XI. Eneades (Αἰνεάδειος) = November.
XII. Capetoleos (Καπετώλιος) = December.

Itaque in honorem Augusti, Agrippae, Liviae, Octaviae, Iuliae, Neronis et Drusi privignorum Augusti, deinde Veneris et Anchisae, deae Romae, Aeneae, Capitolii hi menses nominati sunt, Agrippa iam tribunicia potestate ornato, Gaio autem et Lucio Caesaribus nondum ab Augusto adoptatis : scilicet a. 18-17 a. Chr. Atque " Ellenos " quosdam haec mensium nomina instituisse libro glossarum discimus : quos Syromacedones atque imprimis Antiochenos fuisse Usener statuit, cui haec omnia debemus.

3. Mensium nomina in dodecaeteride nostra eadem esse atque in libro glossarum apparet. Neque tamen eadem temporis spatia designant : exempli gratia Σεβαστὸς dodecaeteridos non Ianuario sed Octobri aequatur. Priusquam autem mensium ordo in dodecaeteride adhibitus explicetur, quae de singulis anni temporibus codices tradant conferemus.

I. *Sementis* (σπόρος).

Annis Arietis et Tauri : ἀπὸ μηνὸς Νοεμβρίου καὶ Ἀγριππαίου.
Anno Sagittarii : ἀπὸ μηνὸς Ἀπελλαίου (Ἀπηλές cod.) καὶ Νοεμβρίου καὶ Ἀγριππαίου.
Annis Leonis et Virginis : ἀπὸ μηνὸς Δεκεμβρίου καὶ Λιβαίου.

II. *Solstitium brumale* (τροπαὶ χειμεριναί).

Anno Cancri : τῇ πρώτη (*sic*) καλανδῶν Ἰαννουαρίων Λιβαίου κδ'.
Anno Leonis : τῇ πρὸ η' καλανδῶν Ἰαννουαρίων (= 25 dec.) Λιβαίου κδ'.
Anno Librae : τῇ πρὸ ἓξ καλανδῶν Ἰαννουαρίων (= 27 dec.) Λιβαίου κγ'.
Anno Scorpionis : τῇ πρὸ ὀγδόη (*sic*) καλανδῶν Ἰαννουαρίων (= 25 dec.) Λιβαίου κη'.
Anno Capricorni : τῇ πρὸ η' καλανδῶν Ἰαννουαρίων (= 25 dec.).

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[1] Cf. *Thes. gloss.* l. s. l. : " Maius deest ; aut Iuliam aut Caesarem respiciendum fuisse Ruehl putat ".

month names are found in the Liber glossarum ex *lingua Ellenorum, as follows (see Goetz's Thesaurus Glossarum, fasc. 2, p. 692):

I. Sabastos (Σεβαστός)	= January.
II. Agripeos	= February.
III. Libenos (^ißidelog Us., Alßeloç Goetz)	**Martius.**
IV. Octteos (Us., Octavius Goetz)	= April.

V. The fifth month is missing: Usener (loc. cit.) has demonstrated that it was named 'Ιούλιον in honor of Julia[1].

Usener l.l. proved[1].

VI. Naroneos (Ναρωνείος)	= June.
VII. Druseos (Δρούσειος)	= July.
VIII. Aphrodiseos (Ἀφροδίσιος)	August.
IX. Anchiseos (Ἀγχίσειος)	**September.**
X. Pomeos (Ῥωμαῖος)	**October.**
XI. Eneades (Ἀνεάδειος)	**November.**
XII. Capetoleos (Καπετώλιος)	**December.**

Thus, in honor of Augustus, Agrippa, Livia, Octavia, Julia, Nero and Drusus — stepsons of Augustus — and thereafter of Venus and Anchises, the goddess Roma, Aeneas, and the Capitolium, these months were named, at a time when Agrippa had already been honored with tribunician power, but when Gaius and Lucius Caesar had not yet been adopted by Augustus: that is, in the year 18–17 B.C. We also learn from a glossary that certain Greeks instituted these month names; Usener, to whom we owe all of this, determined that these were Syro-Macedonians, and chiefly Antiochenes.

3. The month names in our dodecaeteris are the same as those in the glossary, as is apparent. Yet they do not designate the same periods of time: for example, Sebastos in the dodecaeteris corresponds not to January but to October. Before explaining the order of months as employed in the dodecaeteris, however, we shall compare what the codices transmit concerning the individual seasons of the year.

I. Sowing season (σπόρος).

In the years of Aries and Taurus: from the month of November and Agrippaeus.

In the year of Sagittarius: from the month of Apellaeus (cod. Απηλές) and November and Agrippaeus.

In the years of Leo and Virgo: from the month of December and Libus.

II. Winter solstice (τροπαὶ χειμεριναί).

In the year of Cancer: on the first (sic) of the Kalends of January, Libra 24°.

Anno Leonis: on the 8th day before the Kalends of January (= 25 Dec.) Libra 24°.

Anno Librae: on the 6th day before the Kalends of January (= 27 Dec.) Libra 23°.

Anno Scorpionis: on the 8th (sic) day before the Kalends of January (= 25 Dec.) Libaios 28th.

Anno Capricorni: on the 8th day before the Kalends of January (= 25 Dec.).

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1 Cf. Thes. gloss. 1. s. 1.: "Maius is missing; Ruehl thinks it should refer either to Julia or to Caesar ".

Multa in his menda librariorum oscitatione orta sunt: auctorem tamen Caesaris potissimum rationem secutum brumam a. d. VIII kal. Ian., qui est Λιβαίου dies XXIV, posuisse confidenter statuimus. Quamobrem in anno Cancri ex πρώτη correximus πρὸ η' et in anno Scorpionis pro κη' restituimus κδ'. Sed num in anni Librae descriptione τῇ πρὸ ς' καλανδῶν Ἰαννουαρίων (quo die Eudoxo solstitium brumale erat) recte traditum sit, quaeritur. Cum autem Clodium et Columellam passim variorum Graecorum sententias inter se pugnantes conflasse videamus, idem dodecaeteridos auctorem facere potuisse nemo negabit. Ac ne hoc quidem satis intellegimus, num aequinoctia atque solstitia aliis annis alio tempore fieri sibi persuaserit auctor. Hoc sane certissimum est in anno Librae Λιβαίου κγ' librarium falso scripsisse, cum Λιβαίου dies XXIV idem sit ac dies XXV mensis Decembris. Igitur et τῇ πρὸ ς' καλανδῶν Ἰανν. servavimus et Λιβαίου κς' restituimus.

III. *Hiems media* (χειμῶν μέσος).

Anno Arietis : τῇ πρὸ ε' καλανδῶν Φεβρουαρίων (= 28 Ian.) <...> κζ'.
Anno Tauri : <τῇ> πρὸ ε' καλανδῶν Φεβρουαρίων (= 28 Ian.).
Anno Scorpionis : τῇ πρὸ ε' καλανδῶν Φεβρουαρίων (= 28 Ian.) Ὀκταβαίου κζ'.
Anno Sagittarii : τῇ πρὸ ε' καλανδῶν Φεβρουαρίων (= 28 Ian.).

Hiemem mediam, quae Columellae et Clodio 4 Ian., Eudoxo 21 Ian. erat, dubium non est quin auctor dodecaeteridos a. d. V Kal. Febr. s. Ὀκταβαίου die XXVII esse censuerit.

IV. *Aequinoctium vernum* (ἐαρινὴ ἰσημερία).

Anno Arietis : τῇ πρὸ ε' καλανδῶν Ἀπριλλίων (= 28 Mart.).
Anno Tauri (siquidem recte verba ἕως τῆς ἐαρινῆς ἰσημερίας supplevi) : τῇ πρὸ ε' καλανδῶν Ἀπριλλίων (= 28 Mart.) Νηρωναίου λη'.
Anno Cancri (si recte ἰσημερίαν scripsi pro ἡμέραν) : τῇ πρὸ θ' καλανδῶν Ἀπριλλίων (= 24 Mart.) Νηρωναίου κγ' (P; κδ' M).
Anno Leonis : τῇ πρὸ θ' καλανδῶν Ἀπριλλίων (= 24 Mart.) Νηρωναίου κγ'.

Iterum et a. d. IX Kal. April. et a. d. V aequinoctium vernum, quod Eudoxo erat a. d. V Kal. Apr., Caesari a. d. VIII, Clodio a. d. IX necnon a. d. VI, auctor ipse posuisse videtur. Igitur Νερωναίου κζ' pro λη' restituere satis habuimus.

V. *Vergiliarum exortus* (Πλειάδος ἀνατολή).

Anno Arietis : τῇ πρὸ ε' καλανδῶν Μαίων (= 27 April.) <...> κε'.

Ortum matutinum verum (non apparentem s. quem hodie dicunt " heliacum „) auctor significat : cf. Columellam (X Kal. Maias Vergiliae cum sole oriuntur) et Idelerum (*Ueber den astronom. Theil der Fasti des Ovid, Abh. d. Berl. Akad.* 1822/23 p. 152). Sed num recte numeri traditi sint, infra videbimus.

VI. *Solstitium aestivum* (τροπαὶ θεριναί).

Anno Cancri (si recte verba transposui) : τῇ κε' (sic P; τῇ πρὸ κε' M) καλανδῶν Ἰουνίων (M : εἰσυνίων P) Ἀχυσαίου κς'.

Many errors in these passages arose from the carelessness of copyists; yet we confidently conclude that the author, following Caesar's reckoning above all, placed the winter solstice on the 8th day before the Kalends of January, which is the 24th day of Libaios. For this reason, in the year of Cancer we corrected ἐρτN to πρὸ η', and in the year of Scorpio we restored κδ' in place of κη'. But whether in the description of the year of Libra the reading τῇ πρὸ ς' καλανδῶν Ἰαννουαρίων (on which day Eudoxus placed the winter solstice) has been correctly transmitted remains in question. Since, however, we see that Clodius and Columella have in many places conflated the mutually contradictory opinions of various Greek authorities, no one will deny that the author of the dodecaeteris could have done the same. Nor do we sufficiently understand whether the author was persuaded that equinoxes and solstices occurred at different times in different years. One thing at least is entirely certain: in the year of Libra, the copyist wrongly wrote Libaios 23rd, since the 24th day of Libaios is the same as the 25th day of December. Therefore we have retained τῇ πρὸ ς' καλανδῶν Ἰαν. and restored Libaios 26th.

III. Midwinter (Χειμ ῶν μέσος).

Year of the Aries : n on the 5th day before the Kalends of February (= 28 Jan.) <> κτ' •

Year of the Taurus : <on the 5th day before the Kalends of February (= 28 Jan.).

Anno Scorpionis: τῇ πρὸ ε' καλανδῶν Φεβρουαρίων (= 28 Jan.) Octavianus' 27th day.

Anno Sagittarii: τῇ πρὸ ε' καλανδῶν Φεβρουαρίων (= 28 Jan.).

There is no doubt that the author of the dodecaeteris placed mid-winter, which fell on 4 Jan. for Columella and Clodius and on 21 Jan. for Eudoxus, on a. d. V Kal. Febr., i.e., the 27th day of Octavianus.

IV. The Vernal Equinox (ἐαρινὴ ἰσημερία).

Anno Arietis: τῇ πρὸ ε' καλανδῶν Ἀπριλλίων (= 28 March).

Anno Tauri (if indeed I have correctly supplied the words ἕως τῆς ἐαρινῆς ἰσημερίας): τῇ πρὸ ε' καλανδῶν Ἀπριλλίων (= 28 March), Neronianus' 38th day. Anno

Cancri (if I have correctly written ἰσημερίαν in place of ἡμέραν): τῇ πρὸ θ' καλανδῶν Ἀπριλλίων (= 24 March), Neronianus' 23rd day (P; 24th day M).

Anno Leonis: τῇ πρὸ θ' καλανδῶν Ἀπριλλίων (= 24 March), Neronianus' 23rd day.

The vernal equinox appears to have been placed by the author himself on both a. d. IX Kal. April. and a. d. V Kal. April. — the equinox being a. d. V Kal. Apr. according to Eudoxus, a. d. VIII according to Caesar, and a. d. IX as well as a. d. VI according to Clodius. It therefore sufficed for us to restore Neronianus' 27th day in place of the 28th.

V. The Rising of the Pleiades (Πλειάδος ἀνατολή).

Anno Arietis: τῇ πρὸ ε' καλανδῶν Μαΐων (= 27 April) <...> 25th day.

The author indicates the true morning rising (not the apparent, or what is today called the "heliacal" rising): cf. Columella (X Kal. Maias, the Pleiades rise with the sun) and Ideler (Ueber den astronom. Theil der Fasti des Ovid, Abh. d. Berl. Akad. 1822/23 p. 152). But whether the transmitted numbers are correct, we shall examine below.

VI. Summer Solstice (τροπαὶ θεριναί).

In the year of Cancer (if I have correctly transposed the words): τῇ κε' (thus P; τῇ πρὸ κε' M) καλανδῶν Ἰουνίων (M : εἰσυνίων P) Ἀχυσαίου κς'.

Anno Librae: τῇ πρὸ η' καλανδῶν 'Ιουλίων (= 24 Iun.) 'Εχισίου ... (numerus deest).
Anno Sagittarii: τῇ πρὸ ς' καλανδῶν 'Ιουλίων (= 26 Iun.).
Anno Capricorni: τῇ πρὸ η' καλανδῶν Ιουλίων (= 24 Iun.).

Caesari solstitium a. d. VIII Kal. Iul., Callippo a. d. VI: Columellae autem a. d. VIII, VII, VI. Identidem utramque rationem dodecaeteridos quoque auctor secutus esse videtur: neque quidquam emendare ausi sumus, nisi quod in descriptione anni Cancri 'Ιουλίων pro 'Ιουνίων restituimus et ineptum numerum κε' asterisco notavimus.

VII. *Caniculae exortus* (Κυνὸς ἀνατολή).

Anno Geminorum: τῇ πρὸ (πρὸς P) ι' καλανδῶν Αὐγούστων (= 23 Iul.) 'Ρωμαίων (*sic*) κβ'.
Anno Virginis: πρὸ δὲ (*sic*) καλανδῶν Αὐγούστου κατὰ 'Ρωμαίους (*sic*) κβ'.
Anno Librae: πρὸ ι' καλανδῶν Αὐγούστων 'Ρωμαίων (*sic*) κβ'.
Anno Sagittarii: πρὸ ι' καλανδῶν Αὐγούστων.

Eundem diem scilicet a. d. X Kal. Aug., qui est mensis "'Ρωμαίου" dies XXII, ubique significari apparet. Ergo in anno Virginis δὲ in ι' correximus. Ceterum eodem die Clodio canicula exoritur: Eudoxo et Euctemoni pridie.

VIII. *Arcturi occasus* ('Αρκτούρου δύσις).

Anno Librae: τῇ πρὸ ε' νωνῶν (νομῶν cod.) 'Οκτωβρίου (= 3 Oct.) Σεβαστοῦ ι'.

Arcturi occasum vespertinum mense Octobri non ineunte sed paene iam finito fieri et veteres ad unum omnes viderunt et Ideler (*Ueber den Kalender des Ptolemaeus, Abh. d. Berl. Akad. Philos. Cl.* 1816-17, p. 194) calculo affirmavit. Qua in re auctor errasse videtur. Sed praeterea numeros dierum male inter se consentire infra probabimus.

4. Atque haec sunt quae de singulis anni temporibus in dodecaeteride maiore feruntur. Iam videamus quinam mensium in honorem domus Augustanae institutorum ordo atque ratio fuerit. Atque fieri non potuisse quin mensis ipsi Augusto dedicatus agmen duceret, non est qui neget. Itaque primum ab Octobri, id est aequinoctio auctumnali Syromacedones anni initium sumere pro vetere consuetudine perrexerunt [1]; deinde formam anni ita anno Iuliano adaequasse, ut primum mensem i. e. Σεβαστὸν cum Ianuario primo Romanorum mense componerent ceterosque deinceps, libro glossarum docemur. Atque in dodecaeteride nostra cum Σεβαστός Octobri, 'Αγρίππαιος Novembri, Λίβαιος Decembri, 'Οκτάβαιος Ianuario, Νερώναιος Martio, 'Αγχίσαιος Iunio, 'Ρωμαῖος Iulio similis esse dicatur,

[1] Idem in Asia Minore Augusto Imperatore factum est: cf. Mommsen, *Mitth. d. athen. Instituts* 1899, p. 287: "*Ueberall geht mit der principiellen Ausgleichung die Schonung der alten Formen und Benennungen Hand in Hand: das Ianuar-Neujahr und die römischen Monatsnamen bleiben dem Osten fern, aber die Principien des festen Sonnenjahrs und des Schalttages werden gleichmässig durchgefuehrt.*"

In the year of Libra: τῇ πρὸ η' καλανδῶν Ἰουλίων (= 24 Jun.) Ἐχισίου ... (number missing).

In the year of Sagittarius: τῇ πρὸ ς' καλανδῶν Ἰουλίων (= 26 Jun.).

In the year of Capricorn: τῇ πρὸ η' καλανδῶν Ἰουλίων (= 24 Jun.).

For Caesar the solstice falls on a. d. VIII Kal. Iul., for Callippus on a. d. VI; for Columella, however, on a. d. VIII, VII, and VI. It appears that the author likewise followed both reckonings of the dodecaeteris alternately: and we have not ventured to emend anything, except that in the description of the year of Cancer we have restored Ἰουλίων in place of Ἰουνίων and marked the absurd number κε' with an asterisk.

VII. Rising of the Dog Star (Κυνὸς ἀνατολή).

In the year of Gemini: τῇ πρό (πρὸς P) ι' καλανδῶν Αὐγούστων (= 23 Jul.) Ῥωσμαίων (sic) κβ'.

In the year of Virgo: the 22nd (day) before the Kalends of August according to the Romans.

In the year of Libra: the 10th (day) before the Kalends of August of the Romans, (day) 22.

In the year of Sagittarius: the 10th (day) before the Kalends of August.

It is evident that the same day, namely a. d. X Kal. Aug., which is the 22nd day of the Roman month, is indicated throughout. Therefore in the Year of Virgo we corrected δὲ to ι'. Furthermore, on the same day the Dog Star rises for Clodius; for Eudoxus and Euctemon, on the day before.

VIII. Setting of Arcturus (Ἀρκτούρου δύσις).

In the year of Libra: τῇ πρὸ ε' νωνῶν (νομῶν cod.) Ὀκτωβρίου (— 3 Oct.) Σεβαστοῦ ι'.

The evening setting of Arcturus in October, not at the beginning but near the very end of the month, was observed unanimously by all the ancient authorities, and Ideler (Ueber den Kalender des Ptolemaeus, Abh. d. Berl. Akad. Philos. Cl. 1816–17, p. 194) confirmed this by calculation. In this matter the author appears to have erred. Furthermore, we shall demonstrate below that the day numbers are mutually inconsistent.

4. These, then, are the matters transmitted in the greater dodecaeteris concerning the individual seasons of the year. Let us now examine what the order and rationale were of the months instituted in honor of the Augustan house. No one would deny that the month dedicated to Augustus himself could not but stand at the head of the series. Accordingly, the Syro-Macedonians continued in accordance with their ancient custom to begin their year from October, that is, from the autumnal equinox; thereafter, as we learn from the glossary, they aligned the structure of the year with the Julian year in such a way that the first month, i.e., Σεβαστός, was equated with January, the first month of the Romans, and the remaining months followed in sequence. And in our dodecaeteris, since Σεβαστός is said to correspond to October, Ἀγρίππαιος to November, Λίβαιος to December, Ὀκτάβαιος to January, Νερώναιος to March, Ἀγχίσαιος to June, and Ῥωμαῖος to July,

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1 The same occurred in Asia Minor under Emperor Augustus: cf. Mommsen, Mitth. d. athen. Instituts 1899, p. 287: "Everywhere the principled reconciliation goes hand in hand with the preservation of old forms and designations: the January New Year and the Roman month names remain foreign to the East, but the principles of the fixed solar year and the leap day are uniformly carried through."

Ἀγρίππαιος secundum in anno locum, Λίβαιος tertium, Ὀκτάβαιος quartum, Νερώναιος sextum, Ἀγχίσαιος nonum, Ῥωμαῖος decimum obtinet. Prorsus eundem ordinem menses "Ellenorum" sive Syromacedonum libro glossarum traditi sequebantur. Itaque cum in descriptione anni Arietis nomen mensis Maio similis omissum sit, Δρουσαίου [1] inserere minime dubitavi.

Ἀγρίππαιον Novembri, Λίβαιον Decembri etc. simillimos esse diximus. Neque tamen in idem plane tempus ullos utrimque menses incidisse apparet. Nam Λιβαίου dies XXIV est Decembris dies XXV; Ὀκταβαίου dies XXVII est XXVIII Ianuarii; Νερωναίου dies XXIII est Martii XXIV; Ῥωμαίου dies XXII est Iulii XXIII. Igitur Λίβαιον a secundo die Decembris, Ὀκτάβαιον a secundo Ianuarii, Νερώναιον a secundo Martii, Ῥωμαῖον a secundo Iulii initium cepisse consentaneum est. Quae si recte disputata sunt, nullo modo fieri poterat, ut tertius dies Octobris cum decimo Σεβαστοῦ conferretur. Nam si Σεβαστόν ad Octobris instar dies XXXI, Ἀγρίππαιον ut Novembrem XXX habuisse statuimus, Λίβαιος non a secundo die Decembris, sed iam a XXIV die Novembris incipere debuit : quod contra ipsa auctoris verba pugnat. Ergo verba τῇ πρὸ ε' νωνῶν Ὀκτωβρίων Σεβαστοῦ ι' aliquam corruptelam acceperunt : scilicet pro numero ι' reponendus est β'. Quae omnia si mihi conceduntur, hunc in modum tempore Augusti Syromacedonum fasti instituti esse videntur :

Σεβαστός	dies	XXXI :	2 Oct.	—	1 Nov.
Ἀγρίππαιος	dies	XXX :	2 Nov.	—	1 Dec.
Λίβαιος	dies	XXXI :	2 Dec.	—	1 Ian.
Ὀκτάβαιος	dies	XXXI :	2 Ian.	—	1 Febr.
[Ἰούλαιος]	dies	XXVIII :	2 Febr.	—	1 Mart.
Νερώναιος	dies	XXXI :	2 Mart.	—	1 April.
Δρούσαιος	dies	XXX :	2 April.	—	1 Mai. [2]
Ἀφροδίσιος	dies	XXXI :	2 Mai.	—	1 Iun.
Ἀγχίσαιος	dies	XXX :	2 Iun.	—	1 Iul.
Ῥωμαῖος	dies	XXXI :	2 Iul.	—	1 Aug.
Αἰνεάδαιος	dies	XXXI :	2 Aug.	—	1 Sept.
Καπετώλιος	dies	XXX :	2 Sept.	—	1 Oct.

Quod autem Syromacedones non a primo sed a secundo die Octobris mensem primum coepisse videntur, Usener primum anni diem eos Octobris diem primum statuisse et sanctissimum anni initium non numerasse censet. Quam ob causam diem Octobris secundum Σεβαστὸν α' appellavisse neque tamen Sebasto dies

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[1] Cum formis in -αιος exeuntibus cf. Ἐρωτίδαια et Ἐρωτίδεια, CIG, 1429 et 1430, Λύκειον et Λύκαια, ib., 1515 saepius, Ποσείδαια et Ποσίδεια, ib., 1430, 2330 sqq.; denique Αὐγουστεῖον et Αὐγουσταῖον (Pauly-Wissowa, II, 2349).

[2] Vergiliarum exortum in anno Arietis τῇ πρὸ ε' καλανδῶν Μαίων (= 27 April.) κε' esse PM consentiunt. Δρουσαίου supplendum esse diximus : at tabula inspecta Δρουσαίου diem XXV non a. d. V Kal. Maias sed a. d. VI fuisse concedes. Igitur τῇ πρὸ ς' Καλ. Μ. restituendum esse videtur.

Ἀγρίππαιος holds the second place in the year, Λίβαιος the third, Ὀκτάβαιος the fourth, Νερώναιος the sixth, Ἀγχίσαιος the ninth, Ῥωμαῖος the tenth. The months of the "Hellenes," or Syro-Macedonians, as transmitted in the book of glossaries, followed precisely the same order. Therefore, since in the description of the year the name of the month similar to May has been omitted under Aries, I did not hesitate in the least to insert Ἀρουσαίου.

We have said that Ἀγρίππαιος is very similar to November, Λίβαιος to December, etc. Yet it is apparent that no months from either system fell at exactly the same time. For the 24th day of Λίβαιος corresponds to the 25th of December; the 27th day of Ὀκτάβαιος corresponds to the 28th of January; the 23rd day of Νερώναιος corresponds to the 24th of March; the 22nd day of Ῥωμαῖος corresponds to the 23rd of July. It is therefore reasonable to conclude that Λίβαιος began from the second day of December, Ὀκτάβαιος from the second of January, Νερώναιος from the second of March, and Ῥωμαῖος from the second of July. If this reasoning is correct, it would have been entirely impossible for the third day of October to be compared with the tenth of Σεβαστός. For if we assume that Σεβαστός, like October, had 31 days, and Ἀγρίππαιος, like November, had 30, then Λίβαιος should have begun not from the second day of December, but already from the 24th day of November — which directly contradicts the author's own words. Therefore, the phrase τῇ πρὸ ε' νωνῶν Ὀκτωβρίων Σεβαστοῦ τ' has suffered some corruption: that is, the numeral τ' must be replaced by β'. If all of this is granted to me, it appears that the Syro-Macedonian calendar was established in the following manner during the time of Augustus:

Sebastos	days XXXI:nXXX	2 Oct.	— 1 Nov.
Agrippaios	days	: 2 Nov.	— 1 Dec.
Libaios	days XXXI : 2 Dec.		— 1 Jan.
Oktabaios	days XXXI : 2 Jan.		— 1 Feb.
[Ἰούλαιος]2 Feb.	day XXVIII:		— 1 Mar.
Νερώναιος dies XXXI : 2 Mar.			— 1 Apr.
Δρούσαιος dies XXX: 2 Apr.			— 1 May 2
Ἀφροδίσιος dies XXXI : 2 May			— 1 Jun.
Αγχίσαιος dies XXX2 Jun.	:		— 1 Jul.
Ῥωμαῖος dies XXXI :2 Jul.			1 Aug.
Αἰνεάδαιος dies XXXI : 2 Aug.			1 Sep.
Καπετώλιος dies XXX : 2 Sep.			1 Oct.

As for the fact that the Syro-Macedonians appear to have begun their first month not from the first but from the second day of October, Usener holds that they established the first day of October as the first day of the year and did not count it among the numbered days of the sacred new year. For this reason, they called the second day of October Σεβαστός 1, yet did not number it among the Sebasto days.

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1 For forms ending in -ατος, cf. 'Epwtidaia and 'Epwtideia, CIG, 1429 and 1430, Λύκειον and Λύκαια, ib., 1515 passim, Ποσείδαια and Ποσίδεια, ib., 1430, 2330 sqq.; and finally Αὐγουστεῖον and Αὐγουσταῖον (Pauly-Wissowa, II, 349).

• PM agrees that the rising of the Pleiades in the year of Aries falls on τῇ πρὸ ε' καλανδῶν Μαίων (= 27 April.), i.e., the 25th. We have stated that Αρουσαίου should be supplied; but upon inspection of the table, you will concede that the 25th day of Αρουσαίου falls not on a. d. V Kal. Maias but on a. d. VI. Therefore it seems that τῇ πρὸ ς' Καλ. M. ought to be restored.

XXX sed XXXI ut Octobri dedisse : sequitur aut Καπετώλιον mensem ultimum non XXX dies sed XXIX aut Αἰνεδδαιον paenultimum non XXXI sed XXX habuisse. Similem in modum Asianos mensium XXXI dierum secundum quemque diem non β' sed item α' appellasse idem probavit (*Bullett. dell' Instit.* 1874, p. 74, cf. Mommsen l. s. l. p. 285). Syromacedonici autem anni ordo cum prorsus ad honorem domus Augustanae spectet neque diu retineri potuerit, dodecaeterida nostram sub ipso Augusto scriptam esse verisimile est.

5. De altera dodecaeteride non est quod multa dicamus. Excerptum aridissimum homo quidam Byzantinus nescio quo antiquiore usus exemplari confecisse videtur. [F. B.]

I. Dodecaeteris prior.

Δωδεκαετηρὶς ἀκριβὴς ἔτους ,ϛφδ' [996 p. Ch.]· τοῦτο τὸ α' ἔτος· καὶ πάλιν ἐν τῷ ις' ἔτει ἔτος α'· καὶ κατὰ συμπλήρωσιν τῶν ιβ' ἐτῶν ἔτος α'· καὶ μέχρι συμπληρώσεως κόσμου πορεύεται καὶ μάλα εἰκότως.

Ἔτος <α'> Κριοῦ.

Ἔσται τὸ ἔτος τοῦτο ἀπὸ βορρᾶ τραχῦνον. ὁ δὲ χειμὼν ψυχρός, συνεχής, σφοδρός, χιονώδης, οὐκ εὐδιάλυτος, ἀνέμοις ἐπιτεταμένος· κατὰ μέσον δὲ χειμῶνα [ἐνοδηγοῦσθαι] τῇ πρὸ ε' καλανδῶν Φεβρουαρίων, <Ὀκταβαίου> κζ' συμβήσονται μεγάλα πνεύματα ἀπὸ χειμερινῆς ἀνατολῆς· κατὰ δὲ τὴν τοῦ Ζεφύρου πνοὴν μετὰ τὴν ἐαρινὴν ἰσημερίαν, ἥτις ἐστὶ <τῇ> πρὸ ε' καλανδῶν Ἀπριλλίων, μεταβάλλεται ὕστερον ὁ ἀὴρ ἡμέρας γ' εἰς ὕδατα καὶ πνεύματα πυκνὰ καὶ μαλακά, καὶ μετὰ γ' ἔτι ἕως Πλειάδος ἀνατολῆς τῇ πρὸ ε' καλανδῶν Μαίων, <Δρουσαίου> κε'. καὶ τὸ μὲν ἔαρ καυματῶδες μετὰ τὸν χειμῶνα, τὸ δὲ θέρος εὔκρατον, τὸ δὲ φθινόπωρον καυματῶδες. γενήσονται δὲ ποταμοὶ μεγάλοι ἐν τῷ ἔτει τούτῳ. τὸν δὲ σπόρον πρώιμον δεῖ ποιεῖσθαι καὶ προλαμβάνειν καὶ συντελεῖν ἀπὸ μηνὸς Νοεμβρίου καὶ Ἀγριππαίου· εἰ δὲ μή, ὁ ὑπογενόμενος καταδεέστερος γίνεται. ὁ δὲ σιτικὸς πλείων τοῦ Διονυσιακοῦ ἔσται· τοῖς βοσκήμασιν εὐετηρία ὑπάρξει· καὶ τὸ ἔτος μένει οὐκ ἄπορον, ἀλλ' εὐχώριον.

1 Δωδεκατόρκης P. τὸ om. P. 2 ἐν om. M. ιβ' P : ις' M recte; scilicet annus ,ϛφις'. 5 Ἔτος Κριοῦ P (α' addidi) : om. M (man. 2ª add. Κριοῦ). 6 τραχῦνον corr. Usener : ταχινὸν PM. 8 ἐνοδηγοῦσθαι PM; uncinis inclusi. 7 ἐπιτεταγμένος PM : corr. Usener. Nam ipsa hiems media a. d. V Kal. Febr. cadit (v. supra p. 141). 9 Ὀκταβαίου addidi; cf. prolegomena. 11 τῇ addidi. 12 πνεύματα τὰ πυκνὰ PM. 13 ἔτη P et M man. 1 (corr. man. 2). πρὸ ε' : scribendum videtur πρὸ ς', v. supra p. 143, 2. μαίω P : μαίου M. 14 Δρουσαίου addidi, v. prolegomena. καματῶδες PM. 17 συντελεῖ PM. ἀγριπαίου PM. εἰ - γίνεται restitui ex coniectura : εἰ δὲ μὴ οὕτω γενόμενος κατὰ δὲ ἕτερον γίνεται P : εἰ δὲ μὴ οὕτω ἀλλὰ καθέτερον γένηται M. 19 τοῖς om. P. 20 εὐχώριον videtur ἅπαξ εἰρημένον : an εὐχάριτον? In margine M man. 1 : ἔτους ,ϛυνζ' (= 949 p. Chr.) πρῶτον ἔτος· καὶ πάλιν ἐν τῷ ξθ' (= 961) ἔτος <α'> ἐστίν.

XXX but rather XXXI as it gave to October: it follows either that the month Καπετώλιον, the last, had not XXX days but XXIX, or that Αἰνεάδαιον, the penultimate, had not XXXI but XXX. In like manner, he has demonstrated that the Asians designated every other day of months of XXXI days not as β' but likewise as α' (Bullett. dell' Instit. 1874, p. 74, cf. Mommsen l. s. l. p. 285). Moreover, since the order of the Syro-Macedonian year was entirely designed to honor the house of Augustus and could not have been maintained for long, it is probable that our dodecaeteris was written under Augustus himself.

5. Concerning the second dodecaeteris there is not much to say. It appears that some Byzantine scholar, drawing upon an older exemplar unknown to us, compiled this exceedingly dry excerpt.

[F. B.]

I. The First Dodecaeteris.

Accurate twelve-year cycle of year 6496 [1996 p. Ch.]: this is year 1; and again in the 16th year, year 1; and upon the completion of every 12 years, year 1; and thus it proceeds until the completion of the world, most fittingly so.

Year <1> of Aries.

This year will be harsh from the north. Winter will be cold, persistent, severe, snowy, not easily dissolved, intensified by winds; at mid-winter [guided along] on the day five days before the Kalends of February, the 27th of <Octavius>, great winds will arise from the winter rising; but with the breath of Zephyr after the vernal equinox, which falls five days before the Kalends of April, the air then changes after 3 days into rain and frequent, gentle winds, and after yet another 3 days until the rising of the Pleiades, five days before the Kalends of May, the 25th of <Drusaeus>. Spring will be hot after the winter, summer temperate, and autumn hot. Great rivers will form during this year. The early sowing must be undertaken, commenced, and completed from the month of November and Agrippaeus; otherwise, what comes later will be inferior. The grain crop will exceed the wine crop; there will be good fortune for the livestock; and the year will prove not unproductive, but bountiful.

1 Δωδεκατόρκης R. τὸ om. R. 2 ἐν om. M. ιβ' R : ις' M rightly; that is, year 6496. 5 Ἔτος Κριοῦ R (α' added by me) : om. M (added by second hand: Κριοῦ). 6 τραχύνον corrected by Usener : ταχινόν RM. 8 ἐνοδηγοῦσθαι RM; enclosed in brackets. 7 ἐπιτεταγμένος PM: corrected by Usener. For mid-winter itself falls on a.d. V Kal. Febr. (see above p. 141). 9 Ὀκταβαίου added by me; cf. prolegomena. 11 τῇ added by me. 12 πνεύματα τὰ πυκνὰ R M. 13 ἔτη Pet M first hand (corrected by second hand). πρὸ ε': it seems one should write πρὸ ς', see above p. 143, 2. μαίω R : μαίου M. 14 Δρουσαίου added by me, see prolegomena. καματώδες RM. 17 συντελεῖ RM. ἀγριπαίου RM. εἰ – γίνεται restored by conjecture: εἰ δὲ μὴ οὕτω γενόμενος κατὰ δὲ ἕτερον γίνεται P: εἰ δὲ μὴ οὕτω ἀλλὰ καθέτερον γένηται M. 19 τοῖς om. R. 20 εὐχώριον appears to be a hapax legomenon: or perhaps εὐχάριτον. In the margin of M, first hand: year 6457 (= 949 p. Chr.) is the first year; and again in year 6469 (= 961) it is year <1>.

Ἔτος <β'> Ταύρου.

Τὸ δεύτερον ἔτος τῇ ἕξει ὑπάρξει τοιοῦτον· ἐπικρατούμενον πνεύμασιν ἑσπερίοις· ὁ δὲ χειμὼν ἀρχόμενος ἔσται θερμός, εὔκρατος προ**. χειμάσει δὲ ἀπὸ μέσου χειμῶνος <τῇ> πρὸ ε' καλανδῶν Φεβρουαρίων <ἕως τῆς ἐαρινῆς ἰσημερίας> τῇ πρὸ ε' καλανδῶν Ἀπριλλίων, Νερωναίου κζ'. μᾶλλον δὲ παρακμάζων πάντως ἔσται ἐπιτεταμένος <καὶ> καταστήσεται κατάψυχρος. τὸ μέσον <θέρος> θερμὸν ἔσται <καὶ> καυματῶδες διὰ τὸ τοὺς ἐτησίας ἐλλείπειν, τὸ δὲ φθινόπωρον εὔκρατον· ἔσται δὲ ὑγρὸν καὶ ἀκατάλληλον. δεῖ δὲ τὸν σπόρον συντελεῖν ἀπὸ μηνὸς Νοεμβρίου καὶ Ἀγριππαίου ἐν ἡμέραις λ'. εὔθετον δὲ τὸ ἔτος τοῦτο πρὸς πᾶσαν εὐφυΐαν καὶ πρὸς θεραπείαν ἐπιτήδειον· βοσκήμασιν εὐετηρία ὑπάρξει. τῶν δὲ τόπων τὰ πεδινώτερα φοριμώτερα. παρὰ προσδοκίαν δὲ πάντες οἱ καρποὶ ἔλαττον φανήσονται. καὶ ἡ θάλασσα χειμέριος ὑπάρξει.

Ἔτος γ' Διδύμων.

Ἐν τούτῳ τῷ ἔτει ἔσται κατὰ τὸ πλεῖστον ἀὴρ νότιος. χειμὼν ἀνήμερος, μάλκιος καὶ πυκνὸς σφόδρα, χιονώδης· σπανία καὶ πνεύμασιν ἔκλειψις. τὸ δὲ ἔαρ εὔκρατον· ὕδατα ἐφύει πολλὰ καὶ πυκνά. ὁμοίως δὲ καὶ τὸ θέρος εὔκρατον, διὰ τὸ τοὺς ἀνέμους λαμπροὺς εἶναι καὶ ἐπὶ πολὺν χρόνον παραμένοντας· ἀπὸ Κυνὸς ἀνατολῆς τῇ πρὸ ι' καλανδῶν Αὐγούστων, Ῥωμαίου κβ', ἔσονται νότοι λαμπροὶ καὶ ὑδάτων ἐπισημασίαι. ἕξει δὲ καὶ τοὺς σπόρους καλοὺς καὶ εὐκαίρους· εὐφορία δὲ κατὰ πάντα ἔσται διὰ τὴν τῶν πνευμάτων * πρός τινα ἔκλειψιν. πλεῖστον δὲ ὁ Δημητριακὸς καρπὸς ὑπακούσει διὰ τὴν τῶν ἀέρων εὐκρασίαν· ὁ δὲ Διονυσιακὸς καρπὸς παρὰ προσδοκίαν ἥττων. πᾶσαν δὲ ἐργασίαν προλαμβάνειν, μὴ προλάβωσιν οἱ καρποὶ τὰ ἔργα. ἔσται δὲ καὶ ξυλίνων καρποφορία. ἐπιτήδειον τὸ ἔτος πρὸς φυτείαν καὶ τὰς λοιπὰς ἐργασίας. προνοεῖν δεῖ πάντως καρπούς, προνοεῖσθαι <δὲ> καὶ τῶν λοιπῶν ἐπιτηδείων, διὰ τὸν ἐμπνευσόμενον χειμῶνα.

1 β' addidi. M man. 2ⁿ inscripsit Ἔτος β' ταύρου. 2 τῇ ἐξυπάρξει P; ὑπάρξει M. 3 ἀρχόμενος in M post θερμός. προχειμάσει P M : lacunam statuit Usener. 5 ἕως-ἰσημερίας add. Νερωναίου - ἔσται om. M : Νηρωναίου λη' P. 6 ἐπιτεταγμένος P M (γ expunctum in P). καὶ suppl. hic et infra. 7 κακόψυχρος P : κακόψυχος M : κατάψυχρος scripsi. μέγα P : μέσον M. θέρος addidi. 8 ἐπισσίας P : man. 2 in marg. ἴσως ἐτησίας. 10 καὶ Ἀγριππαίου om. M. Ἄγριππε P. 12 τὰ δὲ P. Exspectaveris οἱ πεδινώτεροι κτλ. εὐφοριμώτερα M. 15 Ἔτος διδύμων P : Ἔτος γ' M. 17 μάλκιος scripsi : μαλακός P M. σφόδρα· χειονώδης P M. σπανία πνευμάτων· τὸ ἔαρ M. 19 καὶ om. M : εὔκρατον in M post παραμένοντας. τὸ om. P. 20 ὑπὸ P. ἐπιτολῆς M. πρὸς P. 21 αὔγουστος P. ῥωμαίων P M. 23 πρός τινα corruptum : κρᾶσιν [ἔκλειψιν] Usener. 24 ἀνέμων M, sed corr. man. 1. 25 ἧττον M. 26 προσλαμβάνη P : προσλαμβάνειν M. προλάβουσιν P. ἔγα (*sic*) P. ξύλων M. 27 καρποφορά P M. τὸ om. P. ἐργασίας. δεῖ δὲ προνοεῖσθαι τῶν καρπῶν καὶ τῶν λ. ἐ. M. 29 ἐμπνευσάμενον P : ἐπερχόμενον M.

Year <2> of Taurus.

The second year in its condition will be as follows: dominated by westerly winds; the winter as it begins will be warm, temperate — it will be stormy from mid-winter <from the 5th day before the Kalends of February, 5 <until the vernal equinox> on the 5th day before the Kalends of April, the 27th of Neronaeus. Rather, as it declines it will in any case be intensified <and> will settle into extreme cold. The middle <of summer> will be hot <and> scorching because the Etesian winds will be lacking, and the autumn temperate; it will be damp and unsettled. The sowing must be completed from the month of November and Agrippaeus within 30 days. This year is well-suited to all natural growth and beneficial for the care of livestock; there will be good seasons. Of the regions, the more level lands will be more productive. Yet contrary to expectation all the fruits will appear in lesser quantity. And the sea will be wintry.

15

Year 3 of Gemini.

In this year the air will for the most part be southerly. The winter will be harsh, sluggish and very thick, snowy; eclipses of wind will be rare. Spring will be temperate; it will bring forth abundant and frequent rains. Likewise summer will also be temperate, because the winds will be bright and persist for a long time; from the rising of the Dog Star on the 10th day before the Kalends of August, the 22nd of Romaeus, there will be brilliant south winds and signs of rain. It will also have good and timely sowings; and there will be abundance in all things on account of the winds' * toward a certain eclipse. The grain harvest will respond most abundantly owing to the fine temperament of the air; but the vintage, contrary to expectation, will be less. All work should be undertaken in advance, lest the crops outpace the labors. There will also be a yield of woodland fruits. The year is well suited to planting and the remaining labors. One must in all things take thought for the crops, and take care <also> of the remaining necessities, on account of the winter that will blow in.

1 β' addidi. M man. 2" inscripsit Ετος β' ταύρου. 2 τῇ ἐξυπάρξει P; ὑπάρξει M. 3 ἀρχόμενος in M post θερμός, προχειμάσει PM : lacunam statuit Usener. 5 ἑως - Ἰσημερίας add. Νερωναίου - ἔσται om. M : Νηρωναίου λη' P. 6 ἐπιτεταγμένος PM (γ expunctum in P). καὶ suppl. hic et infra. 7 κακόψυχρος P : κακόψυχος M : κατάψυχρος scripsi. μέγα P : μέσον M. θέρος addidi. 8 επισσίας P : man. 2 in marg. ἴσως ἐτησίας. 10 καὶ Ἀγριππαίου om. M. Ἄγριππε P. 12 τὰ δὲ P. Exspectaveris οἱ πεδινώτεροι κτλ. εὐφοριμώτερα M. 15 Ετος διδύμων P: Ετος γ΄ M. 17 μάλκιος scripsi : μαλακός PM. σφόδρα· χειονώδης PM. σπανία πνευμά των· τὸ ἔαρ M. 19 καὶ om. M: εύκρατον in M post παραμένοντας. το om. P. 20 ὑπὸ P. ἐπιτολῆς M. πρὸς P. 21 αὔγουστος P. ρωμαίων PM. 23 πρός τινα corruptum : κράσιν [ἔκλειψιν] Usener. 24 ἀνέμων M, sed corr. man. 1. 25 ἧττον M. 26 προσλαμβάνη P : προσλαμβάνειν M. προλάβουσιν P. ἔγα (sic) P. ξύλων M. 27 καρποφορά PM. τὸ om. P. ἐργασίας. δεῖ δὲ προνοεῖσθαι τῶν καρπῶν καὶ τῶν λ. ἐ. M. 29 ἐμπνευσάμενον P: ἐπερχόμενον M.

Ἔτος δ' Καρκίνου.

Ἔσται τοῦτο <τὸ> κατάστημα τοῦ ἔτους· ἔχον πνεύματα ἀρκτικὰ ἐκ καιροῦ· ἔσθ' ὅτε καὶ μοχθηρὸν χειμῶνα προσδοκᾶν χιονώδη καὶ ἄκαιρον κατὰ τὸ πλεῖστον καὶ χαλαζώδη. σπανίως δέ που καὶ <κρᾶσις> ἀέρων εὔκαιρος. προχειμάσει δὲ καὶ βραδέως παύσεται, εἰ μὴ <κατὰ> τροπὰς χειμερινάς, αἵ τινες ἄρχονται τῇ πρὸ η' καλανδῶν Ἰαννουαρίων, Λιβαίου κδ', ἀνοχὴ ἔσται ὑδάτων ἐπὶ χρόνον τινὰ καὶ εὔδιος ἀὴρ ὑπάρξει. μετὰ δὲ τροπὰς χειμερινὰς χειμῶν ἔσται πολύς· πολλὰς χιόνας καὶ συνεχεῖς παρέχει. κινεῖ <δὲ> τὸν ἀέρα πρὸς ἰσημερίαν, ἥτις ἐστὶ <τῇ> πρὸ θ' καλανδῶν Ἀπριλλίων, Νερωναίου κγ'· καὶ μεταστήσεται ὁ ἀὴρ χρώμενος πυκναῖς ἐπισημασίαις, ὁμοίως καὶ χαλάζαις καὶ ὄμβροις ἕως τροπῶν θερινῶν τῇ πρὸ * κε' καλανδῶν Ἰουλίων, Ἀγχισαίου κς'. ποταμοὶ πλημμυροῦνται καὶ χείμαρροι. τὸν δὲ σπόρον ἔσχατον δεῖ ποιεῖσθαι. τῶν δὲ τόπων τὰ τραχύτερα φοριμώτερα καταστήσονται. καὶ τῶν λοιπῶν καρπῶν δεῖ διὰ τὸ σύμμετρον φορὰν ἔσεσθαι καὶ βοσκημάτων φθοράν. τὸ δὲ ἔτος ὑγιεινὸν καὶ οἱ καρποὶ ὑγιεινότατοι· ὁ δὲ Διονυσιακὸς πλείων παρὰ τοὺς ἄλλους. οὐκ ἐπιτήδειον τὸ ἔτος πρὸς φυτείαν οὐδὲ πρὸς ἐργασίαν. καὶ ἡ θάλασσα χειμέριος.

Ἔτος ε' Λέοντος.

Τοῦτο τὸ ἔτος ἔσται κατὰ <τὸ> πλεῖστον ἔχον πνεύματα ἀφηλιωτικά. ὁ μὲν χειμὼν ἀδιάλειπτος, χιονώδης καὶ παγώδης, ψυχρός τε καὶ ἄνομβρος, μάλιστα ὑπὸ τροπὰς χειμερινὰς τῇ πρὸ η' καλανδῶν Ἰαννουαρίων, Λιβαίου κδ'· χειμάσει ὀψὲ καὶ ταχὺ παύσεται. τὸ δὲ ἔαρ ἔσται ἔπομβρον· ἐκλείψουσιν αἱ πηγαί. τὸ δὲ φθινόπωρον καυματῶδες καὶ ἄνυδρον. ἀπὸ δὲ ἰσημερίας ἐαρινῆς τῇ πρὸ θ' καλανδῶν Ἀπριλλίων, Νερωναίου κγ', πνεύσουσι βορραῖ συνεχεῖς διόλου. τὸν σπόρον πρώιμον ποιεῖσθαι καὶ συντελεῖν ἀπὸ μηνὸς Δεκεμβρίου καὶ Λιβαίου· οἱ δὲ μετὰ

1 Ἔτος δ' M : Ἔτος Καρκίνου P. 2 Ἔσται τὸ ἔτος τοῦτο ἔχον M. ἐκ καιροῦ scripsi : καιρῶν P; om. M. 3 χρὴ add. M post προσδοκᾶν (infinitivus pro imperativo). 4 σπανιώδης P M. ἱεράρων P; ἱετράρων M : κρᾶ(σις) ἀέρων coniecit Cumont. 5 εἰ μὴ P; μετὰ M : εἰ μὴ κατὰ scripsi. 6 ἄρχουσι P. τῇ πρώτῃ P M. 7 λυβαίου P. ἀνοχὴ ὑδάτων : cf. *Geop.*, I, 12, 18. 9 συνεχής P. δὲ addidi. ἡμέραν P M : ἰσημερίαν scripsi. 10 Νηρωναίου P M. κδ' M. μεταστήσει P M. 11 πυκνὰς ἐπισημασίας M. χαλάζαις ἕως τροπῶν ἐαρινῶν καὶ ὄμβροι P M : καὶ ὄμβροις scripsi, transposui; θερινῶν correxi. 12 τῇ πρὸ κε' M : τῇ κε' P : numerus ε' restituendus esse videtur. εἰσυνίων P : ἰουνίων M. Ἀχυσαίου P M. 14 εὐφορώτερα M. 15 δεῖ scripsi : εἰ P; καὶ M. φορὰν P : φθορὰν M. 16 φθορά M. ὑγιεινόν : cf. *Geop.*, I, c. 18 χειμέρος M. 19 Ἔτος Λέοντος P : Ἔτος ε' M. 20 τοῦτο τὸ ἔτος ἔσται καὶ ἄπληστον, ἔχον πνεύματα φιλιωτικά P : Ἔσται τὸ ἔτος τοῦτο ἔχον πνεύματα ἀφιλιωτικά M. κατὰ <τὸ> πλεῖστον scripsi pro καὶ ἄπληστον. 23 λυβαίου P. τὸ δὲ ἔαρ κτλ. : cf. *Geop.*, I, 12, 21. 26 νηρωναίου P M. πνεύσουσι πνεύματα βόρεια συνεχῆ M. βορρέοι P. 27 δεῖ add. M post ποιεῖσθαι. καὶ συντελεῖν om. M.

Year 4 of Cancer.

The constitution of the year shall be as follows: it will carry northern winds in season; at times one must also expect a harsh winter — snowy, untimely for the most part, and accompanied by hail. Yet occasionally a temperate blending of the air will occur. The winter will set in early and subside slowly, unless around the winter solstice — which begins on the eighth day before the Kalends of January, the 24th of Libaios — a period of respite from rains ensues and calm, fair weather prevails. After the winter solstice there will be much stormy weather, bringing heavy and continuous snows. The air is stirred toward the equinox, which falls on the ninth day before the Kalends of April, the 21st of Neronaeus; and the air will shift, marked by frequent weather signs, likewise by hail and showers, until the summer solstice on the 25th day before the Kalends of July, the 26th of Anchisaeus. Rivers and torrents will flood. Sowing must be done late. Of the regions, the rougher areas will prove more productive. Of the remaining crops, a moderate yield is to be expected, as well as loss of livestock. The year will be healthful and the crops most wholesome; the Dionysiac vintage will be more abundant than the rest. The year is not favorable for planting or for agricultural labor. The sea, too, will be stormy.

Year 5 of Leo.

This year will for the most part be characterized by east winds. Winter will be unrelenting, snowy and frosty, cold and rainless, especially around the winter solstice on the day before the 8th of the Kalends of January, the 24th of Libaios; the cold season will set in late and cease quickly. Spring will be rainy; the springs will run dry. Autumn will be torrid and waterless. From the vernal equinox on the day before the 9th of the Kalends of April, the 23rd of Neronios, northerly winds will blow continuously throughout. The sowing should be done early and completed from the month of December and Libaios; those after

1 Ετος δ' M : Ἔτος Καρκίνου P. 2 Εσται τὸ ἔτος τοῦτο ἔχον M. ἐκ καιροῦ scripsi : καιρῶν P; om. M. 3 χρή add. M post προσδοκῶν (infinitivus pro imperativo). 4 σπανιώδης PM. ἱεράρων P; ἱετράρων M: κρασις) ἀέρων coniecit Cumont. 5 εἰ μὴ P; μετά M: εἰ μὴ κατὰ scripsi. 6 ἄρχουσι P. τῇ πρώτη P M. 7 λυβαίου P. ἀνοχὴ ὑδάτων : cf. Geop., I, 12, 18. 9 συνεχής P. δὲ addidi. ἡμέραν P M: ισημερίαν scripsi. 10 Νηρωναίου PM. κδ' M. μεταστήσει PM. 11 πυκνὰς ἐπισημασίας M. χαλάζαις ἕως τροπῶν ἐαρινῶν καὶ ὄμβροι PM : καὶ ὄμβροις scripsi, transposui, θερινών correxi. 12 τῇ πρὸ κε' M: τῇ κε' P: numerus ε' restituendus esse videtur. εἰσυνίων P : Ιουνίων M. Αχυσαίου PM. 14 εὐφορώτερα M. 15 δεῖ scripsi : εἰ P; καὶ M. φορὰν P: φθορὰν M. 16 φθορά M. ὑγιεινόν : cf. Geop., l, c. 18 χειμέρος M. 19 Ετος Λέοντος P : Ετος ε' M. 20 τοῦτο τὸ ἔτος ἔσται καὶ ἄπληστον, ἔχον πνεύματα φιλιωτικά P : Ἔσται τὸ ἔτος τοῦτο ἔχον πνεύματα ἀφιλιωτικά M. κατὰ τὸ πλεῖστον scripsi pro καί ἄπληστον. 23 λυβαίου P. τὸ δὲ ἔαρ κτλ. : cf. Geop., I, 12, 21. 26 νηρωναίου PM. πνεύσουσι πνεύματα βόρεια συνεχή M. βορρέοι P. 27 δεν add. M post ποιεῖσθαι. καὶ συντελεῖν om. M.

ταῦτα ἐπιγινόμενοι ὑποδεέστεροι ὑπάρξουσι. πάντες δὲ οἱ καρποὶ φανήσονται σύμμετροι· καὶ τὸ ἔτος οὔτε εὔφορον οὔτε ἄφορον. πάσας δὲ ἐργασίας προιέναι δεῖ τοῖς εἰωθόσι καιροῖς. ἄθετον τὸ ἔτος τοῦτο νόμιζε πρὸς φυτείαν ὑπάρξειν καὶ βοσκήμασιν οὐ σπουδαῖον· πρὸς θεραπείαν ἐπιτήδειον. τῶν δὲ τόπων τὰ πεδία φοριμώτερα τῶν ἄλλων ὑπάρξει.

Ἔτος ς' Παρθένου.

Ἕξει τοῦτο τὸ ἔτος πνεύματα πλεῖστα ἀπὸ δύσεως καὶ μεσημβρίας. ὁ δὲ χειμὼν ἀρχόμενος ἔσται θερμός· μεσάζων εὔκρατος, ὕδατα ἔχων ἀλογοῦντα· λήγων δὲ χιονώδης καὶ ἀνεμώδης, πάγους ἔχων πολλοὺς καὶ ποταμοὺς μεγάλους. τὸ δὲ ἔαρ <καὶ τὸ θέρος> θερμὸν καὶ ἄνομβρον, εἰ μὴ ἀπὸ Κυνὸς ἀνατολῆς, ἥτις ἐστὶ <τῇ> πρὸ ι' καλανδῶν Αὐγούστων, Ῥωμαίου κβ', ἔσονται ὄμβροι σφοδροί, ῥαγδαῖοι, ὥστε τὸν σιτικὸν καὶ φθαρῆναι. τὸ μετόπωρον καυματῶδες καὶ ἀνεμῶδες. δεῖ δὲ τὸν σπόρον ποιεῖσθαι ἀπὸ μηνὸς Δεκεμβρίου καὶ Λιβαίου. τῶν δὲ τόπων τὰ ὀρεινότερα <φοριμώτερα καὶ> κατὰ τόπους μάλιστα τὰ ἐν τῷ δέοντι καιρῷ σπαρέντα· τῶν δὲ ξυλίνων καρπῶν σύμμετρος ἡ φορά. ἐπιτήδειον τὸ ἔτος ὑπάρξει πρὸς φυτείας· πᾶσαν δὲ ἐργασίαν ἐφυστερεῖ καὶ τὴν εἰωθεῖαν γενέσθαι καρπῶν σιτικῶν συντόμως δεῖ ποιεῖσθαι, διὰ τοὺς προδηλουμένους ὄμβρους. ὁ μὲν Διονυσιακὸς καρπὸς ἔσται φόριμος καὶ εὔκαρπος. τῶν δὲ τετραπόδων ζῴων φθορὰ κατὰ πολλοὺς τόπους· ἀνθρώπων δὲ ὑγεῖαι. ἐκλείψουσιν αἱ πηγαί.

Ἔτος <ζ'> Ζυγοῦ.

Τοῦτο τὸ ἔτος ἔσται κατὰ τὸ πλεῖστον ἀεροπλήγιον, ἔχον χειμῶνα εὔκρατον καὶ ὕδατα πλεῖστα, καὶ ἐν ἀρχῇ μὲν θερμόν, μεσάζον ὑδατῶδες. ἀπὸ μὲν οὖν χειμερινῶν τροπῶν τῇ πρὸ ς' καλανδῶν Ἰαννουαρίων, Λιβαίου κς', πνεύσουσι ζέφυροι λαμπροὶ ἀπὸ δύσεως καὶ μεσημβρίας· τὸ δὲ ἔαρ ἔσται ψυχρὸν καὶ χιονῶδες καὶ ἀκατάστατον· ἔαρ ἀνέχον

2 πάσης P M. 3 δεῖ scripsi : διὰ P M. εἰωθῶσι P. ἄθητον P. Cf. *Geop.*, I, 12, 21. 4 ὑπάρξει P. βοσκήματα M. 6 Post ὑπάρξει in M falso irrepserunt ἀπὸ δύσεως καὶ μεσημβρίας : v. verba proxima de anno Virginis. 7 Ἔ. π. P : ς' M. 8 Ἥξει P M. 10 ἀναλογοῦντα M. Eadem fere *Geop.*, § 23. 11 καὶ τὸ θέρος addidi. 12 ὑπὸ P. εἰ - κβ' deleta in M, ubi leguntur : ἀπὸ ἐπιτολῆς δὲ κυνὸς ἔσονται κτλ. στάσις P : ἥτις ἐστί scripsi. πρὸ δὲ P : <τῇ> πρὸ ι' scripsi. αὐγούστου κατὰ ῥωμαίους P. 13 ὥστε - φθαρῆναι om. M. τὸν σιτικόν scripsi : τὸ νοητικόν P. 15 καὶ λυβαίου P. καὶ - ὄμβρους (20) om. M. 16 φορ. καὶ addidi. 18 ἐφυστηρεῖ P. καὶ scripsi : κατὰ P. 20 μὲν P : γοῦν M. φ. κ. εὔκρ. P : ἄριστος ex correctura M. 21 πολλοὺς scripsi : τοὺς P ; κατὰ - τόπους et δὲ om. M. 22 ἐλείψουσιν M. Quae sequuntur post πηγαί in cod. M omissa sunt usque ad annum VII alterius dodecaeteridos. 23 ζ' addidi. 24 ἀεροπλήγιον : vocabulum videtur adhuc ignotum. 26 πρὸ ἕξ P. 27 κγ' P : correxi, v. prolegomena. 28 ἔαρ ἀνέχον μέχρι τροπῶν θερινῶν : cf. *Geop.*, § 27 : τοῦ δὲ θέρους ἡ ἀρχὴ ἔαρι ἔσται ὁμοία.

Those who come after will be inferior. All harvests will appear moderate, and the year will be neither fruitful nor barren. All agricultural works should proceed at their customary times. Consider this year unsuitable for planting and not favorable for livestock, though suitable for cultivation. Of the regions, the plains will be more fertile than the others.

Fourth Year of Virgo.

This year will have very many winds from the west and south. Winter, as it begins, will be warm; in its middle season it will be temperate, with irregular rains; as it ends it will be snowy and windy, with much frost and swollen rivers. Spring and summer will be hot and rainless, except that from the rising of the Dog Star — which falls on the day before the tenth of the Kalends of August, the 22nd by the Roman reckoning — there will be violent, torrential rains, such that the grain crop will also be destroyed. Autumn will be scorching and windy. Sowing should be carried out from the month of December and Libaeus. Of the regions, the more mountainous ones will be more fertile, and especially those in which sowing is done at the right time; the yield of tree fruits will be moderate. The year will be favorable for planting; all agricultural work runs late, and the customary gathering of grain crops must be done quickly on account of the rains foretold above. The Dionysiac fruit will be abundant and productive. Among four-footed animals there will be destruction in many regions, but humans will be in good health. Springs will run dry.

Year <4> of Libra.

This year will be for the most part stormy, having a temperate winter 25 and abundant rains, and in the beginning warm, with a watery middle period. From the winter solstice, on the day before the 6th of the Kalends of January, the 26th of Libaeus, bright west winds will blow from the west and south; but the spring will be cold and snowy and unsettled; spring continuing

2 πάσης R. M. 3 δεῖ scripsi : διὰ RM. εξωθώσι R. ἄθητον P. Cf. Geop., I, 12, 21. 4 υπάρξει R. βοσκήματα M. 6 Post ὑπάρξει in M falso irrepserunt ἀπὸ δύσεως καὶ μεσημβρίας: v. verba proxima de anno Virginis. 7 Ε. π. Ρ : ς' M. 8 "Ηξει RM. 10 αναλογούντα M. Eadem fere Geop., § 23. 11 καὶ τὸ θέρος addidi. 12 ὑπὸ R. εἰ- κβ' deleta in M, ubi leguntur : ἀπὸ ἐπιτολῆς δὲ κυνὸς ἔσονται κτλ. στάσις R : ἥτις ἐστί scripsi. πρὸ δὲ R : <τῆς πρὸ ι' scripsi. αὐγούστου κατὰ δωμαίους R. 13 ὥστε - φθαρήναι om. M. τὸν σιτικόν scripsi : τὸ νοητικόν R. 15 καὶ λυβαίου R. καὶ - ὄμβρους (20) om. M. 16 φορ. καὶ addidi. 18 ἐφυστηρεῖ R. καὶ scripsi : κατά R. 20 μέν R : γοῦν M. φ. κ. εὔκρ. R : ἄριστος ex correctura M. 21 πολλούς scripsi : τοὺς R; κατά - τόπους et δὲ om. M. 22 ἐλείψουσιν M. What follows after ἰηγαί in cod. M has been omitted up to year VII of the other dodecaeteris. 23 ζ' addidi. 24 αεροπλήγιον: the word appears to be hitherto unknown. 26 πρὸ ἓξ R. 27 κγ' R: corrected, see prolegomena. 28 ἔαρ ἀνέχον μέχρι τροπῶν θερινών: cf. Geop., § 27: τοῦ δὲ θέρους ἡ ἀρχὴ ἔαρι ἔσται ὁμοία.

μέχρι τροπῶν θερινῶν τῇ πρὸ η' καλανδῶν Ἰουλίων, Ἀγχισαίου <..>, καὶ τὸ θέρος ἄχρι Κυνὸς ἀνατολῆς, ἥτις ἐστὶ <τῇ> πρὸ ι' καλανδῶν Αὐγούστων, Ῥωμαίου κβ', *** ἕως Ἀρκτούρου δύσεως τῇ πρὸ ε' νωνῶν Ὀκτωβρίων, Σεβαστοῦ β', καυματῶδες· τὸ δὲ φθινόπωρον ἔπομβρον. δεῖ δὲ τὸν σπόρον συντελεῖν πρώιμον. οἱ δὲ ὑστεροῦντες καταδεεστέ- 5 ρους ἕξουσι τοὺς καρπούς. τῶν δὲ τόπων τὰ πεδινώτερα <φοριμώτερα> ποιήσει· καὶ ὁ σιτικὸς καρπὸς πλέων τοῦ Διονυσιακοῦ καρποῦ· καὶ τῶν ξυλίνων εὐφορία. οὐκ ἐπιτήδειον τὸ ἔτος πρὸς φυτείαν· ἕξει δὲ βοσκημάτων φθορὰν κατὰ τόπους· ἐπισφαλὲς δὲ πρὸς τὰς ἐν γαστρὶ ἐχούσας.

Ἔτος <η'> Σκορπίου. 10

Τοῦτο τὸ ἔτος ὑπάρξει ἐπικρατούμενον <.....> κατὰ τὸ πλεῖστον. ἕξει χειμῶνα εὔκρατον καὶ εὔκαιρον μέχρι τροπῶν χειμερινῶν τῇ πρὸ η' καλανδῶν Ἰαννουαρίων, Λιβαίου κδ', λήγοντα δὲ χειμῶνα ὁμοίως εὔκρατον. μέσου δὲ χειμῶνος τῇ πρὸ ε' καλανδῶν Φεβρουαρίων, Ὀκτα- βαίου κζ', ἔσονται λεῖα πνεύματα καὶ πολλῶν ὑδάτων φορὰ * ταραχοροί· 15 καὶ ποταμοὶ ἔσονται πλημμυροῦντες. τὸ δὲ ἔαρ νότιον καὶ ἔπομβρον· τὸ δὲ θέρος ἐπίνοσον· τὸ δὲ φθινόπωρον ἀσφαλὲς διὰ τοὺς ἐτησίας ἀνέμους, ὅτε πνεύσουσι. τοῦ δὲ σιτικοῦ καρποῦ φθορὰ κατὰ τόπους.

Ἔτος <θ'> Τοξότου.

Ἐν τούτῳ τῷ ἔτει ἔσονται οἱ ἄνεμοι ἀρκτικοί. ἔχει δὲ τὸν χειμῶνα 20 χιονώδη, συνεχῆ, οὐκ εὐδιάλυτον· εἴωθε δὲ καὶ πνεύματα ἀποτελεῖσθαι μοχθηρὰ καὶ ἄκαιρα. καὶ ὁ χειμὼν ἀρχόμενος ἄκαιρος καὶ ψυχρός· λήγων δὲ μᾶλλον, εἰ μὴ πρὸς μέσον εὔκρατος· μεσάζων δὲ τῇ πρὸ ε' καλανδῶν Φεβρουαρίων ἀκατάστατος ἕως τροπῶν θερινῶν τῇ πρὸ ς' καλανδῶν Ἰουλίων, ἔχων ἐπισημασίας, ὄμβρους. μετὰ δὲ Κυνὸς ἀνατο- 25 λῆς τῇ πρὸ ι' καλανδῶν Αὐγούστων ἔσται τῶν ἀέρων κίνησις· ἔστωσαν πνεύματα καὶ ὕδατα ταραχώδη· κατὰ λῆγον δὲ τὸ φθινόπωρον ἔσται κίνησις ἀνέμων μεγάλων. τὸν δὲ σπόρον δεῖ συντελεῖν ἀπὸ μηνὸς

1 πρὸς P. ἐχισίου P. Numerus deest: supplendum esse videtur κγ'. 3 ῥωμαίων P. post κβ' lacunam statui (haec fere desunt: <εὔκαιρον καὶ>). Ἀρκτούρων P. νομῶν ὀκτωβρίου P. 4 σεβαστοῦ ι' P: correxi, cf. prolegomena. καυματώδης P. 6 φοριμώτερα addidi. 7 πλέον P. 9 φθορά P. ἐπισφαλὲς κτλ.: cf. *Geop.*, l. c., ταῖς ἐγκύοις γυναιξὶν ἐπικίνδυνον ἔσται τὸ ἔτος. 10 η' add. 11 ἐπικρατοῦν λύενον P (in marg. man. 2ª ἴσως λειαῖνον): ἐπικρατούμενον (e. g. ἀνέμοις ἀρκτικοῖς) scripsi; lacunam statui. 12 τρόπων P. τῇ πρὸ ὀγδόη P. 13 λυβαίου κη' P: correxi. τὸν δὲ χειμῶνα P: λήγοντα δὲ χειμῶνα scripsi. 14 μέσον P. καλάνδων P. 15 ταραχοροί P: latere videtur ταραχώ<δης· χείμαρ>οι καὶ ποταμοὶ κτλ. 17 ἀσφαλές: contraria docet Democritus in *Geop.*, § 29. ἐτησίας scripsi: ἐμπισσίας P. 18 ὅτε scripsi: ὅτι P. 19 θ' add. 26 καλάνδων P. 27 εἰς ὕδατα P: καὶ ὕ. scripsi. καταλέγων P: κατὰ λῆγον scripsi.

until the summer solstice on the 8th day before the Kalends of July, of Anchisaeus <..λ and summer until the rising of the Dog Star, which is <on the 10th day before the Kalends of August, the 22nd of Romaeus, *** until the setting of Arcturus on the 5th day before the Nones of October, the 2nd of Sebastus, scorching; and autumn rainy. The early sowing must be completed. Those who sow late will obtain inferior harvests. Of the regions, the more level areas will be more fertile; and the grain crop will exceed the wine crop; and there will be abundance of timber trees. The year is not favorable for planting; there will be destruction of livestock in certain areas; and it will be perilous for women who are with child.

Year <8> of Scorpio.

This year will be dominated <.....> for the most part. It will have a temperate and seasonable winter until the winter solstice on the 8th day before the Kalends of January, the 24th of Libaeus, and the end of winter likewise temperate. At mid-winter, on the 5th day before the Kalends of February, the 27th of Octavaeus, there will be smooth winds and a great rush of waters * turbulent and rivers will be in flood. Spring will be southerly and rainy; summer will be sickly; autumn will be safe on account of the Etesian winds, when they blow. There will be destruction of the grain crop in certain areas.

Year <9> of Sagittarius.

In this year the winds will be northerly. Winter will be snowy, continuous, and not easily dissolved; it is also wont to produce foul and unseasonable winds. And the beginning of winter will be unseasonable and cold; toward its end rather more temperate, if not toward mid-season; at mid-winter on the 5th day before the Kalends of February it will be unsettled until the summer solstice on the 6th day before the Kalends of July, bringing notable weather signs and rains. After the rising of the Dog Star on the 10th day before the Kalends of August there will be a disturbance of the atmosphere; let there be turbulent winds and waters; and toward the end of autumn there will be a movement of great winds. The sowing must be completed from the month

1 πρὸς P. ἐχισίου P. Number missing: it seems κγ' should be supplied. 3 ρωμαίων P. after κβ' a lacuna is posited (approximately the following is missing: <εὔκαιρον καί>). Αρκτούρων P. νομῶν ὀκτωβρίου P. 4 σεβαστοῦ ι' P: corrected, cf. prolegomena. καυματώδης P.

6 φοριμώτερα added by editor. 7 πλέον P. 9 φθορά P. ἐπισφαλές etc.: cf. Geop., l. c., ταῖς ἐγκύοις γυναιξίν ἐπικίνδυνον ἔσται τὸ ἔτος. 10 m' added. 11 ἐπικρατοῦν λύενον P (in margin, hand 28, ἴσως λειαῖνον): ἐπικρατούμενον (sc. B. ἀνέμοις ἀρκτικοῖς) written; lacuna posited. 12 τρόπων P. τῇ πρὸ ὀγδόη P. 13 λυβαίου κη' P: corrected. τὸν δὲ χειμῶνα P: λήγοντα δὲ χειμῶνα written. 14 μέσον P. καλάνδων P. 15 ταραχοροί P: apparently concealing ταραχώδης χείμαρροι καὶ ποταμοί etc. 17 ἀσφαλές: Democritus teaches the contrary in Geop., § 29. ἐτησίας written: ἐμπισσίας P. 18 ὅτε written: ὅτι P. 19 θ' added. 26 καλάνδων P. 27 εἰς ὕδατα P: καὶ ὕ. written. καταλέγων P: κατὰ λήγον written.

Ἀπελλαίου καὶ Νοεμβρίου καὶ Ἀγριππαίου. τῶν δὲ τόπων τὰ πεδία φοριμώτερα ἔσται. μᾶλλον δὲ ὁ Διονυσιακὸς μέσος ἔσται, μήτε πλέον αὔξων μήτε ἐλλείπων. παρὰ πάντας δὲ ὁ σιτικὸς φοριμώτερος ἔσται. ἐπιτήδειον τὸ ἔτος πρὸς φυτείαν. ἐκλείψουσι δὲ αἱ πηγαί. ἔσται δὲ
5 <κυνῶν> καταφθορά. καὶ ἡ θάλασσα ἔσται χειμέριος.

Ἔτος <ι'> Αἰγόκερω.

Ἐν τούτῳ μὲν τῷ ἔτει ἔσται χειμὼν εὔδιος, ἔχων ὕδατα μέχρι τροπῶν χειμερινῶν τῇ πρὸ η' καλανδῶν Ἰαννουαρίων. περὶ δὲ <τὸ> μέσον τοῦ χειμῶνος ἀνοχὴ ὕδατος ἔσται· καὶ μετὰ τοῦτον πάλιν <ἔαρ> ἔπομ-
10 βρον, μέχρι τροπῶν θερινῶν τῇ πρὸ η' καλανδῶν Ἰουλίων. τὸ δὲ θέρος ἔσται κατάσφοδρον· τὸ δὲ φθινόπωρον ἄνυδρον καὶ καυματῶδες. σπόρος δὲ καλὸς καὶ σιτικὸς καρπός· ὁμοίως φυρᾶται ὁ οἰνικὸς παρὰ προσδοκίαν· ὁ δὲ ἐλαϊκὸς καρπὸς κατὰ τόπους ἔσται καλός. τοὺς δὲ ξυλίνους καρποὺς τάχιον δεῖ προιέναι. ἐν τούτῳ τῷ ἔτει σεισμοὶ καὶ
15 σώματος φθορὰ κατὰ πολλοὺς τόπους καὶ ποταμοὶ μεγάλοι. τὸ δὲ ἔτος πρὸς θεραπείαν καὶ φυτείαν ἐπιτήδειον.

Ἔτος <ια'> Ὑδροχόου.

Ἐν τούτῳ τῷ ἔτει πνεύσουσιν ἄνεμοι πλεῖστοι ἀφηλιωτικοί, εὔκαιροι, σύμφοροι πάντες τῷ σιτικῷ καρπῷ, μάλιστα δὲ τοῖς ξυλίνοις. καὶ
20 οἱ σπόροι πάντες καλοὶ κατὰ τόπους· τὰς δὲ περυσινὰς ἐργασίας προιέναι βραδεῖς. ἔσονται δὲ κατά τινας καιροὺς ἀνέσεις πνευμάτων. ἐν μὲν τῷ μετοπώρῳ ἐκπίπτει φόριμον τὸ ἔτος καὶ βοσκημάτων εὐετηρίαν παρέχον καὶ πρὸς φυτὰ εὔθετον· τὰ μέντοι εὔγονα τῶν ἀλόγων ζῴων φαῦλα γίνεται διὰ τὴν τῶν καρπῶν πολυπλήθειαν. εἰώθεσαν καὶ σεισμοὶ
25 γίνεσθαι ἐν τούτῳ τῷ ἔτει.

Ἔτος <ιβ'> Ἰχθύων.

Ἐν τούτῳ τῷ ἔτει τελειοῦται ἡ περίοδος, ἀνακυκλουμένη εἰς ἀπαρχὴν πάντων τούτων. πνεύσουσιν ἄνεμοι πλεῖστοι, ὅτι ἀπὸ χειμερινῆς δύσεως. καὶ ὁ μὲν <χειμὼν> ἐν ἀρχῇ εὐδιεινὸς καὶ ἄνομβρος· μετὰ δὲ

1 Ἀπηλέ: P. 4 ἐπιτήδ. κτλ. eadem in *Geop.*, § 32. 5 ἡ καταρθορά P : κυνῶν καταφθορά scripsi coll. *Geop.*, l. c. (κυνῶν δὲ φθορὰ ἔσται καὶ θάλασσα χειμέριος καὶ ἄνεμοι μεγάλοι ὄψιμοι). 6 ι' add. αἰγοκέρου P. 8 τὸ add. 9 ἔαρ add. 12 φυρᾶται scripsi : φυρᾶ δὲ P. 13 ἐλαιικὸς P. 14 σεισμοὶ καὶ σώματος φθορά : cf. *Geop.*, § 34 (cetera fere omnia differunt). 17 ια' add. 18 ἄνεμοι : cf. *Geop.*, § 35 : ἄνεμοι ἔσονται πολλοὶ σύμφοροι τῷ σιτικῷ καρπῷ καὶ μάλιστα τῷ ξυλικῷ. Cetera quoque partim consentiunt. 20 περισινὰς P. 21 ἀνέσεις scripsi : καιρούς· ἀνέξει P. 23 εὔθετος P. 24 εἰώθεισαν P. 26 ιβ' et infra χειμὼν addidi.

of Apellaeus and November and Agrippa. Of the places, the plains will be more fertile. But the Dionysiac will be moderate, neither increasing more nor falling short. Above all, the cereal crop will be most fertile. The year will be suitable for planting. The springs will dry up. There will be destruction of <dogs>. And the sea will be stormy.

Year <10> Capricorn.

In this year there will be a mild winter, with rains up to the winter solstice on the eighth day before the Kalends of January. Around the middle of winter there will be a respite from rain; and after this again a rainy <spring>, up to the summer solstice on the eighth day before the Kalends of July. The summer will be very intense, and the autumn waterless and scorching; the sowing will be good and the cereal crop likewise; the wine crop will turn out better than expected; the olive crop will be good in some places, and the timber crops must be brought forth earlier. In this year there will be earthquakes and bodily destruction in many places and great rivers, and the year will be suitable for cultivation and planting.

Year <11> Aquarius.

In this year very many east winds will blow, seasonable and beneficial to all the cereal crop, and especially to the timber crops. And all the sowings will be good in their respective places; but the previous year's works will proceed slowly. There will be at certain times lulls in the winds. In autumn the year turns out to be fertile, providing good fortune for livestock and suited for planting; yet the offspring of irrational animals will be poor on account of the abundance of crops. Earthquakes too are accustomed to occur in this year.

Year <12> of Pisces.

In this year the cycle is completed, revolving back to the beginning of all these things; very many winds will blow, since they come from the winter setting. And indeed <winter> is calm and rainless at the start; but after

1 Απηλές P. 4 ἐπιτήδ. etc. the same in Geop., § 32. 5 ἡ καταρθορά P : κυνῶν καταφθορά I wrote, collating Geop., l. c. (κυνῶν δὲ φθορὰ ἔσται καὶ θάλασσα χειμέριος καὶ ἄνεμοι μεγάλοι ὄψιμοι). 6 ι' add. αιγοκέρου P. 8 το add. 9 ἔαρ add. 12 φυρᾶται I wrote : φυρά δέ P. 13 ἐλατικός P. 14 σεισμοὶ καὶ σώματος φθορά: cf. Geop., § 34 (the rest differ in almost all respects). 17 ια' add. 18 ἄνεμοι : cf. Geop., § 35 : ἄνεμοι ἔσονται πολλοὶ σύμφοροι τῷ σιτικῷ καρπῷ καὶ μάλιστα τῷ ξυλικῷ. The rest also partly agree. 20 περισινάς P. 21 ανέσεις I wrote : καιρούς ἀνέξει P. 23 εὔθετος P. 24 εἰώθεισαν P. 26 ιβ' and below χειμών I added.

ταύτην ὄμβρους <ἔξει> πολλοὺς καὶ μεγάλους καὶ ἀκαίρους καὶ παγώδεις. ἔσονται δὲ χάλαζαι ἐν τούτῳ τῷ ἔτει. ἐν δὲ τῷ ἔαρι πνεύσουσιν ἄνεμοι λαμπροί, ζέφυροι. καὶ τὸ μὲν θέρος ἔσται καυματῶδες, τὸ δὲ φθινόπωρον ἐπίνοσον. οἱ δὲ καρποὶ πάντες διὰ τὴν τοῦ ὄμβρου ἀκαιρίαν φθαρήσονται, εἰ μὴ κατά τινας τόπους ὁ Διονυσιακὸς ἔσται σύμμετρος. τοῖς μὲν πανυστέροις μέρεσιν οἱ χειμερινοὶ ἄνεμοι λαμπροὶ γενήσονται <σὺν> τοῖς νοτίοις· καὶ τὸ ἔτος ὅλον ποικίλον. γενήσονται ποταμοὶ πλημμυροῦντες καὶ ἡ θάλασσα χειμέριος.

II. Dodecaeteris altera.

Κριοῦ τὸ ἔτος· χειμὼν ψυχρός, μέσου δὲ τοῦ χειμῶνος νότοι πνεύσουσιν· ἄρχεται δὲ ὁ χειμὼν πρώιμος καὶ παύεται ὄψιμος. οἱ δὲ καρποὶ φθαρήσονται, μάλιστα δὲ ἀπὸ ξηροῦ ἄστρου, ἕως παγετοῦ τῆς ἰσημερίας. ἀλλὰ πολλὰ πνεύματα. τὸν δὲ σπόρον τῷ μετοπώρῳ ποιήσεις ἀπὸ τοῦ Νοεμβρίου ἡμέρας μ'. τὴν δὲ Σελήνην προλάμβανε. ἔσονται δὲ ποταμοὶ μεγάλοι. τὰ τῆς ἀμπέλου ἔργα ὄψιμα. τὸ ἔαρ ἄνομβρον· θέρος εὔκρατον. χρεία καρπὸν ἀποθέσθαι κτηνῶν, ὁμοίως δὲ καὶ τοῦ Διονυσίου καρποῦ.

Ταύρου τὸ ἔτος εὔκρατον· ἀνθρώπων θραύσεις. ὁ χειμὼν πρώιμος μὲν ἄρχεται, ὄψιμος δὲ παύεται· ψύχος μέγα.

Διδύμων τὸ ἔτος· ἄρχεται νότιος ὁ χειμών· ὕστερον δὲ ψυχρός, χιονώδης. χρόνος καλός· εὐκαρπία δένδρων καὶ ὑετὸς πολύς. ἔαρ εὔκρατον· παντὸς ἔργου εὐτυχία. θέρος καυσῶδες καὶ πρὸς φυτείαν ἐπιτήδειον.

Καρκίνου τὸ ἔτος ἀνεμῶδες· ποταμοὶ μεγάλοι· χειμὼν πρώιμος· καὶ ὁ σπόρος ταχινὸς δι' ἡμερῶν ν', ἐπειδὴ ὄμβρους σημαίνει. ἀλλὰ καὶ τὸ θέρος ὄψιμον, ἐπειδὴ τὸ ἔαρ κατάβροχον· ἀπὸ δὲ Μαρτίου μηνὸς πνεύσουσιν ἀφηλιῶται· καρπῶν προβολαὶ καλαί, ἀλλὰ νοσοῦσι· καὶ αἱ πηγαὶ ἐκλείψουσιν. οἶνος ἐν μέρει Ἄρκτου· τὰ ὑψηλὰ φλογισθήσονται.

Λέοντος τὸ ἔτος ἀνεμῶδες· τὰς δὲ τροπὰς ἐπόμβρους ποιεῖται

1 τούτων P : correxi. ἔξει supplevi. 2 θέρει P : ἔαρι scripsi coll. *Geop.*, § 38 : ἐν τῷ ἔαρι πνεύσουσιν ἄνεμοι ζέφυροι λαμπροί, τὸ δὲ θέρος ἔσται καυματῶδες (reliqua differunt). 4 ἀκαίρειαν P. 7 σὺν addidi. 9 In cod. Parisino inscribitur : Περὶ τῶν ιβ' ζωδίων· πρῶτον ψῆφος τῶν ιβ' ζωδίων· ιβ' φ ,ϛιβ' μ· υπο' (sic) ιβ' β' καὶ δ'. [Scil. ιβ φ'· ,ϛ'. ιβ' μ'· υπ'. ο' ιβ'· μ' (pro β') καὶ ω' (pro δ') : 12 × 500 = 6000. 12 × 40 = 480. 70 × 12 = 840. (Usener).] 10 μέσον P. 12 ἄστρου : scilicet τοῦ Κυνός. 14 Νοεμβρίου conieci : ϛροῦ' P. 16 χρείας P. 20 Διδύμου P. 21 εὐκαρπίαν P. 24 ἀνεμώδης P (talia passim). 30 τῷ ἔτει P. διατροπὰς P : δὲ τροπὰς scripsi.

this it will have many and great rains, untimely and frosty. There will be hail in this year. In spring, bright winds will blow, zephyrs. And the summer will be scorching, while the autumn will be sickly. All the crops will be ruined on account of the untimeliness of the rain, except that in certain places the Dionysiac wine yield will be moderate. In the very last parts the wintry winds will be bright together with the southern winds; and the whole year will be varied. There will be flooding rivers and the sea will be stormy.

II. Second Dodecaeteris.

The year of Aries: cold winter; in the middle of winter, south winds will blow; winter begins early and ends late. The crops will be destroyed, especially from a dry star, until the frost of the equinox. But many winds; you shall sow in autumn from the 40th day of November. Anticipate the Moon. There will be great rivers. The works of the vine are late. Spring is without rain; summer is temperate. There is need to store up fodder for cattle, and likewise also the fruit of Dionysus.

The year of Taurus is temperate; afflictions of men. Winter begins early and ends late; great cold.

The year of Gemini: winter begins with southerly winds; later cold and snowy. A good season; abundance of fruit from trees and much rain. Spring is temperate; good fortune in every undertaking. Summer is scorching and suitable for planting.

The year of Cancer is windy; great rivers; winter is early; and sowing is quick within 50 days, since it portends rains. But also summer is late, since spring is very wet; and from the month of March, east winds will blow; the early growth of crops is good, but they fall sick; and the springs will fail. Wine in the region of the Bear; the high places will be scorched.

will be scorched.

The year of Leo is windy; it brings rainy solstices 30

1 of these P : correxi. Six supplevi. 2 theri P : eari scripsi coll. Geop., 38 :nὲn ἐν ἐν ἐν Αρις zephyr winds blow bright, but the summer is scorchingn (reliqua differunt). 4 exactly P. 7 with addidi. 9 In cod. Parisino inscribitur :n About the l' Zodiacs the first letter of the l' Zodiacs l' f civ' m' undeṙ (sic) lbnb' and d'. [Scil. iv f' s'. l' m' sub' o' l'' m'"(pro b) aṅd o' (pro d'): 12 X 500 =n6000. 12 40 = 480. 70 12 = 840. (Usener).] 10 medium P. 12 star: scilicetnτοῦ Kynos. November 14 conieci : sroth' P.16 need P.20 Gemini P.n21 eucarpian P. 24 windy P (talia passim).30 τῷ ἔτει P.diatropὰς P:nὲ tropas scripsi.

πρὸ η' καλανδῶν <Ἰαννουαρίων ὁ> χειμών· καὶ πάλιν ταχέως παύει. τὸ ἔαρ ἔπομβρον· τὸ θέρος καυματῶδες. πρὸ ς' καλανδῶν <Ἀπριλλίων> χειμὼν πνεύσει βορρᾶς. τὸν σπόρον ποιεῖν πρώιμον· ἀπὸ δὲ Νοεμβρίου μηνὸς ἀποδεέστεροι ἔστωσαν. οἱ δὲ καρποὶ σύμμετροι· καὶ πρὸς φυτείαν καλόν.

Παρθένου τὸ ἔτος ἀνεμῶδες· χειμὼν εὔκρατος. σπόρος ἐναγώνιος δι' ἡμερῶν ν'· τροπαὶ γὰρ ἔσονται χειμῶνος <.....>. τὰ δὲ πεδινώτερα καρποφορήσει· καὶ ὁ Διονύσιος καρπὸς σύμμετρος· χορτασμάτων ποιεῖσθαι ἀπόθεσιν. θέρος ὑγρὸν ὅ τε τρύγητος ὑπ' ἀέρος φθαρήσεται. καὶ πρὸς φυτὰ καλὸν καὶ τοῖς τετράποσιν εὔθετον· καὶ ἐλαίου πλησμονή.

Ζυγοῦ τὸ ἔτος· χειμὼν μέγας· παγετοὶ σφοδροί· ποταμοὶ μεγάλοι. ἔαρ ἄνομβρον· ἀπὸ ι' Αὐγούστου ἔσονται ὄμβροι σφοδροί· μετόπωρον ἀνεμῶδες· σπόρος πρώιμος· καρποὶ σύμμετροι. πρὸς φυτὰ καλόν· οἶνος πολύς· καὶ τετραπόδων φθορά.

Σκορπίου τὸ ἔτος· ἀέρες πολλοί. χειμὼν εὔκρατος· προχειμασία ἰσχυρὰ ἕως δύσεως Πλειάδος. σῖτοι πολλοί. πᾶσαν ἐργασίαν προλάμβανε· πρὸς φυτὰ καλόν. τὸ θέρος δὲ ἕως τοῦ Κυνὸς ἐν σπουδῇ, διότι ἔπομβρον ἦν. ὀρνέων καὶ ἀγρίων σπανισμός· ἰχθύων κράτησις· ἐλαίου πλησμονή.

Τοξότου τὸ ἔτος· πολέμους συνεχεῖς· ἀνέμους ἀρκτικούς, χιονώδεις. <χειμὼν> ψυχρότατος, ἄκαιρος, ἀκατάστατος. μετόπωρον ἀνεμῶδες· τὸν σπόρον ἀπὸ Νοεμβρίου μηνός· θέρος ὄψιμον καὶ πρὸς φυτὰ καλόν.

Αἰγόκερω τὸ ἔτος ἀνεμῶδες· χιὼν πολύς. ἄρχεται δὲ ὁ χειμὼν αἰφνίδιος ἀπὸ μηνὸς <...> μέχρι Φεβρουαρίου κη'. σπόρος καλὸς <καὶ> τρύγητος. οὐκ ἄρα ὀρνέων σπανισμός. ἀλλὰ καὶ σεισμοί· καὶ οἱ καρποὶ φθαρήσονται.

Ὑδροχόου τὸ ἔτος ἀνεμῶδες· ἄρχεται δὲ ὁ χειμὼν <εὔκρατος> ἀπὸ ἀρχῆς Ἰαννουαρίου μηνὸς ἕως Φεβρουαρίου ιε'· ἀπὸ δὲ τῆς λαμπάδος

1 πρὸς κ κατ' κελάδων χειμών P : qui codicem scripsit, anxie exemplaris vestigia pressisse videtur. Ἰαννουαρίων ὁ addidi. 2 καλάνδων P : Ἀπριλλίων addidi ex altera dodecaeteride, cf. supra p. 146, 25. 4 ἀποδεέστερον P. ἔστωσαν : scil. οἱ σπορεῖς. 5 φυτὰ ἄγκαλος P. 7 lacunam statui : addideris ἔπομβροι vel χειμέριοι vel tale quid. 9 ὅτε P. 10 καλόν : scil. τὸ ἔτος. 12 ζ' ἔτος· τὸ ἔτος τοῦτο M. In margine manus altera scripsit ,ϛωκγ', idest 1315 p. Chr. n. : vides codicem antea esse scriptum. 16 Η' ἔτος· τὸ ἔτος M. χειμῶνες εὔκρατοι M : P repetivit χειμὼν εὔκρατος post πολλοί, sed scriptor ipse delevit. 17 προσλάμβανε M. 18 τὸ om. M. 21 θ' ἔτος· ἔτος M. πολέμους : scil. ἔξει. 22 χειμὼν add. ἀκροακατάστατος PM : ἄκαιρος, ἀκατάστατος coni. Cumont. 23 ὁ σπόρος M. 25 Ι' τοῦτο τὸ ἔτος M; in marg. man. 2 ,ϛωκς' (= 1318 p. Chr.). πολλὴ M ex correctura. 26 ἄπονος μὴν κατὰ (latet mensis) μέχρι φευρ. κη' P : ἄπονος μὴν τὸ θέρος, τόποι εὐθυνήσουσι M. καὶ add. 27 σεισμός M. 29 ια' τοῦτο τὸ ἔτος M. εὔκρατος add. 30 λαμπάδος videtur aut festum aut stellae ortum sive occasum significare.

8 days before the Kalends of January, winter begins and quickly ceases again. Spring will be rainy; summer will be scorching. 6 days before the Kalends of April, winter will blow from the north. Sow early; but from the month of November they should be more cautious. The crops will be moderate; and it is favorable for planting.

In the year of Virgo, the year will be windy; winter will be mild. Sowing is laborious for 50 days, for there will be turns of winter; but the flatter lands will bear fruit; and the Dionysiac crop will be moderate; lay up stores of fodder. Summer will be wet, and the vintage will be spoiled by the weather. It is also favorable for plants and suitable for four-footed animals; and there will be an abundance of oil.

The year of Libra: great winter, severe frosts; great rivers. Spring without rain; from August there will be heavy rains; autumn windy; early sowing; moderate harvests. Good for plants; much wine; and destruction of four-footed animals.

The year of Scorpio: many winds. Winter mild; early winter storms strong until the setting of the Pleiades. Much grain. Anticipate every task; good for plants. Summer until the Dog Star requires haste, because it was rainy. Scarcity of birds and wild animals; abundance of fish; plenty of oil.

The year of Sagittarius: continuous wars; northern winds, snow-laden. Winter very cold, unseasonable, unsettled. Autumn windy; sowing from the month of November; late summer and good for plants.

The year of Capricorn is windy; much snow. Winter begins suddenly from the month of <...> until the 28th of February. Good sowing <and> harvest. No scarcity of birds then. But also earthquakes; and the crops will be destroyed.

The year of Aquarius is windy; winter begins <mild> from the beginning of the month of January until the 15th of February; and from the feast of the lamp

1 πρὸς κ κατ' κελάδων χειμών P: he who wrote the codex seems to have followed the traces of his exemplar with great anxiety. Ιαννουαρίων ὁ added by me. 2 καλάνδων P: Ἀπριλλίων added by me from the other dodecaeteris, cf. above p. 146, 25. 4 ἀποδεέστερον P. ἔστωσαν: scil. οἱ σπορεῖς. 5 φυτὰ ἄγκαλος P. 7 I have posited a lacuna: one might add ἔπομβροι or χειμέριοι or something of the sort. 9 ὅτε P. 10 καλόν: scil. τὸ ἔτος. 12 ζ' ἔτος· τὸ ἔτος τοῦτο M. In the margin a second hand has written ϛωκγ', that is 1315 A.D.: it is evident that the codex was written earlier. 16 Η' ἔτος· τὸ ἔτος M. χειμώνες εὔκρατοι M: P repeated χειμών εὔκρατος after πολλοί, but the scribe himself deleted it. 17 προσλάμβανε M. 18 τό om. M. 21 θ' ἔτος· ἔτος M. πολέμους: scil. ἕξει. 22 χειμών add. ἀκροακατάστατος PM: ἄκαιρος, ἀκατάστατος conj. Cumont. 23 ὁ σπόρος M. 25 Ι΄ τοῦτο τὸ ἔτος M; in marg. man. 2 ϛωκς" (= 1318 A.D.). πολλή M from correction. 26 ἄπονος μὴν κατὰ (a month lies hidden) μέχρι φευρ. κη' P: ἄπονος μὴν τὸ θέρος, τόποι εὐθυνήσουσι M. καί added. 27 σεισμός M. 29 Ια' τοῦτο τὸ ἔτος M. εὔκρατος added. 30 λαμπάδος appears to signify either a feast or the rising or setting of a star.

ἄρχονται ἄνεμοι καὶ χιὼν πολύς καὶ ὄμβροι σφοδροί· καὶ οἱ καρποὶ φθαρήσονται· <καὶ> σῖτος· οὐκ ἄρα θανατώδης χρόνος καὶ πρὸς φυτὰ καλός.

Ἰχθύες· τὸ ἔτος τούτων ἀνεμῶδες ἀπὸ δύσεως Πλειάδος. χειμὼν ἄνομβρος· ἔαρ χαλαζῶδες. σπόρος καλός· Διονύσιος καρπὸς σύμμε- 5 τρος· ἰχθύων ἡ κράτησις καὶ ζῴων ἔκλειψις. [F. B.]

1 πολλή M. 2 καὶ supplevi. 3 καλόν M. 4 Ιβ' τὸ ἔτος τοῦτο M. 6 ἡ om. M. ζωδίων P.

Achmes de figuris decanorum

(Achmetis Introductionis in astrologiam caput IX)

Capitulum de figuris decanorum primo mihi contigit ut in codice *Paris. gr. 2420* (olim *Colbert.* 2079) invenirem, qui mihi summa praefectorum Bibliothecae Publicae Parisinae liberalitate huc missus erat; deinde in cod. *Marciano 334.* In utroque codice auctoris nomine caret; quem tamen Achmetem astrologum s. X fuisse codice Marciano 324 (v. supra, p. 6) comprobatur, ubi eius " Introductio et fundamentum astrologiae " fol. 202 sqq. exstat. Illius igitur operis capitulum nonum, quod in cod. Marc. 324, fol. 205ᵛ hunc in modum legitur inscriptum: Τὰ πρόσωπα τῶν ἀστέρων εἰς τοὺς δεκανοὺς τῶν ζῳδίων πρὸς τὰς τῶν ἀστέρων μορφάς edituri sumus: neque tamen ex cod. Marc. 324, qui nobis praesto non erat, sed ex codd. Marciano 334, s. XIV (M) fol. 116 sqq. et Parisino 2420, s. XVI (P) fol. 166ᵛ sqq. In utroque secundus Leonis decanus omissus est: qua re ex eodem archetypo eos fluxisse elucet, ita tamen ut Parisinus ubique fere pleniorem et integriorem exhibeat lectionem, Marcianus saepissime correctam et interpolatam. Ceterum ex hoc ipso Achmetis capitulo iam Meursius nescio quo codice usus nova quaedam vocabula (πέδουκλον et γονάχιον) in Glossarium graecobarbarum (p. 527 et 137) recepit: cf. Cangium I, 1139 et II, 42.

Decanorum figurae et munera ab Achmete minime ficta sunt. Nam eadem fere leguntur apud Albumasarem in libro sexto Introductorii in astronomiam (latine editi Aug. Vind. 1489) et apud Avenarem sive Aben-Ezram, quem latine vertit Scaliger in notis ad Manilium [1655] p. 336-347. Uterque sphaeram *Indicam* se tradere affirmant. Ac ne Indi quidem hoc doctrinae genus invenere, quamquam eos plurima de suo immutasse et addidisse consentaneum est. Nam Teucrum Babylonium saeculi primi ut videtur scriptorem similia exposuisse Psellus testatur (*Lect. mir.*, ed. Westermann, *Paradoxogr.*, p. 147, 21 sqq.): Ἀπὸ δὲ τῶν Τεύκρου τοῦ Βαβυλωνίου πολλά τις ἂν εὕροι θαυμασιώτατα ἀπό τε τῶν ἐν οὐρανῷ ζῳδίων καὶ ἀπὸ τῶν παρανατελλόντων ἑκάστῳ τούτων καὶ ἀπὸ τῶν λεγομένων δεκανῶν παντοδαπὰς ἀφορμὰς ἐν διαφόροις πράξεσι ποριζόμενος. εἰσὶ γὰρ ἐν ἑκάστῳ τῶν ζῳδίων τρεῖς κατειλεγμένοι δεκανοὶ ποικιλόμορφοι, ὁ μὲν κατέχων πέλεκυν, ὁ δ' εἰς ἄλλο τι ἐσχηματισμένος εἰκόνισμα ὧν εἰ τὰ εἴδη καὶ τὰ σχήματα ἐν δακτυλίων ἐγγλύψεις σφενδόνῃ, ἀποτρόπαιά

winds begin, and much snow, and violent rains; and the crops will be destroyed; and grain; the time is not deadly, and good for plants.

Pisces: the year of these is windy from the setting of the Pleiades. Winter without rain; spring with hail. Good sowing; Dionysian produce moderate; the catching of fish and disappearance of animals. [G. B.]

1 πολλή M. 2 καὶ supplied by me. 3 καλόν M. 4 Ιβ' τὸ ἔτος τοῦτο M. 6 ἡ om. M. ζωδίων P.

Achmet on the figures of the decans

(Chapter IX of Achmet's Introduction to Astrology)

The chapter on the figures of the decans first came to my attention when I found it in codex Paris.gr. 2420 (formerly Colbert. 2079), which had been sent to me through the great generosity of the directors of the Public Library of Paris; subsequently also in cod. Marciano 334. In both codices it lacks the author's name; yet that he was Achmet the astrologer of the 10th century is confirmed by codex Marciano 324 (see above, p. 6), where his Introduction and Foundation of Astrology exists at fol. 209 sqq. We are therefore about to publish the ninth chapter of that work, which in cod. Marc. 324, fol. 205 is found inscribed in the following manner: Τὰ πρόσωπα τῶν ἀστέρων εἰς τοὺς δεκανοὺς τῶν Ζῳδίων πρὸς τὰς τῶν ἀστέρων μορφάς: not, however, from cod. Marc. 324, which was not available to us, but from codd. Marciano 334, 14th c. (M) fol. 116 sqq. and Parisino 2420, 16th c. (P) fol. 166* sqq. In both the second decan of Leo is omitted: from which it is clear that they flowed from the same archetype, yet in such a way that the Parisian manuscript almost everywhere presents a fuller and more complete reading, the Marcian one very often a corrected and interpolated one. Moreover, from this very chapter of Achmet, Meursius, using some codex unknown to me, had already included certain new words (πέδουκλον and γονάχιον in the Glossarium graecobarbarum (p.527 and 137): cf. Cangium I, 1139 and II, 42.

The figures and roles of the decans were not invented by Achmet. For nearly the same things are found in Albumasar in the sixth book of his Introductorium in astronomiam (published in Latin, Augsburg 1489) and in Avenares or Aben-Ezra, whom Scaliger translated into Latin in his notes on Manilius [1655] pp. 336–347. Both affirm that they are transmitting the Indian sphere. Nor indeed did the Indians invent this kind of doctrine, although it is consistent that they changed and added a great deal of their own. For Psellus testifies that TEUCER OF BABYLON, a writer apparently of the first century, expounded similar things (Lect. mir., ed. Westermann, Paradoxogr., p. 147, 21 sqq.): Ἀπὸ δὲ τῶν Τεύκρου του Βαβυλωνίου πολλά τις ἂν εὕροι θαυμασιώτατα ἀπό τε τῶν ἐν οὐρανῷ ζῳδίων καὶ ἀπὸ τῶν παρανατελλόντων ἑκάστῳ τούτων καὶ ἀπὸ τῶν λεγομένων δεκανῶν παντοδαπὰς ἀφορμὰς ἐν διαφόροις πράξεσι ποριζόμενος. εἰσὶ γὰρ ἐν ἑκάστῳ τῶν Ζῳδίων τρεῖς κατειλεγμένοι δεκανοί ποικιλόμορφοι, ὁ μὲν κατέχων πέλεκυν, ὁ δ᾽ εἰς ἄλλο τι ἐσχηματισμένος εἰκόνισμα ὧν εἰ τὰ εἴδη καὶ τὰ σχήματα ἐν δακτυλίων ἐγγλύψεις σφενδόνῃ, ἀποτρόπαια

σοι δεινῶν γενήσεται. Quod autem Psellus securi armatum decanum prae ceteris nominaverit, id mero casui non debetur. Etenim ita *primum primi signi id est Arietis decanum* fictum esse et ab Achmete discimus et ara illa celeberrima a. 1705 in Monte Aventino effossa, de qua Bianchinus v. cl. primus egit. Itaque Indorum doctrina ab Achmete tradita fontem quendam Graecum sapere videtur[1].— Sermonem semibarbarum, quo haec aevo Byzantino ex lingua Arabica translata sunt, corrigere non licere non est quod moneam. [F. B.]

F. 116. Περὶ δεκανῶν ἤτοι περὶ μορφῆς καὶ προσώπων τῶν ιβ' ζῳδίων καὶ πρὸς τίνα τῶν ζ' ἀστέρων ἔχουσι συγγένειαν.

Ἕκαστον ζῴδιον τρία πρόσωπα ἔχει ἤτοι τρεῖς δεκανοὺς καὶ ἕκαστον πρόσωπον πρὸς ἕνα τῶν ἑπτὰ ἀστέρων συγγένειαν ἔχει.

Ὁ μὲν πρῶτος δεκανὸς τοῦ Κριοῦ τοῦ Ἄρεώς ἐστιν· ἐν τῇ χειρὶ αὐτοῦ ἀξίνη, ἣν καὶ θέλει ἀπορρίψαι· μελίχρους, μανιώδης· ὀφθαλμοὶ ὕφαιμοι· περιεζωσμένος ἱμάτια, ἀνυπόδητος.

Ὁ δὲ δεύτερος δεκανὸς Κριοῦ Ἡλίου ἐστί, διότι οἶκος αὐτοῦ Λέων ἐστί· γυνή· περὶ αὐτὴν ἱμάτια ἐρυθρά, εἰς τὸν πόδα αὐτῆς ἀφανισμὸν ἔχουσα· μορφὴ αὐτῆς ἵππου· ὁ νοῦς ταύτης εἰς τὰ μυρίσματα καὶ τὸν ἱματισμὸν καὶ τὸν χρυσόν.

Ὁ δὲ τρίτος δεκανὸς Κριοῦ τοῦ Διός, διότι οἶκος αὐτοῦ <Τοξότης· ἄνθρωπος· ἐν τῇ χειρὶ αὐτοῦ> ῥάβδος, ἐφ' ἣν ἀναπέπαυται· θυμώδης, ξανθός· ἐπὶ αὐτὸν ἱμάτια ἐρυθρά· θέλων τὸ ἀγαθὸν καὶ μὴ ποιῶν· θέλει γὰρ τὸ ἀγαθόν, διότι πρόσωπόν ἐστι Διός, κωλύεται δὲ παρὰ Ἄρεως, διότι οἶκος αὐτοῦ ἐστιν· ἔχει δὲ τὰς χεῖρας βεβαρυμένας καὶ ἐργάζεται τὸν σίδηρον.

Καὶ ὁ πρῶτος δεκανὸς Ταύρου Ἀφροδίτης· γυνὴ πλατυμέτωπος, κλαστόθριξ. μορφὴ αὐτῆς μορφὴ ἐλευθέρας· κεκαυμένα τὰ ἱμάτια αὐτῆς· ἡ μέριμνα ταύτης συναγωγὴ ἱματίων· τέκνων ἔχουσα κόσμια· καὶ αὐτὴ θέλει προσθεῖναι ἔτι καὶ ἔτι.

Ὁ δεύτερος δεκανὸς <Ταύρου> Ἑρμοῦ, διότι οἶκος αὐτοῦ Παρθένος ἐστίν· ἄνθρωπος· μορφὴ τούτου μορφὴ καμήλου, ὁ τράχηλος δὲ ταύρου· ἐσθίει ὥσπερ πρόβατον. περὶ αὐτὸν ἱμάτια λευκὰ ἀπὸ χρήσεως· μέριμνα τούτου ἡ σπορὰ καὶ <ἡ> κατάστασις τοῦ οἴκου καὶ τὰ ζευκτὰ καὶ εἰς τοῦτο καταντᾷ.

1 Περὶ om. P. 5 τὴν συγγένειαν M. 6 καὶ Ἄρεως P. 7 ἣν P. 10 ἀφανισμόν: i. e. alter pes deest (" unipede figura „ Avenar). 11 μυρίσματα καὶ partim evanuerunt M. 13 δὲ om. P. τοῦ ante Κριοῦ add. M. διότι P : καθό M. Verba Τοξότης usque ad αὐτοῦ addidi. 16 κωλύονται M P. περὶ P. 19 Ἀφροδίτη P M; sic saepius nominativus pro genitivo in codd. P M ponitur. 20 κλασθόθριξ P M (" crispa „ Albumasar). 22 αὐτὸ M. 24 αὐτοῦ M. 26 ἡ addidi.

[1] Plane diversa ab his docet Hermes ed. Pitra, *Analecta sacra et prof.*, V, 2, p. 285 sqq.

σοι δεινῶν γενήσεται. That Psellus named above all others the decan armed with an axe is not due to mere chance. For we learn both from Achmet and from that most celebrated altar excavated in the year 1705 on the Aventine Hill — concerning which the distinguished Bianchinus was the first to write — that the first decan of the first sign, that is Aries, was depicted in just this way. Thus the doctrine of the Indians as transmitted by Achmet appears to draw from some Greek source.[1] — That the semi-barbarous language in which these things were translated in the Byzantine era from the Arabic tongue cannot be corrected need not be pointed out by me. [F. B.]

F. 116. On the decans, that is, on the form and faces of the 12 Signs and with which of the 7 planets they have affinity.

Each sign has three faces, that is, three decans, and each face has affinity with one of the seven planets.

The first decan of Aries belongs to Mars: in his hand an axe, which he wishes to throw away; honey-colored complexion, frenzied, eyes bloodshot; girded with garments, barefoot.

The second decan of Aries belongs to the Sun, because his house is Leo: a woman; around her red garments, having a blemish on her foot; her form is that of a horse; her mind is on perfumes and clothing and gold.

The third decan of Aries belongs to Jupiter, because his house is <Sagittarius — a man; in his hand> a staff, on which he rests; irascible, fair-haired; upon him red garments; wishing good but not doing it; he wishes good, because he is a face of Jupiter, but is hindered by Mars, because it is his house; his hands are weighed down and he works iron.

And the first decan of Taurus belongs to Venus: a woman with a broad forehead, with curly hair; her form is the form of a free woman; her garments are worn out; her concern is the gathering of garments; she has the adornments of children and she herself wishes to add more and more.

The second decan <of Taurus> of Mercury, because his house is Virgo is; a man; his form is the form of a camel, but the neck of a bull; he eats like a sheep. Around him white garments from use; his concern is the sowing and <the> establishment of the household and the yoke-animals and to this he is devoted.

1 Περί om. P. 5 τὴν συγγένειαν M. 6 καὶ Ἄρεως P. 7 ἦν P. 10 ἀφανισμόν : i. e. alter pes deest (* unipede figura, Avenar). 11 μυρίσματα καὶ partim evanuerunt M. 13 δε om. P. τοῦ ante Κριού add. M. διότι P : καθό M. Verba Τοξότης usque ad αὐτοῦ addidi. 16 κωλύονται M P. περὶ P. 19 Ἀφροδίτη PM; sic saepius nominativus pro genitivo in codd. PM ponitur. 20 κλασθόθριξ PM (* crispa, Albumasar). 22 αὐτὸ M. 24 αὐτοῦ M. 26 ἡ addidi.

1 Entirely different from these is what Hermes teaches, ed. Pitra, Analecta sacra et prof., V, 2, p. 285 sqq.

Ὁ τρίτος δεκανὸς Ταύρου Κρόνου, διότι ὁ οἶκος αὐτοῦ Αἰγόκερώς ἐστι· <ἄνθρωπος> μακρόδους καὶ λευκοὺς τούτους ἔχων, ὠχρὸς τὴν χροιὰν καὶ τὰς τρίχας· μορφὴ αὐτοῦ μορφὴ λέοντος καὶ ἐλέφαντος· εἰς τὸν πόδα αὐτοῦ οἷον ἅλας· εὐμετάβλητος τὴν ψυχήν· μέριμνα αὐτοῦ τὰ γονάχια καὶ οἱ τάπητες· ἐπὶ αὐτὸν Μαῦρος. 5

Ὁ πρῶτος δεκανὸς Διδύμων Ἑρμοῦ· γυνὴ μακρά, εὔοπτος· μέριμνα εἰς τέκνα καὶ ἐγκυμονῆσαι, ἔχουσα γνῶσιν εἰς τὸ ῥάφιον καὶ τὰ ὅμοια τούτων.

Ὁ δεύτερος δεκανὸς Διδύμων Ἀφροδίτης, διότι οἶκος αὐτῆς Ζυγός ἐστι· <ἄνθρωπος>· μορφὴ αὐτοῦ μορφὴ γρυπός· ἐκράνωσε τὴν κεφα- 10 λὴν αὐτοῦ εἰς τὴν ῥάβδον αὐτοῦ· περὶ αὐτὸν ζάβα καὶ ἐπικράνιον, μετ' αὐτοῦ τόξον καὶ βολίδες· μέριμνα τούτου περικεῖσθαι ἐπ' αὐτὰ τὰ κόσμια καὶ τὸ καθέζεσθαι εἰς τοὺς κήπους καὶ ἔνθα αἱ ὀσμαί.

Ὁ τρίτος δεκανὸς τῶν Διδύμων Κρόνου, διότι οἶκος αὐτοῦ Ὑδροχόος ἐστίν· ἄνθρωπος, ζητῶν ἀνθρώπους. περὶ αὐτὸν ζάβα· μετ' αὐτοῦ τόξον 15 καὶ βέλη· μέριμνα τούτου τῶν τραγῳδῶν καὶ τὰ εἴδη τῶν φωνῶν· φορῶν κόσμια καὶ ἱμάτια.

Ὁ δὲ πρῶτος δεκανὸς Καρκίνου <Σελήνης>· ἄνθρωπος ἔχων τὴν ὄψιν πλαγίαν καὶ ὑπόστρεβλον. μορφὴ αὐτοῦ μορφὴ ἐλέφαντος καὶ ἵππου· εἰς τοὺς πόδας αὐτοῦ ὥσπερ χροΐδιον· φορεσία αὐτοῦ φύλλα καὶ 20 οἱ καρποὶ τῶν δένδρων. μέριμνα τούτου τὰ δάση καὶ ἐν αὐτοῖς οἰκεῖν.

Ὁ δεύτερος δεκανὸς Καρκίνου Ἄρεως, διότι οἶκος αὐτοῦ Σκορπίος ἐστί· γυνὴ εὐειδής. ἐπὶ τὴν κεφαλὴν αὐτῆς στέφανος πεπλεγμένος χροαῖς καὶ ὀσμαῖς πυρραῖς. ἡ μέριμνα αὐτῆς εἰς τὰς τραγῳδίας καὶ τὸν πλοῦτον· ἐν τῇ χειρὶ αὐτῆς κλάδος δένδρου. καὶ αὕτη κράζει. 25

Ὁ τρίτος δεκανὸς Καρκίνου Διός, διότι οἶκος αὐτοῦ Ἰχθύες· ἄνθρωπος, εἰς τὴν χεῖρα αὐτοῦ ὄφιν ἀποτανύων· ὄπισθεν αὐτοῦ ὁ ποὺς αὐτοῦ· τὸ κάλλος ἐπ' αὐτόν· περὶ αὐτὸν κόσμια· μέριμνα τούτου ἐπιβῆναι πλοίοις καὶ ἐν θαλάσσῃ καὶ ζήτησις χρυσοῦ καὶ ἀργύρου· κοσμεῖ γυναῖκας.

Ὁ δὲ πρῶτος δεκανὸς Λέοντος Διός, διότι ὁ οἶκος αὐτοῦ Τοξότης· 30 ἄνθρωπος· ἐν τῇ κεφαλῇ αὐτοῦ ὀσμαὶ λευκαὶ καὶ στέφανος· λαλῶν περὶ κλεψιμαίων· ἐν τῇ χειρὶ αὐτοῦ τόξον· ῥὶς αὐτοῦ, οἷον σινάπεως· ὀπίσθια λέοντος· περὶ αὐτὸν ἱμάτιον ἐοικὸς λεπίσιν ἰχθύος.

1 τοῦ Ταύρου M. ὁ om. M. 2 τούτους : sc. τοὺς ὀδόντας. (Cf. Albumasarem : Iuxta Indos vir valde albis dentibus.) 3 αὐτοῦ P : τούτου M. μορφή om. M. 4 τὰ om. M. 5 γονάχια : significatio ignota est Meursio (gloss. p. 137). [Idem videtur ac ὑπογονάτια (pulvinaria); cf. infra in primo decano Aquarii (Cumont)]. μαῦρος P : μέλας M. 10 αὐτῆς M P. μορφή om. M. ἐκράνωσε verbum ignotum. 15 ζητῶν ἀνθρώπους videtur falsum; Albumasar " vir arma induenda quaerens ". 18 δὲ om. M. 19 μορφὴ altero loco om. M. 20 φορεσία P : ἔνδυσις M. φέλλα M. 21 καὶ αὐτῷ P : καὶ αὐτά M. 23-24-25 αὐτοῦ P. 24 πυροῖς M P. 25 ταύτῃ P. καὶ - κρ. om. M. 27 ἀναπεταννύων M. ὁ om. P. 29 ζήτησιν P. ἀργυρίου P. 30 τοῦ λέοντος M. 32 ῥίνα P. συνάπεως M. 33 ἐοικὼς P. Secundus Leonis decanus desideratur, sed quae hic de primo inveniuntur, Albumasar de secundo dicit.

The third decan of Taurus of Saturn, because his house is Capricorn is; <a man> long-toothed and having these teeth white, pale in complexion and in hair; his form is the form of a lion and an elephant; on his foot something like salt; easily changeable in soul; his concern is the knee-covers and the carpets; upon him a Moor.

The first decan of Gemini of Mercury; a tall woman, fair to look upon; her concern is children and becoming pregnant, having knowledge in needlework and things similar to these.

The second decan of Gemini belongs to Venus, because her house is Libra; <a man>; his form is the form of a griffin; he has crowned his head upon his staff; around him a coat of mail and a helmet, with him a bow and arrows; his concern is to be surrounded by those ornaments and to sit in gardens and where there are fragrances.

The third decan of Gemini belongs to Saturn, because his house is Aquarius; a man, seeking men. Around him a coat of mail; with him a bow and arrows; his concern is with tragedians and the kinds of voices; wearing ornaments and garments.

The first decan of Cancer belongs to <the Moon>; a man having a sideways and distorted appearance, his form is the form of an elephant and a horse; at his feet something like a small piece of skin; his clothing is leaves and the fruits of trees. His concern is the forests and to dwell in them. The second decan of Cancer belongs to Mars, because his house is Scorpio; a beautiful woman. Upon her head a crown woven with colors and fiery fragrances. Her concern is with tragedies and wealth; in her hand a branch of a tree, and she is crying out.

The third decan of Cancer belongs to Jupiter, because his house is Pisces; a man, stretching out a serpent in his hand; behind him is his foot; beauty is upon him; around him ornaments; his concern is to board ships and to sail the sea, and the seeking of gold and silver adorns women.

The first decan of Leo belongs to Jupiter, because his house is Sagittarius; a man; on his head white fragrances and a crown; speaking of thefts; in his hand a bow; his beard, like that of mustard; the hindquarters of a lion; around him a garment resembling fish scales.

1 of Taurus M. ὁ om. M. 2 τούτους: sc. τοὺς ὀδόντας. (Cf. Albumasarem: Iuxta Indos vir valde albis dentibus.) 3 αὐτοῦ P: τούτου M. μορφή om. M. 4 τά om. M. 5 γονάχια: significatio ignota est Meursio (gloss. p. 137). [Idem videtur ac ὑπογονάτια (pulvinaria); cf. infra in primo decano Aquarii (Cumont)]. μαθρος P: μέλας M. 10 αὐτῆς MP. μορφή om. M. ἐκράνωσε verbum ignotum. 15 ζητῶν ἀνθρώπους videtur falsum; Albumasar * vir arma induenda quaerens .. 18 δὲ om. M. 19 μορφή altero loco om. M. 20 φορεσία P: ένδυσις M. φέλλα M. 21 καὶ αὐτῷ P: καὶ αὐτά M. 23-24-25 αὐτοῦ P. 24 πυροῖς MP. 25 ταύτη P. και - κρ. om. M. 27 ἀναπεταννύων M. ὁ om. P. 29 ζήτησιν P. ἀργυρίου P. 30 τοῦ λέοντος M. 32 ρίνα P. συνάπεως M. 33 ἐοικώς P. The second decan of Leo is missing, but what is found here concerning the first, Albumasar says of the second.

Ὁ τρίτος δεκανὸς τοῦ Λέοντος Ἄρεως, διότι οἶκος αὐτοῦ ὁ Κριός. μορφὴ αὐτοῦ, ἀνθρώπου· ὁμοίωμα τούτου πιθήκου· ἐπὶ αὐτὸν ἱμάτια· καὶ κύκλῳ αὐτοῦ ψώρα καὶ κνησμονή· ἐν τῇ χειρὶ αὐτοῦ ῥάβδος.

Ὁ πρῶτος δεκανὸς Παρθένου <Ἑρμοῦ>· κόρη. ἐπὶ αὐτὴν ἱμάτια ἀπὸ χρήσεως <λευκά>· μετ' αὐτῆς σπυρὶς ἔχουσα εὐοσμίαν· μέριμνα αὐτῆς ἐπισκέπτεσθαι τὸν πατέρα καὶ τὴν μητέρα καὶ τοὺς διδασκάλους καὶ συναγωγὴ κοσμίων καὶ φορεσίας καὶ ἀνθῶν.

Ὁ δεύτερος δεκανὸς Παρθένου Κρόνου, διότι οἶκος αὐτοῦ Αἰγόκερως· ἄνθρωπος μέλας τῷ εἴδει· πάνυ κατάτριχος τὸ σῶμα ὤν· ἐπ' αὐτὸν ἱμάτια δερμάτινα· καὶ τὰ λέπη τῶν δένδρων καὶ πρανδία. ἐν τῇ χειρὶ αὐτοῦ καλαμάριον. ἡ μέριμνα αὐτοῦ εἰς ψήφους καὶ γράμματα.

Ὁ τρίτος δεκανὸς Παρθένου Ἀφροδίτης, διότι οἶκος αὐτῆς Ταῦρος· ἄνθρωπος γενναῖος, λευκός· περὶ αὐτὸν ἱμάτια πεπλυμένα· ἐπ' αὐτὰ κοιμώμενος· μέριμνα αὐτοῦ κτίσμα ἐκκλησιῶν καὶ ναῶν.

Ὁ πρῶτος δεκανὸς Ζυγοῦ Ἀφροδίτης· ἄνθρωπος· ἐν τῇ χειρὶ αὐτοῦ μέτρον καὶ ζυγός· ἐν ἐργαστηρίοις καὶ ἀγοραῖς, ἐν μέτροις καὶ σταθμοῖς· πράσεων καὶ ἀγορασιῶν ἔχων θεωρίαν.

Ὁ δεύτερος δεκανὸς Ζυγοῦ Κρόνου, διότι οἶκος αὐτοῦ Ὑδροχόος· ἄνθρωπος· μορφὴ αὐτοῦ μορφὴ ἀετοῦ πεινῶντος καὶ διψῶντος· ἐπιθυμία αὐτοῦ εἰς τὸ ζευχθῆναι καὶ περὶ τέκνων.

Ὁ τρίτος δεκανὸς Ζυγοῦ Ἑρμοῦ, διότι οἶκος αὐτοῦ Δίδυμοι· ἄνθρωπος· μορφὴ κεφαλῆς ἵππου καὶ τὸ λοιπὸν τοῦ σώματος αὐτοῦ μορφὴ ἀνθρώπου· ἐπὶ αὐτὸν ἱμάτια· κατέχει τόξον, εἰς ὃ ἐτόξευσε, καὶ βολίδας· μέριμνα αὐτοῦ τὰ δάση καὶ αἱ ὕλαι.

Ὁ πρῶτος δεκανὸς τοῦ Σκορπίου Ἄρεως· γυνή· μορφὴ αὐτῆς μυρσίνης· ὀνομαζομένη εὐγενής· μέριμνα αὐτῆς εἰς τὰς γενεὰς καὶ τὰς οἰκήσεις καὶ τὸ χρῆμα καὶ τὴν τροφήν.

Ὁ δεύτερος δεκανὸς Σκορπίου Διός, διότι οἶκος αὐτοῦ Ἰχθύες· γυνὴ εὔοπτος δήσασα εἰς τὸν πόδα αὐτῆς ῥάμμα· καὶ οὐκ ἔστιν ἐπ' αὐτὴν κόσμια οὔτε ἐνδυμάτων τι· οἴκησις αὐτῆς ἡ θάλασσα καὶ θέλει εἰς τὴν ξηράν.

Ὁ τρίτος δεκανὸς Σκορπίου Σελήνης, διότι οἶκος αὐτῆς Καρκίνος· ἄνθρωπος ἔχων κύνας ἐπὶ αὐτὸν· ἀδάμας· ἔχων λέοντα ἀφῃρημένον τὴν κεφαλήν· κεφαλὴ μεγάλη· θέλων ποιῆσαι ἀγαθὸν εἷς ἐκ τοῦ ἄλλου.

Ὁ πρῶτος δεκανὸς Τοξότου Διός· τὸ ἥμισυ τούτου ἵππος· καὶ ὁ

1 τοῦ om. M. 3 καὶ κύκλῳ : καὶ om. M. αὐτοῦ om. M. 4 Παρθένου κόρη Παρθένου M : κόρη Παρθ. P. 5 χρύσεως P. λευκά supplevi : cf. supra, p. 153, 25. εὐκοσμίαν M. 7 ἀνθῶν conieci : ἀνδρός M P. 10 καὶ πρανδία om. M. Sensum non expedio. (Albumasar : triplici panno indutus corio serico linteo). 18 ὁ. οἶκ. α. Ὑ. om. M. 19 μορφὴ altero loco om. M. 20 παρά M. 21 αὐτοῦ om. M. 23 κατέχων M. εἰς ὃ P M (pro dativo instrumentali). 28 διότι - Ἰχθύες om. M. 29 δέσασα P. γράμμα P. καὶ ἔστιν· οὐκ ἔστιν M P. 30 οὔτε M : οὐκ ἐν P. 32 διότι - Καρκίνος om. M : Καρκίνος Σκορπίος P. 33 κύνα M. 34 εἷς ἐκ τοῦ ἄλλου : verba mira; sed nihil mutandum : " ab invicem „ Albumasar.

The third decan of Leo belongs to Mars, because his house is Aries. His form is that of a man; his likeness that of a monkey; upon him garments; and all around him mange and itching; in his hand a staff.

The first decan of Virgo <of Mercury>: a maiden. Upon her garments
5 white <from use>; with her a basket containing fragrance; her concern is to visit her father and mother and teachers and the gathering of ornaments and garments and flowers.

The second decan of Virgo of Saturn, because his house is Capricorn: a man dark in appearance, having a very hairy body; upon
10 him leather garments; and the bark of trees and lunches. In his hand a pen-case. His concern is with calculations and letters.

The third decan of Virgo of Venus, because her house is Taurus: a noble man, fair; around him washed garments; upon them he sleeps; his concern is the building of churches and temples.

15 The first decan of Libra of Venus: a man; in his hand a measure and a scale; in workshops and marketplaces, with measures and weights; having oversight of sales and purchases.

The second decan of Libra of Saturn, because his house is Aquarius: a man; his form is the form of a hungry and thirsty eagle;
20 his desire is to be yoked in marriage and concerning children.

The third decan of Libra of Mercury, because his house is Gemini: a man; the form of a horse's head and the rest of his body the form of a man; upon him garments; he holds a bow, with which he has shot, and arrows; his concern is the forests and the woodlands.

25 The first decan of Scorpio of Mars: a woman; her form is of myrtle; called noble; her concern is for generations and dwellings and wealth and nourishment.

The second decan of Scorpio of Jupiter, because his house is Pisces: a comely woman who has tied a thread to her foot; and there is upon her neither adornment nor any garment; her dwelling is the sea and she desires to be on dry land.

The third decan of Scorpio of the Moon, because her house is Cancer: a man having dogs upon him; adamant; having a lion deprived of its head; a great head wishing to do good to one from another. The
35 first decan of Sagittarius of Jupiter: half of this is a horse; and the

1 του om. M. 3 καὶ κύκλῳ : καὶ om. M. αὐτοῦ om. M. 4 Παρθένου κόρη Παρθένου M : κόρη Παρθ. P. 5 χρύσεως P. λευκά supplevi : cf. supra, p. 153, 25. ευκοσμίαν M. 7 ἀνθῶν conieci : ανδρός MP. 10 καὶ πρανδία om. M. Sensum non expedio. (Albumasar : triplici panno indutus corio serico linteo). 18 δ. οἶκ. α. γ. om. M. 19 μορφή altero loco om. M. 20 παρά M. 21 αὐτοῦ om. M. 23 κατέχων M. εἰς ὃ P M (pro dativo instrumentali). 28 διότι - Ιχθύες om. M. 29 δέσασα P. γράμμα P. καὶ ἔστιν· οὐκ ἔστιν M P. 30 οὔτε M : οὐκ ἐν P. 32 διότι - Καρκίνος om. M : Καρκίνος Σκορπίος P. 33 κύνα M. 34 εἷς ἐκ τοῦ ἄλλου : verba mira; sed nihil mutandum : "ab invicem," Albumasar.

τράχηλος καὶ ἡ κεφαλὴ ἀνθρώπου· κατέχων τόξον καὶ βολίδας· φορῶν δύο ἱμάτια λινᾶ· τηρῶν <τὸν> τόπον τῶν <. . . .>.

Ὁ δεύτερος δεκανὸς Τοξότου Ἄρεως, διότι οἶκος αὐτοῦ <Σκορπίος>· γυνὴ μέση εὐμορφίας καὶ ἀπρεπείας· τρίχες χονδραί· καθημένη ἐπὶ τῶν γονάτων· ἤνοιξε σκευάριον καὶ εἰς τοῦτο ἀτενίζει. 5

Ὁ τρίτος δεκανὸς Τοξότου Ἡλίου, διότι οἶκος αὐτοῦ ὁ Λέων· ἄνθρωπος· ἡ χροιὰ αὐτοῦ χροιὰ χρυσοῦ· ἐπὶ κλίνην τερπνήν· ἐπ' αὐτὸν ὠμοφόριον καὶ λέπη τῶν δένδρων· ἐν τῇ χειρὶ αὐτοῦ ῥάβδος καὶ ἐπ' αὐτὴν ἀναπαύεται.

Ὁ πρῶτος δεκανὸς Αἰγόκερω Κρόνου, διότι Κρόνου <οἶκος Αἰγόκε- 10 ρως· ἄνθρωπος·> πολύτριχός ἐστι τῷ σώματι· μορφὴ τοῦ συάγρου· οἱ ὀδόντες αὐτοῦ οἷον τρίβολοι· ἔχων [πέδουκλα καὶ] λῖνον τῶν ἰχθύων καὶ πέδουκλα ἀλόγων.

Ὁ δεύτερος δεκανὸς Αἰγόκερω Ἀφροδίτης, διότι οἶκος αὐτῆς Ταῦρος· ἄνθρωπος· ἐπ' αὐτὸν ἱμάτια λεοπάρδινα· ἐνειλημμένος πάλλιον· 15 κεκοσμημένα ἔχων ἱμάτια.

Ὁ τρίτος δεκανὸς Αἰγόκερω Ἑρμοῦ, διότι οἶκος αὐτοῦ Παρθένος· γυνὴ εὐόφθαλμος, εὐειδὴς τῇ θεωρίᾳ, μελίχρους, ἐπιδέξιος τοῖς ἔργοις· μέριμνα αὐτῆς εἰς κατασκευὴν καὶ κοινωνίαν πραγμάτων.

Ὁ πρῶτος δεκανὸς Ὑδροχόου Κρόνου· <ἄνθρωπος>· μορφὴ αὐτοῦ 20 δύο ἀετῶν· ἐν τῇ χειρὶ αὐτοῦ γονάχιον καὶ τάπης καὶ πάλλιον· μέριμνα αὐτοῦ εἰς τὰ πράγματα ἃ δίδονται τὸ ἄλειμμα καὶ ὁ οἶνος καὶ τὸ ὕδωρ.

Ὁ δεύτερος δεκανὸς Ὑδροχόου Ἑρμοῦ· διότι οἶκος αὐτοῦ Δίδυμοι· μακροπώγων· μορφὴ τοῦ προσώπου αὐτοῦ μορφὴ ἵππου· ἐν τῇ χειρὶ αὐτοῦ τόξον γέμον βολίδος· εἰς δὲ τὸν ὦμον βαστάζει κάλπην ἔχουσαν 25 ὑακίνθους καὶ σμάραγδον καὶ ἀπὸ τῶν λοιπῶν μετάλλων.

Ὁ τρίτος δεκανὸς Ὑδροχόου Ἀφροδίτης, διότι <οἶκος> αὐτῆς Ζυγός. ἄνθρωπος μελίχρους, ἔχων ἐν τοῖς ὠσὶν αὐτοῦ πολλὰς τρίχας, εὐκαταφρόνητος, ἀσθενής· ἐπ' αὐτὸν στέφανος ἀπὸ φύλλων καὶ ὀπῶν καὶ καρπῶν· ἔχων ἐργαλεῖα σιδηρᾶ ὑπ' αὐτοῦ· καὶ ἐρχόμενος. 30

2 τηρῶν τόπον τῶν om. M. τὸν supplevi; " tendens ad locum cum rama „ Albumasar. 3 διότι - Σκορπίος om. M. Σκορπίος om. P : supplevi. 4 ἡ γυνή P. μέσης P M : corr. Cumont. εὐπρεπείας M. 5 σκευρινόν P : in margine man. 2 ἴσως σκευάριον (quod habetur in M). 7 ἡ χρ. αὐτ. χρυσῆ M. 10 οἶκος - ἄνθρωπος supplevi. 11 ἐστι om. M. οἱ om. P. 12 κλίνον P. πέδουκλα καὶ seclusi. 13 καὶ πέδουκλα ἀλόγων om. M. Vocabulum πέδουκλον ex hoc loco recepit Meursius in gloss. p. 527, qui haec scribit : Πέδουκλον, Pedungula, Ungula pedis. Achmes in introd. in Mathem. μορφὴ ὡς συάγρου, ὀδόντες ὡς τριβόλοι, ἔχων πέδουκλα ἀλόγων. 14 διότι - Ταῦρος om. M. 15 λεοπάρδια P. παλλίον κεκομμένα M. 17 διότι - Παρθένος om. M. 18 τῇ θεωρίᾳ om. M. 19 κοινῶν M. 21 τάπος P. 23 διότι - Δίδυμος om. M. 24 τοῦ προσώπου et μορφή et αὐτοῦ om. M. μορφὴ οἴκου P M : ἵππου corr. ex Albumasare. 25 πλῆρες βολίδων M. δὲ om. M. βαστάζων M. 26 ἀπὸ om. M. 27 διότι - Ζυγός om. M. 29 ὀπῶν : " resina „ Albumasar. 30 σίδηρα P. ὑπ' αὐτὸν scripsi : ὑπαύγων P ; om. M. καὶ ἐρχόμενος : " Laborans ut loco transmutet „ Albumasar.

neck and the head of a man; holding a bow and arrows; wearing two linen garments; guarding the place of the <....>.

The second decan of Sagittarius of Mars, because his house is <Scorpio>: a woman of middling beauty and unattractiveness, with coarse hair; sitting upon her knees; she has opened a small vessel and gazes intently into it.

The third decan of Sagittarius of the Sun, because his house is Leo: a man; his complexion is the complexion of gold; upon a pleasant couch; upon him an omophorion and bark of trees; in his hand a staff, and upon it he rests.

The first decan of Capricorn of Saturn, because the house of Saturn is Capricorn: a man who is very hairy on his body; the form of a wild boar; his teeth are like caltrops; holding a fishing net and fetters of animals and hobbles of beasts.

The second decan of Capricorn of Venus, because her house is Taurus: a man; upon him garments of leopard skin; wrapped in a cloak; having ornate garments.

The third decan of Capricorn of Mercury, because his house is Virgo: a woman with beautiful eyes, fair in appearance, honey-complexioned, skilled in her works; her concern is with the making and sharing of affairs.

The first decan of Aquarius of Saturn: a man; his form is that of two eagles; in his hand a knee-guard and a carpet and a cloak; his concern is with affairs, and oil and wine and water are given.

The second decan of Aquarius belongs to Mercury, because his house is Gemini; long-bearded; the form of his face is the form of a horse; in his hand a bow full of a dart; and on his shoulder he carries a vessel containing hyacinths and emerald and of the other metals.

The third decan of Aquarius belongs to Venus, because her <house> is Libra. A man of honey-colored complexion, having many hairs in his ears, contemptible, weak; upon him a crown of leaves and fruits and produce; having iron tools under him; and coming.

2 τηρῶν τόπον τῶν om. M. τὸν supplevi; "tendens ad locum cum rama Albumasar. 3 διότι - Σκορπίος om. M. Σκορπίος om. P : supplevi. 4 ἡ γυνή P. μέσης PM : corr. Cumont. εὐπρεπείας M. 5 σκευρινόν P: in margine man. 2 ἴσως σκευάριον (quod habetur in M). 7 ἡ χρ. αὐτ. χρυσῆ M. 10 οἶκος - ἄνθρωπος supplevi. 11 έστι om. M. of om. P. 12 κλίνον P. πέδουκλα καὶ seclusi. 13 καὶ πέδουκλα ἀλόγων om. M. Vocabulum πέδουκλον ex hoc loco recepit Meursius in gloss. p. 527, qui haec scribit: Πέδουκλον, Pedungula, Ungula pedis. Achmes in introd. in Mathem. μορφὴ ὡς συάγρου, οδόντες ὡς τριβόλοι, ἔχων πέδουκλα αλόγων. 14 διότι - Ταύρος om. M. 15 λεοπάρδια P. παλλίον κεκομμένα M. 14 διότι - Ταύρος om. M. 15 λεοπάρδια P. παλλίον κεκομμένα M. 17 διότι - Παρθένος om. M. 18 τῇ θεωρίᾳ om. M. 19 κοινῶν M. 21 τάπος P. 23 διότι - Δίδυμος om. M. 24 του προσώπου et μορφή et αὐτοῦ om. M. μορφή οἴκου PM : ἵππου corr. ex Albumasare. 25 πλήρες βολίδων M. δὲ om. M. βαστάζων M. 26 από om. M. 27 διότι - Ζυγός om. M. 29 ὀπῶν : "resina, Albumasar. 30 σίδηρα P. ὑπ' αὐτὸν scripsi : ὑπαύγων P ; om. M. καὶ ἐρχόμενος : *Laborans ut loco transmutet, Albumasar.

Ὁ πρῶτος δεκανὸς Ἰχθύων Διός· ἄνθρωπος· ἐν τῇ χειρὶ αὐτοῦ στόμωμα καὶ ἰχθύες δύο· ἐπ' αὐτὸν ἱμάτια λινά· τὰ πλοῖα ἡ μέριμνα αὐτοῦ καὶ ἡ εἰς τὰ ἴδια ἐπιστροφή· καὶ περιοδία τῆς γυναικὸς αὐτοῦ.

Ὁ δεύτερος δεκανὸς Ἰχθύων Σελήνης, διότι οἶκος αὐτῆς Καρκίνος· γυνὴ ἐν πλοίῳ, εὐειδής, ἐν θαλάσσῃ, λευκή, εὐμορφόσωμος, ὑποδεικνύουσα ἑαυτῆς τὴν φύσιν, ἔχουσα σφαῖραν· καὶ γείτονες καὶ φίλοι. μέριμνα αὐτῆς ὑποστρέψαι εἰς τὴν ξηράν.

Ὁ τρίτος δεκανὸς τῶν Ἰχθύων Ἄρεως, διότι οἶκος αὐτοῦ Σκορπίος ἐστίν· ἄνθρωπος τανύσας εἰς τὸν πόδα αὐτοῦ ὄφιν, ἕως ἂν ἐφάνη γυμνός· οὐκ ἔχει ἱμάτιον· ποιεῖται τοὺς λῃστάς. F. B.

F. 143ᵛ. Τοῦ Δωροθέου περὶ ἀρρώστων.

Ὑπόθου τὸν ὡροσκόπον τὸν νοσοῦντα, τὸ δὲ δῦνον τὸν τόπον οὗ ὁ νοσῶν κατάκειται καὶ αὐτὴν τὴν νόσον ὁποία τις ἔσται, τὸ μεσουράνημα τὸν ἰατρόν, τὸ ὑπὸ γῆν τὴν ἀπόβασιν τῆς νόσου· ὡσαύτως καὶ ἡ Σελήνη σημαίνει τίς ἡ νόσος καὶ ποία καὶ τίς ἡ αἰτία αὐτῆς. ὅταν οὖν ὁ ὡροσκόπος ὑπὸ τῶν κακοποιῶν θεωρῆται, τὸ δὲ δῦνον ὑπὸ τῶν καλοποιῶν, σημαίνει τὸν νοσοῦντα βαρέως ἔχειν καὶ χρονίζειν ἐν τῇ ἀρρωστίᾳ· ἐὰν δὲ τὸ μεσουράνημα κακωθῇ, σημαίνει τὸν νοσοῦντα κακῷ περιτυχεῖν ἰατρῷ καὶ τοῦ ἰητροῦ εἶναι τὸ ἔγκλημα. τὸ δὲ ὑπὸ γῆν ὑπὸ τῶν κακοποιῶν θεωρούμενον κίνδυνον σημαίνει τοῦ νοσοῦντος ἀναμφίβολον· ἐὰν δὲ ὑπὸ ἀγαθοποιῶν, σωτηρίαν σημαίνει. βλέπε δὲ καὶ ποῖος ἀστὴρ ἐποίησε τὴν νόσον ἤτοι τὸν πρὸ ὀλίγων ἡμερῶν τῆς νόσου δυτικὸν γενόμενον ἢ ὕπαυγον τετραγωνίζοντα τὴν Σελήνην ἢ διαμετροῦντα καὶ βλέπε πότε τὸ σχῆμα ἀλλάσσει ἤτοι εἰς ἀνατολὴν καὶ τὰ λοιπὰ σχήματα, καὶ τότε ὑγεία τῷ νοσοῦντι ἔσται. W. K.

F. 145. δ'. Περὶ ἐμέτου καὶ καθάρσεως.

Τοὺς δὲ ἐμέτους καὶ τὰς καθάρσεις ποιεῖσθαι τῆς Σελήνης ληγούσης καὶ πρὸς τοὺς ἀγαθοποιοὺς σχηματιζομένης ἢ συναπτούσης, παραφυ-

3 ἡ om. M [" pergens domum suam Avenar "]. αὐτοῦ : scil. μέριμνα αὐτοῦ. 4 Σελήνης om. P. διότι - Καρκίνος om. M. 6 ἔχουσαν P M. γείτονας M [" cum ea cognati eius et noti, ipsa portum desiderans " Albumasar]. 7 ἔχουσα μέριμναν M. αὐτῆς om. M. 8 διότι - ἐστίν om. M. 9 ἕως - γυμνός om. M. 10 Post λῃστάς haec sequuntur in P M : Καὶ ἡ πρώτη κάταρξις ὁ Σκορπίος καὶ <ὁ> Ὑδροχόος <καὶ> οἱ Ἰχθύες [αὐτῶν] ὅταν ὦσιν (εἰσὶν P) ἀνατολικοὶ καὶ προσθετικοὶ καὶ εὔδρομοι (εὐδόκιμοι P), διότι τότε εἰσὶ δυνατοί. καὶ ἡ δύναμις αὐτῶν ἐν τῇ ψήφῳ ταύτῃ (om. M) ἡ βασιλεία. Quae huc non pertinere manifestum est. 12 οὗ] ὃν M. 19 ἰητροῦ solum formae pristinae vestigium; in sequentibus quattuor capitibus item e Dorotheo haustis nihil eiusmodi superest. 22 Πρό] πρὸς M. 24 ἤτοι = scilicet; stella quae antea occulta fuit et tetragona vel diametra ad Lunam, ubi oritur, etiam radiationem immutat. 26 Hoc quoque caput e Dorotheo sumptum esse e loco quem obtinet concluseris; idem esse videtur in cod. Flor. 12, f. 24, et in Veneto 7, f. 68ᵛ.

The first decan of Pisces, of Jupiter: a man; in his hand a blade and two fish; upon him linen garments; ships are his concern and the return to his own home; and the menstrual period of his wife.

The second decan of Pisces, of the Moon, because her house is Cancer; a woman in a ship, fair of face, on the sea, white, of beautiful form, displaying her own nature, holding a sphere; and neighbors and friends. Her concern is to return to dry land.

The third decan of Pisces, of Mars, because his house is Scorpio: a man stretching a serpent toward his foot, until he appeared naked; he has no garment; he produces robbers. G. B.

F. 143. Of Dorotheus, concerning the sick.

Suppose the ascendant to be the sick person, the setting to be the place where the sick person lies and the nature of the illness itself, the midheaven to be the physician, and the lower heaven to be the outcome of the illness; likewise the Moon also signifies what the illness is and of what kind and what its cause is. When, therefore, the ascendant is beheld by the malefics and the setting by the benefics, it signifies that the sick person is gravely ill and will linger in the sickness; but if the midheaven is afflicted, it signifies that the sick person will fall into the hands of a bad physician and that the fault lies with the physician. The lower heaven beheld by the malefics signifies undoubted danger for the sick person; but if by the benefics, it signifies salvation. Observe also which star produced the illness, that is, the one that became occidental or under the rays a few days before the illness, squaring the Moon or opposing it, and observe when the configuration changes, that is, to the oriental position and the remaining configurations, and at that time health will come to the sick person. W. K.

G. 145. 4. On Vomiting and Purging.

Emetics and purgings should be administered when the Moon is waning and forming an aspect with or joining the benefic planets, taking care

3 or om. M [" pergens domum suam Avenar .]. of him : scil. care for him.n4 Moon om. P. because - Cancer om. M. 6 they had P M. neighbor M [* cum eancognati eius et noti, ipsa portum desiderans, Albumasar]. 7 I had care M. ναὐτῆς om. M. 8 because he is om. M. 9 to - naked om. M. 10 Post robber haecsequuntur in P M: And the first destruction is Scorpio and <d> Aquarius <and> the Pisces [them] when they are (are P) eastern and prosthetic and eudromoin (evodokimoi P), because then they are strong. ἡ βασιλεία. 12 ἀτροῦ solum pristinae vestigium. 22 ἤτοίνσιλετε; stella quae occulta vel diametra ad Lunam obtinet concluseris; idem esse videtur. 12, etnin Veneto 7, f.

λάττεσθαι δὲ ἵνα μὴ εἰς Κριὸν ἢ εἰς Σκορπίον σχῇ τὴν σύστασιν· βλαβερὸν γάρ· μηδὲ ἐν Ἰχθύσι καὶ Καρκίνῳ καὶ Παρθένῳ· ἐμοῦσι γάρ· ἐν δὲ ἀνθρωποειδεῖ ζῳδίῳ μάλιστα δεῖ δοῦναι, οἷον Διδύμοις, Ζυγῷ, Τοξότῃ, Ὑδροχόῳ· δοτέον δὲ ἐὰν κατεπείγῃ καὶ Κριῷ καὶ Σκορπίῳ· πλὴν μυκῶνται καὶ αὐτὸν καὶ πρὸς ἔμετον ἐρεθίζουσιν. ὁμοίως δὲ καὶ Λέων. ἐν δὲ Σκορπίῳ μᾶλλον δότω· ὥσπερ γὰρ ὁ Σκορπίος τῶν κρυπτῶν ἐστιν ἐρευνητής, οὕτω καὶ ἡ κάθαρσις ἐρευνᾷ καὶ καθαίρει πᾶσαν τὴν ἔνδον κοιλίαν. ἐν Αἰγοκέρωτι μηδαμῶς· στρόφους γὰρ ἐμποιεῖ διὰ τὸ ἑλικτικὸν τῆς οὐρᾶς αὐτοῦ. ἁρμόζει δὲ τὰς καθάρσεις τῆς Σελήνης τὸν ἄνεμον καταβαινούσης καὶ ἐν τῷ καταβιβάζοντι· ἐπιτήδειον δὲ ζῴδιον πρὸς ἔμετον ὁ Κριὸς [ὁ Σκορπίος], διότι μυκᾶται.

Ὁ ὡροσκόπος ἔοικεν ἀέρι· διὰ γὰρ τοῦτο καὶ θερμότερός ἐστι καὶ ὑγρός· τὸ δὲ μεσουράνημα ἔοικε πυρί· διὰ γὰρ τοῦτο θερμὸν καὶ ξηρόν ἐστι· τὸ δῦνον ἔοικεν ὕδατι· διὰ γὰρ τοῦτο ψυχρὸν καὶ ὑγρόν· τὸ ὑπόγειον γῇ· διὰ γὰρ τοῦτο ψυχρὸν καὶ ξηρόν. W. K.

F. 181. νε'. Περὶ τῶν δώδεκα τόπων.

α' ζωῆς, πνεύματος, σώματος, οἴαξ βίου. — β' βίου, δόσεως, λήψεως, κοινωνίας, νεκρικῶν ὠφελειῶν, διαθήκης, πλούτου. — γ' ἀδελφῶν, φίλων, ξένων, βασιλικῶν συγγενῶν καὶ θείων καὶ ἀποδημίας. — δ' γονέων, κτημάτων, κινδύνων, θανάτου, συνοχῆς, μυστικῶν πραγμάτων. — ε' τέκνων, φιλίας, κοινωνίας, σωμάτων, ἀπελευθέρων, περιποιήσεως ἀγαθοῦ καὶ εὐεργεσίας καὶ εὐφροσύνης. — <ς' δούλων, σίνους, ἔχθρας, πάθους, ἀσθενείας>. — ζ' γάμου, θανάτου, γυναικείων ἐπιπλοκῶν, ξενιτείας ἐναντίων. — η' θανάτου, νεκρικῶν ὠφελειῶν, βλάβης, δίκης, ἀργίας, φόβου. — θ' φιλίας, ἀποδημίας, ξενιτείας, θυμοῦ, βασιλέως, δυνάστου, ἀστρονομίας, χρηματισμοῦ θείου, μαντείας, πίστεως. — ι' πράξεως, δόξης, προκοπῆς, μεταβολῆς καὶ καινισμοῦ, πραγμάτων ἐξουσιαστικ(ῶν) † ὠφέλιμα. — ια' φίλων, ἐλπίδων χρηστῶν, δωρεᾶς, σωμάτων, ἀπελευθέρων, εὐτυχίας. — ιβ' ξένης, ἔχθρας, δουλείας, σίνους, κινδύνων, κριτηρίων, πάθους, ἀσθενείας, θανάτου τετραπόδων ζῴων. W. K.

1 Scorpii signum et hic et infra v. 3 perperam positum pro Tauro. 4 sc. si *Luna* imminet Arieti vel Tauro. 5 μυρηκῶνται M. ἐροθίζουσιν et 6 λέγων M. 10 sc. ποιεῖσθαιτῆ ☾ τὸν ἄνεμον καταβαίνων M. sc. (secundum Val. I, 13) inter Taurum et Cancrum Luna per septentrionalia ascendit, inter Leonem et Libram descendit; inter Aquarium et Arietem per meridionalia ascendit, inter Scorpium et Capricornum descendit. 13-16 huc pertinere non videntur. 14 ξηρόν] ὑγρόν M. 17 sqq. Haec paene ad verbum descripta e Valente, IV, 15. 19 διαμίκης M. 20 ξενιτεία ἐξουσία βασιλεία Val. 22 περιποιήσεως] ἐκποιήσεως Val. : περιπο ἢ(γουν) M. 23 suppl. ex Val., in cuius cod. Hamb. et Seld. septimus locus omissus est. 27 θυμ M : θεοῦ Val. 29 in πραγμάτων noni loci decreta desinunt apud Val.

to avoid having it take effect in Aries or Scorpio, for that is harmful; nor in Pisces, Cancer, or Virgo, for they provoke vomiting. It should be administered most especially in a human-form sign, such as Gemini, Libra, Sagittarius, or Aquarius. It may also be given in Aries and Scorpio if urgency requires, except that these signs cause rumbling and stimulate vomiting. Leo is similar. In Scorpio one may rather administer it, for just as Scorpio is an investigator of hidden things, so too the purge searches and cleanses the entire inner cavity. In Capricorn by no means, for it causes colic on account of the coiling nature of its tail. Purgings are suited to when the Moon is descending and in the descending node. The sign most favorable for vomiting is Aries [Scorpio], because it causes rumbling.

The horoscope resembles air; for this reason it is also warmer and moist; the midheaven resembles fire; for this reason it is warm and dry; the setting resembles water; for this reason it is cold and moist; the subterranean resembles earth; for this reason it is cold and dry. W. K.

G. 181. 55. On the Twelve Places.

1st of life, breath, body, helm of livelihood.[1] — 2nd of livelihood, giving, receiving, partnership, benefits from the dead, testament, wealth. — 3rd of brothers, friends, strangers, royal relatives and uncles and travel abroad. — 4th of parents, possessions, dangers, death, imprisonment, secret matters. — 5th of children, friendship, partnership, persons, freedmen, acquisition of good and beneficence and joy. <6th of slaves, harm, enmity, affliction, illness>. — 7th of marriage, death, female entanglements, opposition in foreign lands. 8th of death, benefits from the dead, harm, lawsuit, idleness, fear. — 9th of friendship, travel abroad, life in foreign lands, wrath, king, ruler, astronomy, divine pronouncement, divination, faith. — 10th of action, glory, advancement, change and renewal, matters of authority † beneficial. — 11th of friends, good hopes, gift, persons, freedmen, good fortune. — 12th of foreign land, enmity, slavery, harm, dangers, judgments, affliction, illness, death of four-footed animals. W. K.

1 The sign of Scorpio, both here and below in v. 3, is incorrectly placed instead of Taurus. 4 i.e., if the Moon is approaching Aries or Taurus. 5 μυρηκῶνται M. ἐροθίζουσιν and 6 λέγων M. 10 i.e., ποιεῖσθαι τή (τὸν ἄνεμον καταβαίνων M. i.e., (according to Val. I, 13) between Taurus and Cancer the Moon ascends through the northern regions, between Leo and Libra it descends; between Aquarius and Aries it ascends through the southern regions, between Scorpio and Capricorn it descends. 13–16 do not seem to belong here. 14 ξηρόν] ύγρόν M. 17 sqq. This is transcribed almost word for word from Vettius Valens, IV, 15. 19 διαμίκης M. 20 ξενιτεία εξουσία βασιλεία Val. 22 περιποιήσεως] ἐκποιήσεως Val. : περιπο ή(γουν) M. 23 supplied from Val., in whose cod. Hamb. and Seld. the seventh place is omitted. 27 θυμ M : Θεοῦ Val. 29 in πραγμάτων the decrees of the ninth place end in Val.

F. 182ᵛ. ξ'. Περὶ τῶν ἐν ξένῃ θανόντων.

Ἐπὶ ξένης δὲ οἱ θάνατοι γίνονται τῶν τοὺς ἀναιρετικοὺς τόπους κατασχόντων ἀστέρων ἐν ἀποκλίμασιν ἐμπεσόντων καὶ μάλιστα, ὅταν καὶ ἡ Σελήνη παροῦσα ἢ (τετραγωνίζουσα) ἢ (διαμετροῦσα) τύχῃ τοὺς εἰρημένους τόπους. ἄλλοι δὲ σκοποῦνται περὶ θανάτου ἀπὸ τοῦ η' τόπου ἐκ τοῦ εἴδους αὐτοῦ καὶ τὴν φύσιν αὐτοῦ ὁρῶντες καὶ τὸν τούτου δεσπότην καὶ τοὺς συσχηματιζομένους ἀστέρας καὶ ἐκ τούτων ἀποφαίνονται καὶ τὰ εἴδη τοῦ θανάτου ὁμοίως ταῖς προλελεγμέναις φύσεσιν ἀστέρων καὶ ζῳδίων. ἄλλοι δὲ ἐκ Μήνης εἰς ὄγδοον ὡρονόμοιο ζῷδιον ἀριθμήσαντες ἀποκρούουσιν· εἰς ὃν δὲ λήξει τόπον καὶ ἄνακτα τόποιο, σκέπτεται τούτων ἐπιμάρτυρας. W. K.

1 Totum caput exscriptum ex Hephaestione, II, 24, cuius verba affero ex cod. P(arisino) 2417. 2-5 e Ptolem. 52ᵛ, 17-20 hausit Heph., sequentia omnia ex Dorotheo. 5 σκοπῶν τὰ M. 6 fuitne εἰς τὸ εἶδος? P habet ἐκ τοῦ η' ζωδίου τοῦ εἴδους καὶ τὴν φύσιν αὐτῶν ὁρῶντες. 8 φύσεσιν P] φάνσεσι M. 9 versus integriores in P. Dorotheus haec scripsit :

ἄλλοι δ' ἐκ Μήνης εἰς (ἐκμηνύσεις P) ὄγδοον ὡρονόμοιο (-μιον P)
ζῷον (ζώδιον P) ἀριθμήσαντες ἀπὸ Κρόνου αὖθις ἔδωκαν.
εἰς ὃν δὴ λήξειε τόπον καὶ ἄνακτα τόποιο,
σκέπτονται τούτων ἐπιμάρτυρες οἵτινές εἰσιν.
τῶν (τὸν P) ἄπο δὴ φράσσαντο (φράσαντο P) τέλος αἰσχρόν τε καὶ ἐσθλόν.

Cf. quae in descriptione codicis supra p. 33 ex f. 146 enotata sunt. Methodus similis ei quam commendat Firm. 237, 27 ubi nonnulla adnotavimus.

Anonymi de planetis.

Libellum codicis 6 folia 184-194 implentem ideo edidi, quod maior eius pars cum eis, quae Firmicus tradit libro VI f. 67ᵛ*a*-76ʳ*a* (accedunt supplementa codicis Borbonici, de quibus cf. ad p. 170, 5. 23), adeo consentit, ut eundem subesse auctorem primo obtutu manifestum sit. Libellus enim hic in duas partes dividitur; quarum priore praeter pauca, quae de septem stellarum natura dicuntur, exponitur de binarum stellarum inter se coniunctionibus, altera (p. 28, v. 16 sqq.) de ternarum. Quodsi priorem contemplemur partem missa interim facientes eas paragraphos, quibus de singulis planetis exponitur, ordo is est, ut primum Saturni, deinde Iovis ceterorumque coniunctiones enumerentur; et Saturnus quidem primum simul positus cum ceteris spectatur, deinde trigona tetragona diametra radiatione cum Iove et reliquis coniunctus; idemque ordo in Iove et ceteris manet. De hexagono schemate in fine pauca quaedam subiunguntur (sed cf. p. 165, 1). Haec capita ex uno fere auctore hausta sunt, qui diserte non nominatur; praeterea pauca fluxerunt e Vettio Valente, cuius nomen praescribitur, sc. nonnulla de binis stellis *simul* positis; sed talia in Saturno tantum et Iove descripsit auctor et semel, ut opinor, in Marte (cf. ad 174, 12), semel in Mercurio (p. 176, 22; cf. etiam 27, v. 5-8); in trigonis tetragonis diametris radiationibus Valens neque memoratur neque adhibetur. Cetera quem ad auctorem redeant, inde concludendum, quod hexametri

G. 182. 60. On Those Who Died in a Foreign Land.

Deaths in a foreign land occur when the stars that have occupied the destructive places fall into the declining houses, and especially when the Moon, being present or (in square aspect) or (in opposition), chances to be at the 5 aforementioned places. Others examine the question of death from the 8th place, looking at its form and its nature and the lord of this place and the stars in aspect with it, and from these they pronounce judgment on the kinds of death as well, in accordance with the previously mentioned natures of stars and signs. Others, counting from the Moon to the eighth sign of the horoscope, 10 arrive at their conclusion; and whatever place it falls upon, and the lord of that place, one examines the witnesses to these. W. K.

1 The entire chapter is transcribed from Hephaestion, II, 24, whose words I present from cod. P(arisinus) 2417. Lines 2–5 were drawn by Heph. from Ptolem. 52*, 17–20, all that follows from Dorotheus. 5 σκοπῶν τὰ M. 6 was it εἰς τὸ εἶδος? P has ἐκ τοῦ η ζωδίου τοῦ εἴδους καὶ τὴν φύσιν αὐτῶν ὁρῶντες. 8 φύσεσιν P] φάνσεσι M. 9 the verses are more complete in P. Dorotheus wrote this:

Others, counting from the Moon to the eighth sign (ζώδιον P) of the horoscope
(-μιον P) of the hour-ruler (ἐκμηνύσεις P), again assigned it from Saturn.
to whatever place it might fall, and the lord of that place,
they examine who are the witnesses over these.
From these they determined both a shameful and a noble end (τὸν P; φράσαντο P).

Cf. what was noted above on p. 33 from f. 146 in the description of the codex. A method similar to that recommended by Firm. 237, 27, where we have added some notes.

Anonymous work on the planets.

I have edited this small book, which fills folios 184–194 of codex 6, because the greater part of it agrees so closely with what Firmicus transmits in book VI, f. 67'a–76'a (with the additions of the Codex Borbo- nicus, concerning which cf. ad p. 170, 5.23), that it is immediately apparent at first glance that the same author underlies both. For this little book is divided into two parts; in the first, apart from a few remarks made about the nature of the seven stars, the conjunctions of pairs of stars with one another are set forth, and in the second (p. 28, v. 16 ff.) those of triplets. If we examine the first part, setting aside for now those paragraphs that deal with individual planets, the order is such that first the conjunctions of Saturn, then of Jupiter, and then of the others are enumerated; and Saturn is first viewed placed together with the others, then joined with Jupiter and the rest in trine, square, opposition, and by ray; and the same order is maintained for Jupiter and the others. Concerning the hexagonal configuration, a few remarks are appended at the end (but cf. p. 165, 1). These chapters are drawn from essentially one author, who is not explicitly named; in addition, a few passages derive from VETTIUS VALENS, whose name is prefixed, namely,some remarks about pairs of stars placed together; but the author described such things only for Saturn and Jupiter, and once, as I believe, for Mars (cf. ad 174, 12), and once for Mercury (p. 176, 22; cf. also 27, v. 5.8); in the trines, squares, oppositions, and rays, Valens is neither mentioned nor used. To what author the rest of the material goes back must be concluded from the fact that the hexameters

apparent dictionisque epicae frustula manifestissima (quae diductis litteris distinguenda curavi ita ut certa tantum respicerem); ubicunque enim paraphrasis talis apparet, paene certum est latere aut Dorotheum Sidonium, aut Anubionem. Inter utrumque mente fluctuaremus, nisi haec cum Anubionis paraphrasi, quae infra edetur, ita conspiraret ut omnis de fonte tolleretur dubitatio. Haec vero ipsa, quae ad Anubionem referenda sunt, cum Firmico congruunt, qui diserte testatur se libros eius cognitos habuisse (p. 91, v. 13; 196, v. 21). Et si oleum, quod ex ampulla rhetorica nimium destillavit bonus Firmicus, deterseris, videbis eum usque adeo cum his libelli nostri capitibus conspirare, ut suspicio oboriatur eum eadem paraphrasi usum esse carminis Anubiani, qua huius libelli auctorem; neque enim obstat, quod modo hic modo ille paulo plenior est. Quaeritur autem uter ordinem quem in fonte invenit conservaverit; Firmicus enim ita enumerat, ut primum trigonas tetragonas diametras, deinde pariter positas coniunctiones ponat. Qua in quaestione inde opinor proficiscendum, quod tractatus Marcianus in stellis simul collocatis eodem quo Firmicus utitur ordine et quod omisit Solis et Lunae coniunctionem, Mercurii et Lunae trigonam radiationem (nam quod de Solis cum Venere et Mercurio coniunctionibus omnibus tacet, de consilio videtur fecisse; cf. ad 179, 15); id quod ei facile potuit accidere, dum auctoris sui ordinem immutat. Firmicum igitur potius Anubionis dispositionem referre statuo, ita tamen ut coniunctiones proprias ante radiationes collocatas fuisse posse non negem. — Capita vero ea, quibus de septem stellarum natura exponitur, dictionis epicae vestigium nullum servantia ex Valente et Ptolemaeo consuta sunt; et illius quidem verba conferre non licuisset, quod et in Vaticano et in Seldeniano libro haec capita desunt, nisi felicissimo casu in Marciano 314 a Francisco Cumont inventa essent (cf. supra p. 83 ss.). — Restat praeterea unum partis prioris additamentum, duo geniturarum exempla post caput de Saturno inserta p. 168, 4. 24; quae unde fluxisse possint, in adnotatione significavi. — In alteram vero partem investiganti, qua ternarum stellarum coniunctiones tractantur, non minus prospere cessit res; nam haec omnia e Valente desumpta esse apparuit invento pleniore libri primi contextu, qui inest in cod. Marc. 314 (cf. supra p. 83 sqq.).

De editionis meae ratione unum dico, me terminationes a librario per compendia scriptas ibi tantum uncis rotundis inclusisse, ubi ductus codicis diversum in modum legi poterant. W. K.

F. 184. ξζ'. Περὶ κράσεως καὶ φύσεως τῶν ἀστέρων καὶ τῶν ἀποτελουμένων καὶ σημαινομένων ἐκ τῆς συμπαρουσίας καὶ τοῦ σχηματισμοῦ αὐτῶν.

Περὶ τοῦ Κρόνου.

Τὸν Κρόνον φασὶ μικρολόγον καὶ βασκανίας ποιητήν, τύφου τε καὶ μερίμνας καὶ μονοτροπίας καὶ ὑποκρίσεως, φειδωλίας, αὐστηρίας,

4 quae de singularum stellarum efficacia dicit, cf. cum Iuliano (cod. Flor., p. 134 sqq.) 5 e Valente: cf. supra p. 89, 5 sqq. τύφον M.

and the most obvious fragments of the epic speech appear (which I have taken care to distinguish by the letters, so that I can only look back with certainty); for wherever such a paraphrase appears, it is almost certain that either Dorotheus Sidonius or Anubionus is on the side. And we should have fluctuated in our minds, had not this conspired with the paraphrase of Anubius, which is given below, so as to remove all doubt as to the source. But these things themselves, although they are to be referred to Anubion, agree with Firmicus, who eloquently testifies that he had known the books before him (p. 91, v. 13; 196, v. 21). And if you wipe away the oil which the good Firmicus has dripped too much from the rhetorical bottle, you will see that he conspires so far with these chapters of our pamphlet, that I suspect that he used the same para-nphrasis of the poem of Anubius, as the author of this pamphlet; for it does not prevent him from being a little fuller in this way. Now the question is which order he found in the source; For Firmicus enumerates in such a way that he first places the diameters of the trigons and tetragons, and then puts the conjuncts equally placed.On this question I think one should proceed from the fact that the Marcian treatise, in the case of stars placed together, uses the same order as Firmicus, and that it omitted the conjunction of the Sun and Moon and the trine aspect of Mercury and Moon (for the fact that it is silent about all conjunctions of the Sun with Venus and Mercury seems to have been done deliberately; cf. on 179, 15); this could easily have happened to him while he was altering the order of his source. I therefore conclude that Firmicus rather preserves the arrangement of Anubion, while not denying that the proper conjunctions could have been placed before the aspects. But those chapters in which the nature of the seven stars is set forth, preserving no trace of epic diction, have been stitched together from VALENS and PTOLEMY; and indeed it would not have been possible to compare the words of the former, since these chapters are absent both in the Vatican and in the Seldonian manuscript, had they not been found by the happiest chance in Marcianus 314 by Franz Cumont (cf. above p. 83 ff.). — There remains, furthermore, one addition to the first part, two examples of nativities inserted after the chapter on Saturn at p. 168, 4. 24; from what source these may have derived I have indicated in the note.In investigating the second part, which deals with the conjunctions of three stars, the matter turned out no less successfully; for it became apparent that all of this was drawn from Valens, once the fuller text of the first book, which is contained in cod. Marc. 314, was discovered (cf. above p. 83 sqq.).

Regarding the method of my edition, I say one thing: that I have enclosed in round brackets only those terminations written by the scribe in abbreviated form where the strokes of the manuscript could be read in different ways. W. K.

G. 184. Chapter 67. On the mixture and nature of the stars and the effects and significations arising from their conjunction and configuration.

On Saturn.

Saturn is said to be the producer of pettiness and malice, of pride, anxiety, solitariness, and hypocrisy, of miserliness, austerity,

4 For what he says about the influence of each individual star, cf. with Julianus (cod. Flor., p. 134 sqq.) 5 from Vettius Valens: cf. above p. 89,5 sqq. τύφον M.

μελανειμοσύνης, αὐχμηρίας, κακοπαθείας, φυγαδείας, ἐκπτώσεως, στυγνότητος, ἐνδείας, ἀπραξίας, νωχελίας, γονέων ἀλλοτριώσεως, ταπεινότητος, ἀργίας, ῥαθυμίας, βραδύτητος, ἐγκοπῶν πράξεων, ἀποκρυβῆς, συνοχῆς, καταιτιασμῶν, δεσμῶν, ὀρφανίας, ἐκθέσεως, πένθους, χηρείας, ἀτεκνίας. ἔστι δὲ φιλοχρηματίας αἴτιος, βαθυφροσύνης, μονογνωμοσύνης, φθόνου, δειλίας, ἀναχωρήσεως, φιλερημίας, ἀστοργίας, ἀηδίας, ἀνευφρανσίας. ταῦτα δὲ πάντα καθ᾽ ἑαυτὸν ὧν καὶ μὴ σχηματιζόμενος πρός τινα ποιεῖ· ἑτέρῳ γὰρ συσχηματισθεὶς συγκεκραμένα τὰ ἰδιώματα αὐτοῦ ποιεῖ ἔκ τε τῆς αὐτοῦ φύσεως καὶ τοῦ συσχηματιζομένου. καίπερ γὰρ φιλοχρήματος καὶ θησαυριστικὸς ὤν, εἰ τῷ Διὶ συνοικειωθῇ, μεταδοτικὸς γίνεται καὶ εὐπροαίρετος καὶ φιλοίκειος· ἀλλὰ τότε τοιοῦτος γίνεται, ὅταν ἀμφότεροι ἐνδόξως κατὰ τὸ κοσμικὸν ὦσι κείμενοι. πάντα γὰρ τὰ καλὰ καλῶς κειμένων τῶν ἀστέρων γίνεται, ὥσπερ κακῶς κειμένων πάντα τὰ κακά.

Προσώπων δὲ κυριεύει πατρικῶν καὶ πρεσβυτικῶν· οὐσίας δὲ μολίβδου, ξύλων, λίθων. τῶν δὲ τοῦ σώματος μερῶν κατὰ μὲν Πτολεμαῖον ἀκοῆς δεξιᾶς, σπληνός, κύστεως, φλέγματος, ὀστέων καὶ τῶν ἐντὸς ἀποκρύφων· κατὰ δὲ Οὐάλεντα σκελῶν καὶ γονάτων διὰ τὸν Αἰγοκέρωτα καὶ τὸν Ὑδροχόον. σινῶν δὲ <καὶ> παθῶν ποιητικὸς τῶν ἐκ ψύξεως καὶ ὑγρότητος γινομένων, οἷον ὑδρωπικῶν, νευρῶν ἀλγηδόνων, ποδάγρας, βηχός, κήλης, σπασμῶν, δυσπνοίας, μακρονοσίας, φθίσεως, ὑγρῶν, ὀχλήσεως, ῥευματισμῶν, τεταρταϊκῶν ἐπισημασιῶν, φρίκης, κοιλιτικῆς, σπληνῶν, ὑστερικῶν καὶ ὅσα κατὰ πλεονασμὸν τοῦ ψυχροῦ (f. 184ᵛ) συνίστανται. αἴτιος δὲ καὶ ὑποβρυχίων θανάτων καὶ τῶν δι᾽ ἀγχόνης ἢ δεσμῶν καὶ τῶν ἐκ συμπτωμάτων οἰκείων. ἔστι δὲ καὶ χειμόνων καὶ ναυαγίων αἴτιος καὶ ἀπωλείας τῶν καρπῶν τῆς γῆς ἀπὸ ὑδάτων, ὀμβρίων, ἐπικλύσεως ἢ κάμπης ἢ ἀκρίδος ἢ χαλάζης. περὶ δὲ τὴν τοῦ ἀέρος κατάστασιν, ὅταν οἰκοδεσποτήσῃ τῆς προγενομένης συζυγίας, φοβερὰ ψύχη ποιεῖ παγώδη καὶ ὁμιχλώδη καὶ λοιμικά, δυσαερίας τε καὶ συννεφίας καὶ νιφετῶν πλήθη οὐκ ἀγαθῶν, ἀλλὰ φθοροποιῶν.

Μετὰ δὲ Διὸς ὢν ὁ Κρόνος ἀνατολικῶν ἀμφοτέρων ὄντων καὶ προσθετικῶν συμβάλλεται εἰς οἰκονομίας καὶ ἐπιτροπὰς καὶ ἀλλοτρίων ἔργων καὶ κτημάτων ἐμπίστευσιν· ἔσονται δὲ καὶ τιμη(τικοί), τοῦ Ἄρεως μὴ ὁρῶντος.

Οὐάλεντος. Ἡ τοῦ Κρόνου καὶ Διὸς συμπαρουσία τῆς ἐκ θανατι-

1 μελανημοσύνης M et talia saepe (*quae raro adnotabo*). 5-11 ex Ptol. 41ʳ, 1-12. 10 φιλοχήματος M. 15 de planetarum metallis, cf. Berthelot, *Alchim.*, I, 73; Lobeck, *Aglaoph.*, 936. 16 Ptol. 38ʳ, 29 qui nil de partibus absconditis. 18-21 e Valente, cf. p. 89, v. 30. 22 φθίσεως-ἐπισημασιῶν ex Ptol. 21ᵛ, 28. 24 sq. e Valente supra p. 89, v. 35. 27-31 ex Ptol. 22ʳ, 3 sqq. 30 συνεφίας M. 33 προσθετῶν M. Cf. Firm. VI, f. 74ᵛ*b* in diurna genitura dabit ... *procurationis officia. tunc iungunt (?) alienae substantiae potestatem;* sed Marte videnti *totum hoc ... mutatur.*

of wearing black, squalor, hardship, exile, downfall, gloominess, want, inactivity, sluggishness, laziness, slothfulness, delay, obstruction of affairs, concealment, confinement, accusations, imprisonment, orphanhood, abandonment, mourning, widowhood, and childlessness. He is also a cause of love of money, depth of thought, stubbornness, envy, cowardice, withdrawal, love of solitude, heartlessness, unpleasantness, and joylessness. All these things he produces when he is by himself and in aspect with no one; for when configured with another, he blends his own characteristics both from his own nature and from that of the planet with which he is configured. For although he is avaricious and a hoarder, if he is associated with Jupiter he becomes generous, well-disposed, and fond of his household; but he becomes such only when both are positioned favorably in respect to the cosmos, for all good things come about when the stars are well-placed, just as all bad things come about when they are badly placed.

15He rules over paternal and elderly persons; and over the substances of lead, wood, and stone. Of the parts of the body, according to Ptolemy: the right ear, the spleen, the bladder, phlegm, the bones, and the internal hidden parts; according to Valens: the legs and knees, on account of Capricorn and Aquarius. He is the cause of injuries and afflictions arising from cold and moisture, such as dropsies, pains of the sinews, gout, cough, hernia, convulsions, difficulty of breathing, prolonged illness, consumption, moist humors, disturbance, rheumatic conditions, quartan fever attacks, chills, colic, diseases of the spleen, hysterical complaints, and all conditions arising from an excess of cold (f. 184v). He is also the cause of deaths by drowning, and those by hanging or bonds, and those arising from accidents proper to him. He is also the cause of storms and shipwrecks, and of the destruction of the fruits of the earth by waters, rains, flooding, or caterpillar, or locust, or hail. Concerning the state of the atmosphere, whenever he rules the preceding conjunction, he produces terrible, freezing, misty, and pestilential cold, as well as foul air, overcast skies, and an abundance of snowfalls that are not beneficial, but destructive.

When Saturn is with Jupiter, both being oriental and additive, he contributes to the management of households, guardianships, and the entrusting of the affairs and properties of others; and they shall also be held in honor, provided that Mars does not aspect them.

of Valens. The conjunction of Saturn and Jupiter is indicative of benefit arising from a deadly

1 μελανημοσύνης M and such things often (which I will rarely note). 5-11 from Ptol. 41', 1-12.n10 φιλοχήματος M. 15 on the metals of the planets, cf. Berthelot, Alchim., I, 73; Lobeck, nAglaoph., 936. 16 Ptol. 38, 29 who have nothing to do with hidden parts. 18-21 from Valens, cf. np. 89, v. 30.22 φθίσεως-επισημασιόν from Ptol. 21, 28. 24 sq. from Valente supranp. 89, v. 35.27-31 from Ptol. 22, 3 sqq. 30 συνεφίας M.33 προσθετῶν M. Gr.nFirm. 6, f. 74' ὁ in the daily birth will give ... agency services. then they combine the power of the natural substance; but seeing Mars all this is changed.

κῆς προφάσεως ὠφελείας δηλωτικὴ καὶ τῆς ἐκ κτημάτων ἀκινήτων καὶ οἰκονομίας.

Μετὰ Ἄρεως ὢν ὁ Κρόνος περὶ μὲν τὸ σῶμα δεινός, καὶ μάλιστα ὅταν τις αὐτῶν τὴν συναφὴν τῆς Σελήνης ἐπέχῃ ἢ τοῦ ἕκτου ἐστὶ κύριος· κινοῦσι γὰρ χολὰς μελαίνας καὶ νόσους ἐκ ῥιγοπυρετῶν καὶ ἐν ταῖς πράσεσιν οὐκ ἀγαθοί· κωλυτικοὶ γὰρ καὶ ἀστοχίας ἐν τοῖς ἔργοις ποιοῦντες. τόν τε πατρικὸν βίον σκορπίζουσιν διὰ τὸν Κρόνον πατρικὸν πρόσωπον ἐπέχειν· ὥστε καὶ πατρὸς προτελευτὴν σημαίνουσι. τοὺς δὲ προγενεστέρους ἀδελφοὺς ἢ φθείρουσιν ἢ νοσεροὺς ποιοῦσι διὰ τὸ τὸν Ἄρεα προγενεστέρους ἀδελφοὺς σημαίνειν. τῶν γὰρ νεωτέρων ὁ Ἑρμῆς ἐστι κύριος. περὶ δὲ τὰς γνώμας ἀμετάτρεπτοι καὶ μνησίκακοι. χείρονα δὲ τὰ κακὰ ἔσται, εἰ τοῖς κέντροις ἐπίκεινται, ἐπεὶ καὶ πλείονα δύνανται οἱ ἀστέρες κεκεντρωμένοι, εἰ μὴ ἄρ' αἰγίοχος δαμάσει σθένος ὀλοὸν αὐτῶν.

Οὐάλεντος. Ἡ τοῦ Κρόνου καὶ Ἄρεως συμπαρουσία καθαρ... καὶ... ἔχθρας καὶ ἐπιβουλῆς καὶ ἀπροσδοκήτων κινδύνων καὶ κρίσεων καὶ ποικίλων ἐναντιωμάτων, πλὴν εἰ μὴ ὦσιν ἐν οἴκοις ἢ ὁρίοις ἢ ὑπὸ Διὸς ἢ Ἀφροδίτης ὁρῶνται· ὅμως καὶ οὕτως ἀβεβαίως τὰς εὐδαιμονίας καὶ κινδύνους αἰφνιδίους σημαίνουσιν.

Μετὰ δὲ Ἡλίου ὢν ὁ Κρόνος καὶ μάλιστα εἴσω τῆς τριμοιρίας τῷ μὲν πατρὶ κακὸν θάνατον ἐπάγει (ἄμφω γὰρ τὸ πατρικὸν ἐπέχουσι πρόσωπον), τὰ δὲ πατρικὰ κτήματα διαφθείρει, καὶ χεῖρον ἐν νυκτί. εἰ δὲ ἐν ἥττοσι μοίραις ἐστὶν ὁ Ἥλιος, ὁ δὲ Κρόνος ἐν πλείοσι, χαλεπώτερος ὁ τοῦ πατρὸς ἔσται θάνατος καὶ τὰ εἰρημένα πάντα δεινότερα. τοὐναντίον μέντοι περὶ τούτου φησὶν ὁ Πτολεμαῖος· ἐκεῖνος γὰρ τὸν μὲν Ἄρεά φησιν ἐπαναφερόμενον βλάπτειν τῷ Ἡλίῳ καὶ τῇ Σελήνῃ τὸν Κρόνον, τὸν δὲ Κρόνον καθυπερτεροῦντα τὸν Ἥλιον καὶ τὸν Ἄρεα καθυπερτεροῦντα τὴν Σελήνην. νοσοποιοὶ δέ εἰσιν ἐξ ὀχλήσεως ὑγρῶν καὶ ὀφθαλμιῶν. οἱ δὲ οὕτως ἔχοντες γεωργικὸν βίον φιλοῦσι καὶ τούτῳ μόνῳ εὐτυχοῦσι τἆλλα βαρυδαίμονες ὄντες. εἰ δὲ καὶ ἐν θηλυκῷ ἐστιν ὁ Κρόνος ἢ ὁ Ἥλιος ἐν οἴκῳ Κρόνου καὶ οὕτως σύνεισιν, εὐκλεῆ μὲν τὸν πατέρα, οὐ μέντοι ἀφνειόν.

<Οὐάλεντος. Ἡ συμπαρουσία> τοῦ Κρόνου καὶ Ἡλίου μετὰ φθόνου τὰς κτήσεις καὶ τὰς φιλίας παρέχει καὶ ἀφαιρεῖ καὶ ἔχθρας κρυφίας

5 Cf. Firm. 75ʳ *a*: *nigri fellis concitatur exitium.* 6 *actus ... impeditur*, Firm., l. c. 7 nempe διὰ<τὸ>τὸν. 8 Firm. *cita mors opprimit patrem ... paterna etiam substantia ... dissipatur.* προτελευτὰ M. 9 *fratribus* (imprimis natu maioribus) ... *malum semper praeparatur exitium*, Firm. 11 *mores hominum perfecta gravitatis ornamenta percipiunt.* Firm. 12-14 plane eadem Firm. 14 δαμάσῃ et οὐλοὸν fuit in versu. 15 καθαρε καὶ εἶν M, non extrico. Fort. καθαιρετικὴ καὶ αἴτιος. 16 ἐπιβουλὰς M. 17 ὁρίοις] ζωδίοις M. 18 nempe ἀβεβαίους. 20-24 haec ad unum omnia etiam apud Firm. 25 Ptol. 33ᵛ, 15. ἐπαναφέρεται is qui post alterum oritur, καθυπερτερεῖ qui maiorem partium numerum obtinet (cf. e. g. 170, 34). 28-32 eadem Firm. 75ʳ *b*. 30 θηλυκῷ] scr.: Ἡλίου οἴκῳ ex Firm. 33 Οὐάλεντος. Ἡ συμπαρουσία suppl.

cause and of benefit from immovable property and household management.

When Saturn is in conjunction with Mars, it is terrible for the body, and especially when one of them holds the application of the Moon or is lord of the sixth; for they stir up black bile and diseases from shivering fevers, and they are not favorable in transactions; for they are obstructive and cause failures in undertakings. They also scatter the paternal livelihood, because Saturn occupies the role of the paternal figure; so they also signify the premature death of the father. They either destroy the elder brothers or make them sickly, because Mars signifies the elder brothers; for Hermes is lord of the younger ones. Regarding their dispositions, they are inflexible and resentful. The evils will be worse if they are placed on the angles, since the stars are more powerful when angular, unless the aegis-bearer shall subdue their destructive strength.

Valens. The conjunction of Saturn and Mars caus[es]... and... 15 enmities and plots and unexpected dangers and judgments and various adversities, unless they are in their own houses or bounds or are beheld by Jupiter or Venus; yet even so they signify good fortunes unstably and sudden dangers.

When Saturn is with the Sun, and especially within three degrees, it brings a bad death upon the father (for both occupy the paternal role), 20 and destroys the paternal estate, and it is worse at night. But if the Sun is in fewer degrees and Saturn in more, the death of the father will be more grievous and all the aforementioned things more terrible. Ptolemy, however, says the opposite concerning this; for he says that Mars 25 following in succession harms the Sun, and Saturn harms the Moon, while Saturn overcoming the Sun and Mars overcoming the Moon. They are disease-causing through disturbances of humors and eye ailments. Those who have this configuration love an agricultural life and succeed in this alone, being otherwise ill-fated. But if Saturn 30 is also in a feminine sign or the Sun is in the house of Saturn and they are in conjunction thus, it makes the father distinguished, yet not wealthy.

Valens. The conjunction of Saturn and the Sun provides possessions and friendships along with envy; and it takes away and brings secret enmities

5 Cf. Firm. 75' a : nigri fellis concitatur exitium. 6 actus ... impeditur, Firm., 1. c. 7 nempe διὰ<το> τόν. 8 Firm. cita mors opprimit patrem ... paterna etiam substantia ... dissipatur. προτελευτά M. 9 fratribus (imprimis natu maioribus) ... malum semper praeparatur exitium, Firm. 11 mores hominum perfecta gravitatis ornamenta percipiunt. Firm. 12-14 plane eadem Firm. 14 δαμάσῃ et οὐλοόν fuit in versu. 15 καθαρε καὶ εἶν M, non extrico. Fort. καθαιρετικὴ καὶ αἴτιος. 16 ἐπιβουλάς M. 17 δρίοις] ζωδίοις M. 18 nempe ἀβεβαίους. 20-24 haec ad unum omnia etiam apud Firm. 25 Ptol. 33', 15. Επαναφέρεται is qui post alterum oritur, καθυπερτερεῖ qui maiorem partium numerum obtinet (cf. e. g. 170, 34). 28-32 eadem Firm. 75ᵃ b. 30 θηλυκῷ] scr. : Ἡλίου οἴκῳ ex Firm. 33 Οὐάλεντος. Ἡ συμπαρουσία suppl.

ἐκ μεγάλων προσώπων ἐπάγει καὶ ἀπειλάς, ἐπιβουλάς τε καὶ τὸν βίον ἐπίφθονον· πλὴν ὑποκρίσει τῶν πλείστων περιγίνεται. οὐκ ἄπορος δέ, ἐπιτάραχος <δὲ> (f. 185) καὶ ἀνεξίκακος καὶ ἐγκρατὴς τῆς περὶ τῶν αἰτιῶν διαγωγῆς.

Σὺν δὲ τῇ Ἀφροδίτῃ ὧν ὁ Κρόνος ἀνάξια λέκτρα γυναικῶν δίδωσι, διότι ἡ Ἀφροδίτη τὰ τοῦ γάμου δηλοῦσα ἀκάθαρτα ἀστέρι σύνεστιν καὶ μωμητῷ καὶ σινοποιῷ. ὅθεν ὡς ἐπίπαν στείραις συζεύγνυνται ἢ σεσινωμένοις προσώποις ἐπιψόγοις ἢ δούλοις· ἔνθεν καὶ ἀτεκνία ἔσται καὶ σπανοτεκνία ἢ βραδυτεκνία πρὸς τὴν τοῦ Κρόνου κρᾶσιν, τά τε τῶν γάμων ψυχικὰ καὶ ἄστατα.

Οὐάλεντος. Ὁ τοῦ Κρόνου καὶ Ἀφροδίτης εὐεπίβουλ(ος) περὶ τὰς ἐπιπλοκὰς καὶ συναρμογὰς καὶ ἐν ταῖς γυναιξὶ συμπαθὴς καὶ ὠφέλιμος, πλὴν οὐ μέχρι τέλους ἀλλ' ἄχρι τινὰ χρόνον διὰ τὸ παραιρέτας εἶναι ἀλλήλων τάχα. ἀποτελεῖ δὲ ψόγους θανάτους χωρισμοὺς ἀστασίας.

Σὺν δὲ Ἑρμῇ ὧν ὁ Κρόνος ψεύδους αἴτιος καὶ ἐνέδρας καὶ δολιότητος. οἱ τοιοῦτοι, φησίν, οὐδ' ὅταν ἀληθῆ λέγωσι πιστεύονται· ὁ μὲν γὰρ Ἑρμῆς λόγου δεσπόζει, ὁ δὲ Κρόνος ὑποκρίσεως καὶ ἀπάτης. οἱ τοιοῦτοι δὲ καὶ δυσεπίτευκτοι· τὸν γὰρ Κρόνον πρὸς τὰς πράξεις ἀποδοκιμάζουσι· βαθυπόνηροι δὲ καὶ περίεργοι ἔσονται.

Οὐάλεντος. Ὁ δὲ τοῦ Κρόνου καὶ Ἑρμοῦ πρακτικοὶ μέν, ἀλλὰ διαβολὰς ἐπάγουσι διὰ μυστ(ικῶν) καὶ κρίσεις καὶ χρέη καὶ ταραχὰς διὰ γραπτῶν ἢ δοσοληψίας· οὐ μέντοι ἀσυνέτους οὐδ' ἀπράκτους ποιεῖ.

Σὺν δὲ τῇ Σελήνῃ ὁ Κρόνος νοσοποιός· τοῦ γὰρ σώματος ἡ Σελήνη δεσπόζει. ἐπεὶ δὲ καὶ μητέρα δηλοῖ, ὀλεθρευτικὸς ἔσται μητρικῶν προσώπων καὶ βίου μητρικοῦ. αἱ δὲ πράξεις ἀδρανεῖς ἔσονται, διότι καὶ αὐτὴ πάσης πράξεως κυριεύει. καὶ ταῦτα μὲν ἐν νυκτί· οἱ γὰρ κακοποιοὶ βλάπτοντες χεῖρον βλάπτουσιν, ἡνίκα καὶ παρ' αἵρεσιν εἶεν· ὥστε ἐν νυκτὶ εἴτε αὐξιφωτεῖ εἴτε λειψιφωτεῖ ὑπὸ τοῦ Κρόνου βλαπτομένη, κἂν οἱ δύο ἀγαθοποιοὶ μαρτυρῶσιν, οὐ μετατρέψουσι τὰ κακά. ἐν δὲ ἡμέρᾳ αὐξιφωτούσης αὐτῆς καὶ τῶν ἀγαθοποιῶν ὁρώντων κώλυσις ἔσται τῶν κακῶν.

Οὐάλεντος. [Ἡ τοῦ] ♄ καὶ ☾ συμπαρόντες τῆς ἐκ κτημάτων καὶ θεμελίων καὶ θανατικῶν καὶ ναυκληρίας εὐεργεσίας ποιηταὶ καὶ μᾶλλον ἐν πανσελήνῳ.

Ἐν δὲ τοῖς σχηματισμοῖς τρίγωνος μὲν ὁ Κρόνος πρὸς Δία πολυκτη-

2 παραγίνεται M. 3 nonne τῆς παρὰ γυναικῶν διαγωγῆς? sc. ad venerias cupiditates non pronus. 5 *indignarum mulierum nuptias decernit*, Firm., apud quem etiam cetera omnia. 8 fort. σεσινωμέναις, προσώποις. 9 πανοτεκνία ἢ κραδυτεκνία M. 10 nempe ψυκτικὰ sive ψυχρὰ (*erunt frigidi semper ad Venerem*, Firm.). 11 εὐεπίβολος Valens. 13 τινὸς χρόνου scripsit Valens, si scripsit: ἐπί τινας χρόνους habet Marc. 314. 15-19 eadem fere Firm. 19 περίεργοι] *ingenium ... eorum multis disciplinarum studiis imbuetur*, Firm. 22 noli δωροληψίας cl. 178, 14. 25 sq. καὶ αὐτὴ suspectum. 30 *prohibetur improbitas*, Firm. 35-164, 16 simillima Firm. 67v *b*.

it brings threats from great personages, as well as plots, and makes life subject to envy; yet one escapes most of them through dissimulation. He is not without resources, but is troubled and patient under injury and self-controlled in conducting himself amid accusations.

5 When Saturn is in conjunction with Venus, he grants unworthy marriage-beds with women, because Venus, which signifies the matters of marriage, is in company with an impure, blameworthy, and harmful star. Hence, for the most part, men are joined to barren women, or to persons who are disfigured and deserving of reproach, or to slaves; and from this there will be childlessness, scarcity of children, or lateness in having children, in accordance with the temperament of Saturn, and the emotional and unstable conditions of marriages.

Valens. The conjunction of Saturn and Venus is easily susceptible to plots concerning entanglements and unions, and is sympathetic and beneficial in matters of women, yet not to the end but only for a certain time, because they are perhaps mutually destructive of one another. It produces censure, deaths, separations, and instabilities.

15 When Saturn is with Mercury, he is the cause of falsehood, treachery, and deceitfulness. Such people, he says, are not believed even when they speak the truth; for Mercury governs speech, while Saturn governs hypocrisy and deception. Such people are also difficult to deal with; for they reject Saturn in their actions; and they will be deeply wicked and meddlesome.

20 Valens. The conjunction of Saturn and Mercury makes men active, but brings slanders through secret means, and judgments and debts and disturbances through writings or transactions; yet it does not make them unintelligent or inactive.

When Saturn is with the Moon, he causes disease; for the Moon governs the body. And since she also signifies the mother, he will be destructive of maternal figures and of the mother's livelihood. The activities will be feeble, because she too has dominion over all activity. And these things apply at night; for the malefics, when causing harm, cause it more severely when they are also contrary to sect; so that at night, whether she is waxing or waning in light and is harmed by Saturn, even if the two benefics bear witness, they will not reverse the evils. But during the day, when she is waxing in light and the benefics are looking on, there will be a restraint of the evils.

Valens. The] 5 and "those present together are makers of benefits from properties and foundations and deaths and shipping, and especially at the full moon.

35 In the configurations, Saturn in trine with Jupiter produces abundance of property

2 παραγίνεται M. 3 nonne τῆς παρὰ γυναικῶν διαγωγής? sc. ad venerias cupi ditates non pronus.

5 indignarum mulierum nuptias decernit, Firm., apud quem etiam cetera omnia. 8 fort. σεσινωμέναις, προσώποις. 9 πανοτεχνία ἡ κραδυτεκνία M. 10 nempe ψυκτικά sive ψυχρά (erunt frigidi semper ad Venerem, Firm.). 11 εὐεπίβολος Valens. 13 τινός χρόνου scripsit Valens, si scripsit: ἐπί τινας χρόνους habet Marc. 314. 15-19 eadem fere Firm. 19 περίεργοι] ingenium ... eorum multis disciplinarum studiis imbuetur, Firm. 22 noli δωροληψίας cl. 178, 14. 25 sq. καὶ αὐτὴ suspectum. 30 prohibetur improbitas, Firm. 35-164, 16 simillima Firm. 67. 6.

μοσύνης ποιηταὶ γῆς σπορίμης καὶ ἀμπελοφύτων καὶ θεμελίων καὶ οἴκων (τούτων γὰρ ὁ Κρόνος δεσπόζει), ἐπιτροπῆς δὲ καὶ κληρονομίας· ὡς ἐπίπαν γὰρ ἡ συμπαρουσία καὶ ὁ τρίγωνος σχηματισμὸς τῶν αὐτῶν ἐστιν ποιητικός. συγκρινόμενος δὲ τούτοις καὶ ὁ Ἑρμῆς πολιτικὰς ἀρχὰς δίδωσι διὰ τὸ κοινωνικὸν ἢ μυστικοὺς ποιήσει. ἐν τροπικοῖς δὲ 5 μάλιστα ἔσονται αἱ πολιτικαὶ ἀρχαί. τότε γὰρ συντρέχει τῇ φύσει τοῦ ἀστέρος καὶ τὸ ζῴδιον, ἐπεὶ καὶ πολιτικά φαμεν τὰ τροπικά. ἢ φορολόγοι βασιλέων γίνονται, ὅταν μεσουρανῇ ὁ Ἑρμῆς ὢν τρίγωνος τοῦ Κρόνου καὶ Διός· ἔοικε γὰρ τὸ μεσουράνημα ἀναλογεῖν τῷ βασιλικῷ προσώπῳ. ἐγὼ δέ φημι, καὶ ὅταν ὁ Ἥλιος ὁρᾷ, ἄλλοι πρέσβεις καὶ 10 ὑπὲρ πατρίδος στέλλονται, πολλάκις δὲ καὶ ἀλλότρια τέκνα ἀνατρέφουσι. τούτων δ' οὕτως ἐχόντων ἤτοι τοῦ Κρόνου καὶ Διὸς καὶ Ἑρμοῦ, εἰ ὁ Ἄρης ἴδῃ τετράγωνος ἢ διάμετρος, βασκανίας ἐγείρει καὶ διαβολὰς καὶ ζημίας, διότι τῷ λογικῷ τοῦ Ἑρμοῦ καὶ τῷ οἰκονομικῷ καὶ τῷ τιμητικῷ τοῦ Κρόνου καὶ Διὸς ἀντιτάττεται τὸ θυμικόν <τε> καὶ τυραν- 15 νικόν.

Τετράγωνος δὲ ὢν ὁ Ζεὺς τῷ Κρόνῳ, εἰ μὲν ὁ Κρόνος καθυπερτερεῖ (f. 185ᵛ) ἤτοι δεξιός ἐστιν, ἐλαττοῦται τὰ κτήματα· ἐπικρατέστερος γὰρ εὑρίσκεται ὁ κακοποιὸς διὰ τὴν καθυπερτέρησιν· ὅθεν καὶ ὀγκωτικός ἐστιν τῶν πραγμάτων καὶ ἐναντιοβουλίας ποιεῖ· καὶ τὸν πατέρα δὲ 20 κακοῖ καὶ τὰ πατρικὰ φθείρει· καὶ ἐν ἀμφοτέροις μὲν τοῖς τετραγώνοις, χεῖρον δὲ τοῦ Κρόνου καθυπερτεροῦντος. εἰ δὲ ὁ τοῦ Διὸς τὸν Κρόνον καθυπερτερεῖ, ἥττων ἡ κάκωσις· † ἴσα γάρ τινα τῷ πατρὶ εὔκλειαν καὶ τῷ παιδὶ τοῦ χρόνου προϊόντος βίου προκοπὴν μερικήν.

Διαμέτρ(ως) δὲ ὁρῶν τὸν Δία ὁ Κρόνος βλαβερὸς μὲν περὶ τὰς 25 πράξεις, λυπεῖ δὲ τοὺς γονεῖς ἐπὶ τέκνα. καὶ εἰ μὲν ὁ Κρόνος ὡροσκοπεῖ, ὁ δὲ Ζεὺς δύνει, τὰ μὲν πρῶτα τοῦ βίου δυστυχῆ, τὰ δὲ ἔσχατα εὐτυχῆ· εἰ δ' ὁ μὲν Ζεὺς ὡροσκοπεῖ, ὁ δὲ Κρόνος δύνει, τὰ πρῶτα εὐτυχῆ καὶ τὰ ἔσχατα ἀτυχῆ· ἔοικε γὰρ τὰς μὲν ἀρχὰς τοῦ βίου ὁ ὡροσκόπος σημαίνειν, τὰ δὲ μέσα τὸ μεσουράνημα, τὰ δὲ τελευταῖα τὸ 30 δῦνον. ἐκ δὲ τούτων ἐστὶ δῆλον, ὅτι οἱ ἀγαθοποιοὶ ἐν τοῖς τριγώνοις καὶ ἑξαγώνοις καὶ ταῖς συμπαρουσίαις ἧττον βλάπτονται ὑπὸ τῶν κακοποιῶν, ἐν δὲ τοῖς τετραγώνοις καὶ διαμέτροις κατ' ἐπίτασιν.

1 nonne ποιηταί, γῆς ... ἐπιτροπῆς τε καὶ ... nempe σπορίμου. 3 ὡς ἐπιπάντων γὰρ M. 5 de tropicis signis et MC et Sole nil Firm., sed tamen : *munus praeclarae legationis inponunt, sed amittentes filios ... aut alienam sobolem nutrire coguntur aut...* 8 τοῦ] dativus frequentior. 10 an πρεσβευταὶ ὑπὲρ? 15 τὲ ut vid. cum charta interiit. 17 in stellis ex quadrato (ex trigono 174, 27) se videntibus ἐπιδεκατεία καὶ καθυπερτέρησίς est, ὅταν ἐν δεξιῷ τόπῳ ὑπάρχων τις τὸν ἐν τῷ ἀριστερῷ τριγώνῳ ἢ τετραγώνῳ ἢ ἑξαγώνῳ ἐπιθεωρῇ (*Catal. cod. Flor.*, 157, 5). Cf. supra ad p. 162, 25, infra 168, 8. ἐπικεῖθαι dicit 172, 29. 19 sententiae satis facit ἐγκοπτικός (*actus impediunt* Firm., apud quem eadem omnia). 23 an δίδωσι? 25-28 eadem Firm., 72ᵛ *a*. 26 ἐπὶ] an περὶ? (*ex casu filiorum acerba doloris tormenta ... indicit*, Firm.). 28 εὐτυχῆ] δυστυχῆ M.

makers of righteousness of arable land and vine plantings and foundations and houses (for Saturn rules over these), and of guardianship and inheritance; for in general the conjunction and the trine configuration produce the same effects. When Mercury is combined with these, it grants civic offices on account of its sociable nature, or will make them keepers of secrets. In cardinal signs especially will the civic offices occur, for then the zodiac sign concurs with the nature of the star, since we also call the cardinal signs civic. Or they become tax collectors of kings, when Mercury is at midheaven in trine with Saturn and Jupiter; for the midheaven seems to correspond to the royal person. I say also that when the Sun looks on, others are sent as ambassadors on behalf of their homeland, and often they also raise other people's children. This being the case with Saturn, Jupiter, and Mercury, if Mars looks on in square or opposition, it stirs up envy and slanders and losses, because the passionate and tyrannical nature is arrayed against the rational quality of Mercury and the administrative and honorable quality of Saturn and Jupiter.

If Jupiter is in square aspect to Saturn, and Saturn is in superior position (f. 185), that is, is on the right side, property is diminished; for the malefic is found more powerful on account of the superior position; hence it also inflates matters and causes opposition of counsel; and it harms the father and destroys the paternal inheritance; and this applies in both square aspects, but is worse when Saturn is in superior position. But if Jupiter is in superior position to Saturn, the harm is lesser; † for it grants the father a certain equal measure of renown and the child a partial advancement of life as time proceeds.

When Saturn regards Jupiter in opposition, it is harmful regarding actions and grieves parents on account of children. And if Saturn is on the ascendant while Jupiter is setting, the first part of life is unfortunate and the last part fortunate; but if Jupiter is on the ascendant while Saturn is setting, the first part is fortunate and the last part unfortunate — for it seems that the ascendant signifies the beginnings of life, the midheaven the middle, and the setting the final part. From these things it is clear that the benefics in trines, sextiles, and conjunctions are harmed less by the malefics, but in squares and oppositions to a greater degree.

1 should it not be ποιηταί, γῆς ... ἐπιτροπῆς τε καὶ ***namely σπορίμου. 3 ὡς ἐπιπάντων γὰρ M. 5 concerning the tropical signs and the MC and the Sun Firm. says nothing, but nevertheless: munus praeclarae legationis inponunt, sed amittentes filios aut alienam sobolem nutrire coguntur aut... 8 τοῦ] the dative is more frequent. 10 perhaps πρεσβευταί ὑπὲρ ? 15 τέ as it seems when the page perished. 17 in stars seeing each other from square aspect (from trine 174, 27) ἐπιδεκατεία καὶ καθυπερτέρησίς exists, ὅταν ἐν δεξιῷ τόπῳ ὑπάρχων τις τὸν ἐν τῷ ἀριστερῷ τριγώνω ἢ τετραγώνῳ ἢ ἐξαγώνῳ ἐπιθεωρῇ (Catal. cod. Flor., 157, 5). Cf. above at p. 162, 25, below 168, 8. ἐπικεῖθαι he says at 172, 29. 19 the sense is satisfied by ἐγκοπτικός (actus impediunt Firm., in whom all the same things). 23 perhaps δίδωσι ? 25-28 the same in Firm., 72' α. 26 ἐπὶ] perhaps περί? (ex casu filiorum acerba doloris tormenta TOOindicit, Firm.). 28 εὐτυχῇ] δυστυχῆ M.

Ἑξάγωνος δὲ ὢν ὁ Ζεὺς τῷ Κρόνῳ τὰ ὅμοια τῷ τριγώνῳ σχήματι δηλοῦται, ἀδρανέστερος δὲ ὅμως.

Πρὸς δὲ τὸν Ἄρεα τρίγωνος μὲν ὢν ὁ Κρόνος εὐπορίας καὶ εὐπραγίας καὶ ἀρχῆς ποιητικός. τὰ γὰρ τρίγωνα καὶ ἑξάγωνα τῶν σχημάτων τῶν μὲν ἀγαθοποιῶν τὴν δύναμιν ἐπιτείνουσι, τῶν δὲ φθοροποιῶν τὴν κακίαν ἀμβλύνουσιν. ὅθεν, κἂν ὁ Ζεὺς μὴ ὁρᾷ, εὐπραγοῦσι· πλὴν πρεσβυτέρων ἀδελφῶν ὁρῶσι τελευτὴν διὰ τὸ τὸν Ἄρεα ἀδελφοὺς δηλοῦντα βλάπτεσθαι ὑπὸ Κρόνου· εἰ δὲ καὶ ὁ Ἑρμῆς μαρτυρεῖ, καὶ νεωτέρων ἀδελφῶν θάνατον ὄψονται.

Τετράγωνος δὲ ὢν ὁ Ἄρης τῷ Κρόνῳ τοῦ Κρόνου καθυπερτεροῦντος τῷ τε σώματι φρικαλέους ποιεῖ καὶ πυρέττοντας καὶ πυκνῶς νοσοῦντας, ἀπράκτους δέ, καὶ τὰ πατρικὰ κτήματα ἀφανίζει· θάπτουσι δὲ καὶ τὰς ἑαυτῶν γυναῖκας. τοῦ δὲ Ἄρεως τὸν Κρόνον καθυπερτεροῦντος πρὸ τῆς μητρὸς τελευτᾷ ὁ πατήρ. περὶ δὲ τὰς βιωτικὰς πράξεις ἐνεργές ἐστιν τὸ τοιοῦτον σχῆμα· τὰ μέντοι πατρικὰ κτήματα καὶ οὕτως ὄλλυνται· οἱ τοιοῦτοι δὲ καὶ ἐξ οἰκείων φθονοῦνται.

Διάμετρος δὲ ὢν ὁ Κρόνος τῷ Ἄρει ἐναντιοῖ εἰς περίκτησιν βίου. δηλοῖ δὲ τὸ σχῆμα φθόνους καὶ ἐνδείας καὶ σωματικὰς κακώσεις καὶ κινδύνους ζωῆς καὶ ἀτεκνίαν ἔχθραν οἰκείων στάσιν ταχυθανασίαν πατρὸς ἐκ πόνων πόνους ἤτοι ἐκ μόχθων μόχθους· ἐν δὲ ὑγροῖς ζῳδίοις ναυάγια καὶ ἐκ ποταμῶν κινδύνους ἢ ἐκ ῥεύματος· ἐν δὲ θηριώδεσιν ἐκ θηρίων ἢ φαρμακοποσίας βλάβην καὶ κίνδυνον· ἐν δὲ τετραπόδοις ἐκ τῶν ὁμοίων πτώσεις. καὶ χεῖρον ὅταν τῆς Σελήνης οἰκοδεσπόται ὦσι καὶ ἐν μὲν τοῖς κέντροις θανατοῦσιν, ἐν δὲ ταῖς ἐπαναφοραῖς τῶν ἀγαθῶν ἐλπίδων ἀποστεροῦσι καὶ περί μέσους χρόνους καθαίρεσιν ἐπάγουσιν· ἐν δὲ τοῖς ἀποκλίμασιν ἧττον μὲν βλάπτουσι, λύπας δὲ ὅμως καὶ ἐκπτώσεις ἐπάγουσι· τινὰς δὲ καὶ ξενιτεύοντας ποιοῦσιν ἢ δούλους ἐλευθέρους ἐπίκεντροι ὄντες ἐν τοῖς διαμέτροις σχήμασι· μεγάλων γὰρ κινδύνων εἰσὶ παραίτιοι ἀλλήλους διαμετροῦντες· ἀμφότεροι γὰρ κακοποιοὶ ὄντες ἐπιτείνουσι τὴν κακίαν ἐκ τοῦ τοιούτου σχήματος.

Τρίγωνος δὲ ὢν ὁ Κρόνος πρὸς Ἥλιον συμβάλλεται εἰς βίου προκοπὴν καὶ κλέος καὶ ἐπισήμους ἀρχὰς καὶ μάλιστα ἐν ἀρρενικοῖς ζῳδίοις καὶ ἐν ἡμέρᾳ· τὰ γὰρ ἀρρενικὰ τῶν ζῳδίων ἐπιτακτικὰ καὶ δρασματικά, ὥσπερ τὰ θηλυκὰ ἀδρανέστερα καὶ ὑποτακτικά. καὶ τοῦ πατρὸς δὲ ὁ βίος ἔνδοξος. ἐν δὲ νυκτὶ εὐπορία μὲν καὶ οὕτως ἔσται, πλὴν οὐ φυλάττονται τὰ πατρικὰ κτήματα εἰς τέλος, ὡς πάντων τῶν παρ' αἵρεσιν ἀστέρων ἀβεβαίων ὄντων καὶ καταλύσεις ἐπαγόντων.

1 Cf. infra 180, 4. 3-9 Congrua habet Firm. 68ʳ*a* (apud quem tamen Iovis Mercuriique testimonium accedere debet, cf. l. 6). 10-16 plane eadem Firm. 69ᵛ*b*, ubi tamen pro uxoribus fratres sepeliunt. 14 ἐνεργείας M. 17-28 eadem praebet Firm. 72ᵛ*a*. 19 ἀτεχνίαν M. 20 *ex laboribus labores assidua continuatione perpetuat*, Firm. 23 πτώσεις, cf. 173, 28. 24 epanaphorae sunt alter quintus octavus undecimus, ἀποκλίματα tertius sextus nonus duodecimus locus. 31-37 consentit Firm. 68ʳ*a*. 37 sc. et Sol et Saturnus diem praeferunt nocti; ea enim est αἵρεσις; (cf. supra, p. 163, 27.)

When Jupiter is in sextile aspect to Saturn, the same indications as the trine configuration are shown, though weaker.

When Saturn is in trine to Mars, it is productive of prosperity, success, and authority. For the trine and sextile aspects intensify the power of the benefics, while they blunt the malice of the malefics. Therefore, even if Jupiter does not aspect, they fare well, except that they witness the death of elder brothers, because Mars, signifying brothers, is harmed by Saturn; and if Mercury also testifies, they will witness the death of younger brothers as well.

10 When Mars is in square to Saturn, with Saturn overcoming by superior position, it makes men dreadful in body, feverish, and frequently ill, ineffective, and destroys their paternal property; they also bury their own wives. When Mars overcomes Saturn by superior position, the father dies before the mother. In matters of daily life this configuration is active; nevertheless, the paternal property is lost in either case; such persons are also envied by their own kin.

When Saturn is in opposition to Mars, it is unfavorable for the acquisition of a livelihood. The configuration indicates envy, want, bodily afflictions, dangers to life, childlessness, enmity of kin, strife, swift death of the father, toil upon toil or hardship upon hardship; in watery signs, shipwrecks and dangers from rivers or currents; in bestial signs, harm and danger from wild beasts or the drinking of poison; in four-footed signs, falls from such animals. And it is worse when they are lords of the Moon's domicile: in the angles they bring death, in the succedent houses they deprive one of good hopes and in the middle period of life bring ruin; in the cadent houses they cause less harm, yet still bring grief and reversals; and some they render wanderers abroad or freedmen formerly enslaved, when in angles in opposition, for they are the cause of great dangers when in mutual opposition; for both being malefics, they intensify the evil through such a configuration.

When Saturn forms a trine aspect with the Sun, it contributes to advancement in life, fame, and distinguished offices, especially in masculine signs and by day; for the masculine signs are commanding and active, just as the feminine are more passive and subordinate. The father's life too will be illustrious. By night there will likewise be prosperity, yet the paternal estates are not preserved to the end, since all planets contrary to sect are unstable and bring about dissolutions.

1 Cf. below 180, 4. 3-9 Congrua habet Firm. 68*a (to whom, however, the testimony of Jupiter and Mercury must come, cf. 1. 6). 10-16 exactly the same Firm. 69' 6, where brothers still bury their wives. 14 ἐνεργείας M. 17-28 provides the same Firm. 72' α.n19 ἀτεχνίαν M. 20 from his labors he perpetuates his labors with constant continuance, Firm. 173,28. 24 epinaphora are the second, fifth, eighth, eleventh, ἀπο-νκλίματα, the third, sixth, ninth, and twelfth place. 31-37 agrees with Firm. 68' a. 37sc.net The sun and Saturn prefer day to night; for it is αἵρεσις; (see above, p. 163, 27.)

Τετράγωνος δὲ ὢν ὁ Κρόνος πρὸς Ἥλιον τοῦ Κρόνου καθυπερτεροῦντος περὶ τὸν πατέρα ἔκπτωσις βίου ἔσται ἢ σπασμός, προτελευτὴ δὲ καὶ πρὸ τῆς μητρός· περὶ δὲ τὴν γέννησιν ἤτοι τὸν τεχθέντα σφάλματα ἐν τῷ βίῳ καὶ ὕβρεις παρὰ πολλῶν. τῷ δὲ σώματι νόσους ἐπάγει ἐκ φρίκης καὶ πυρετοὺς διὰ τὴν σύγκρασιν τοῦ Ἡλίου, ἐξαιρέτως δὲ καὶ ἐκ φρίκης. περικόπτονται δὲ καὶ ἐν αἷς ἐπιβάλλονται πράξεσι. τοῦ δὲ Ἡλίου τὸν Κρόνον καθυπερτεροῦντος τὰ πατρικὰ σκεδάννυται καὶ ἐχθροὶ πρὸς τοὺς οἰκείους ἔσονται· αἱ δὲ τοῦ νοῦ ὁρμαὶ καὶ αἱ πράξεις ἀμαυροῦνται καὶ αἱ βουλαὶ ἐκκόπτονται, νόσοι δὲ ἄλλοτε ἄλλαι καὶ κακοπάθειαι σωματικαὶ ἐν τῇ πρώτῃ ἡλικίᾳ καὶ βίος οὐκ ἐπίσημος ἐν τῇ πατρίδι.

Διάμετρος δὲ ὢν ὁ Κρόνος τῷ Ἡλίῳ τοῦ Διὸς μὴ ὁρῶντος καματηρὸς ὁ πατὴρ καὶ φειδωλὸς ἢ ἐπισινής· ἔστι δὲ καὶ δαπανηρὸς περὶ τὴν περιουσίαν αὐτοῦ καὶ ἀφανιστικός, ὃς καὶ τὰ καταλειφθέντα καὶ αὐτὰ ἀπόλλυσιν, ἢ καὶ κακοθάνατος ἔσται. τῷ δὲ παιδὶ μόχθον διηνεκῆ, καὶ μᾶλλον ἐν θηλυκῷ ζῳδίῳ.

Τρίγωνος δὲ ὢν ὁ Κρόνος πρὸς Ἀφροδίτην εὐσταθεῖς μὲν καὶ σεμνοὺς καὶ περιβλεπτικοὺς ποιεῖ καὶ ἐκ χειρόνων βλαπτομένους, πλὴν οὐ ταχυγάμους.

Τετράγωνος δὲ τοῦ Κρόνου καθυπερτεροῦντος βίου ἐκπτώσεις βλάβας καὶ λύπας ἐκ θηλυκῶν προσώπων. οἱ τοιοῦτοι καὶ χαρίτων ἄμοιροι καὶ ἀτυχεῖς ἐν ταῖς πράξεσι. τῆς δὲ Ἀφροδίτης τὸν Κρόνον καθυπερτερούσης αἱ μὲν γυναῖκες, ἃς λήψονται, ἄψεκτοι ἔσονται, αὐστηρὸν δὲ καὶ ἀρχικὸν ἧττον ἔχουσαι, στέργουσαι δὲ τὰ περὶ τὸν ἄνδρα καὶ εὔνοιαν διασώζουσαι περὶ αὐτόν. κρυφίως δὲ τὸν † πόθ(ον) ἐπαλλήλοις ἔσονται.

Διάμετρος δὲ ὢν ὁ Κρόνος τῇ Ἀφροδίτῃ τοὺς μὲν πορνικοὺς καὶ ἀσχήμονας, τοὺς δὲ ἀγυναίους ἢ κοινὰς καὶ ὑβρισμένας γαμοῦντας ἢ σεσινωμένας ἢ δούλας· οἱ δὲ καὶ χαρίτων ἄμοιροι.

Κρόνος τῷ Ἑρμῇ τρίγωνος ὢν [ὁ Ϟ] νοήμονας ποιήσει καὶ συνετούς, στερεοὺς τὸν λογισμὸν καὶ παγίους· αἱ δὲ πράξεις ἐκ λόγων ἢ γραμμάτων ἢ ψήφων ἢ ἐμπορίας, ἀφ' ὧν αὐτάρκης ἔσται καὶ ἱκανὸς ὁ βίος.

Τετράγωνος δὲ καθυπερτερῶν τὸν Ἑρμῆν κατ' ἐξοχὴν ἐναντίος τὰς μὲν βουλὰς ἐκκόπτει, ψύξεις δὲ † τὰς πράξεις ἐπάγει· αὐτοὺς δ'

1-11 paene ad verbum congruit Firm. 69ᵛ*b*. 12-16 = Firm. 73ʳ*a*. 14 ὃς] ὡς M. καὶ αὐτά] an κτήματα? (*si aliqua habuerit subsidia facultatum, ipsis adhuc superstitibus pereunt aut post mortem eorum miseris lacerationibus dissipantur,* Firm.). 15 μόχθω M. 17-19 eadem pluribus verbis Firm. 68ʳ*b*. 20-26 = Firm. 69ʳ*a*. 24 ἧττον] scr. ἦθος, cl. Firm. : *sed quae sibi in domo omnem dominandi vindicent potestatem.* 25 *qui amorem suum ambo cum quadam conentur dissimulatione celare,* Firm. 27-29 apud Firm. 73ʳ*a*. 30-33 Firm. 68ʳ*b*. νοήμους M. 32 ἀφ' ὧν] ἀφώνως M. 33-167, 4 = Firm. 69ᵛ*b*. 34 scr. ταῖς πράξεσιν potius quam <ἐπὶ> τὰς πράξεις.

When Saturn forms a square aspect with the Sun and Saturn is in the superior position, there will be a ruin of livelihood or convulsion regarding the father, and he will die before the mother as well; regarding the birth or the native, it brings errors in life and insults from many people, and upon the body it brings diseases from chills and fevers on account of the mixture of the Sun, and especially also from chills. They are also thwarted in whatever enterprises they undertake. When the Sun is in the superior position over Saturn, the paternal inheritance is scattered and there will be enmity toward family members; the impulses of the mind and one's actions are dimmed, plans are cut short, various diseases occur at different times along with bodily hardships in early life, and one's life is not distinguished in one's homeland.

When Saturn is in opposition to the Sun, with Jupiter not in aspect, the father is burdensome and miserly, or harmful; he is also wasteful with his estate and destructive, one who squanders even what has been left behind, or he will die an evil death. For the child, there will be continual toil, and more so in a feminine sign.

When Saturn is in trine with Venus, it makes people stable, dignified, and conspicuous, and harmed by those of lower station, yet not quick to marry.

When Saturn is in square and in superior position, there are falls from fortune, losses, and sorrows from female persons. Such people are also without grace and unlucky in their affairs. But when Venus overcomes Saturn in superior position, the women they will marry will be blameless, though having somewhat less of a stern and commanding nature, yet loving what concerns the husband and preserving goodwill toward him. But secretly they will be with one another in their desire†.

When Saturn is in opposition to Venus, it produces some who are licentious and indecent, others who are without women, or who marry women held in common and debased, or mutilated, or slaves; and these too are without grace.

Saturn in trine with Mercury [the B] will make people intelligent and prudent, firm in reasoning and steadfast; their occupations will come from words, or writings, or calculations, or commerce, from which their livelihood will be sufficient and adequate.

A square [aspect] dominating Mercury is especially contrary; it cuts off plans and brings cooling/freezing to actions; and those persons themselves

1-11 agrees almost word for word with Firm. 69*b. 12-16 == Firm. 73' a. 14 δς] ὡς M. καὶ αὐτά] an κτήματα? (si aliqua habuerit subsidia facultatum, ipsis adhuc superstitibus pereunt aut post mortem eorum miseris lacerationibus dissipantur, Firm.). 15 μόχθω M. 17-19 eadem pluribus verbis Firm. 68 b. 20-26 = Firm.69 a. 24 ἧττον] scr. ἦθος, cl. Firm. : sed quae sibi in domo omnem dominandi vindicent potestatem. 25 qui amorem suum ambo cum quadam conentur dissimulatione celare, Firm. 27-29 apud Firm. 73 a. 30-33 Firm. 68 b. νοήμους M. 32 ἀφ' ών] ἀφώνως M. 33-167, 4 = Firm. 696. 34 scr. ταῖς πράξεσιν potius quam <ἐπί> τὰς πράξεις.

ἑτέροις προσώποις ὑποτεταγμένους, βασκάνους δὲ σημαίνει. καί τινες τραυλοὶ ἔσονται ἢ μογιλάλοι καὶ ψελλίζοντες ἢ βρυχιῶντες ἢ κωφοί. τοῦ δὲ Ἑρμοῦ τὸν Κρόνον καθυπερτεροῦντος οὐκ ἀγαθὸν μὲν τὸ σχῆμα· ὅμως ἥττων ἡ κάκωσις.

Διάμετρος ὢν ὁ Κρόνος τοῦ Ἑρμοῦ βραδυγλώσσους καὶ δυσέκφορον τὴν λαλιὰν ἔχοντας ἢ τραυλούς, καὶ μάλιστα τοῦ Ἑρμοῦ ὑπαύγου ὄντος ἢ ἐν ἀφώνῳ ζῳδίῳ· καὶ μάλιστα χεῖρον, εἰ πρὸς τούτοις καὶ ἡ Σελήνη σύνεστι τῷ Ἑρμῇ ἢ τῷ Κρόνῳ. οὐ πάντως δὲ ἐν ἅπασιν ἰσχύσει τὸ σχῆμα ἀφωνίαν ἢ δυσφωνίαν ποιῆσαι· τότε γὰρ τοῦτο ἔσται, ὅταν κύριός ἐστιν ὁ Ἑρμῆς τοῦ σινωτικοῦ τόπου καὶ ἔστι τοῦ Κρόνου διάμετρος· τῆς γὰρ λαλιᾶς δεσπόζων εἰκότως τὰ εἰρημένα ποιεῖ ὑπὸ τοῦ Κρόνου βλαπτόμενος. τοῦ μέντοι Ἄρεως ὁρῶντος ἀναλύεται ἡ κάκωσις, μοχθηροὶ δὲ ἔσονται καὶ συνετοὶ μὲν καὶ ἐπιστήμονες, οὐκ ἐκ ταύτης δὲ τῆς αἰτίας ὠφελούμενοι ἢ ἐπικτώμενοί τι, στυγνοὶ δὲ ἀεὶ καὶ τυφώδεις. ὡς τὰ πολλὰ δὲ καὶ πρεσβύτεροί εἰσι τῶν ἀδελφῶν· εἰ δέ τινες προτεχθήσονται, τεθνήξονται· καὶ ὁ πατὴρ δὲ πρὸ τῆς μητρὸς τελευτᾷ.

Τὸ δὲ τρίγωνον Κρόνου καὶ Σελήνης ἀσυστα(σίαν) δίδωσι καὶ γνωρίμους βασιλέων ποιεῖ καὶ ἐνδόξους, εἴ γε μάλιστα αὐξιφωτεῖ ἡ Σελήνη· εἰ δὲ λειψιφωτεῖ, μετριότερα ἔσται τὰ εἰρημένα.

Τὸ δὲ τετράγωνον τοῦ Κρόνου καθυπερτεροῦντος ἡ μὲν μήτηρ κακοθάνατος, περὶ δὲ τὸν τεχθέντα πυκναὶ νόσοι καὶ μάλιστα ἐκ ῥευμάτων, ἐξαιρέτως εἰ ἐν θηλυκῷ ζῳδίῳ ὁ Κρόνος ἐστίν. εἰ δὲ ἄλλως εἵμαρται καὶ γάμος τῇ γενέσει, οὐκ εὐνοϊκῶς ἕξει πρὸς τοῦτον ἡ γυνή· σφαλερὸν τὸ σχῆμα περὶ τὰ τέκνα· εἰ δὲ ἡ Σελήνη δεκατεύει τὸν Κρόνον, τὰ μητρικὰ κτήματα ἀφανίζει καὶ ῥεύματα κινεῖ καὶ οἱ παῖδες ἐχθροὶ ταῖς μητράσιν ἔσονται. καὶ ἀπραξίας αἴτιον τὸ σχῆμα.

Τὸ δὲ διάμετρον Κρόνου καὶ Σελήνης τὴν μητρικὴν περιουσίαν ὄλλυσι καὶ αὐτῇ δὲ τῇ μητρὶ κρυπτοὺς πόνους δίδωσιν, ἢ δύστροπος ἔσται καὶ λυπρά. εἰ δὲ μὴ ἀγαθοποιὸς ἴδῃ, δεινὸν τὸ σχῆμα περὶ τὰ σωματικά· κίνδυνον γὰρ σημαίνει κατὰ τὴν τῶν ζῳδίων φύσιν· εἰ μὲν ἐν τετραπόδοις, ἐκ τετραπόδων, εἰ δὲ ἐν θηριώδεσιν, ἐκ τῶν ὁμοίων· εἰ δὲ ἐν καθύγροις, ἐκ τῶν ὑδάτων καὶ κακοχυμίας. εἰ δὲ μὴ παρῇ βοήθεια, καὶ σίνεται· ὧν μὲν γὰρ οἱ ὀφθαλμοὶ ἠμαύρωνται, ὧν δὲ τὰ μέλη κλῶνται· ἔνιοι δὲ τῆς πατρίδος ἐξελαύνονται, ἐπεὶ ἡ Σελήνη καὶ πατρίδα δηλοῖ.

1 in versu fuit ἑτέροισι. *sed ipsis semper maximas invidiae tempestates indicit*, Firm. (legitne βασκανίας ?). 2 μογγιλάλοι M. 5-17 = Firm. 73r*a*. 10 aut occasum dicit (Ptol. 38r, 13) aut κλῆρον τοῦ σίνους (Firm., VI, f. 84r*a*; cod. Flor., p. 169, 17). 16 *sed et matres in prima perimit aetate*, Firm. 18-20 Cf. Firm. 68r*b*. 21-27 = Firm. 70r*b* qui καθυπερτερίας confudisse videtur. 22 νόσοι] σόσου aut sim. M. 23 ἄλλως] *sicut aliarum stellarum praesidio nuptiae decretae fuerint*, Firm. ἥμαρται M. 28-36 Firm. 73r*b*. 34 σίνεται] γίνεται M.

subjected to other persons, and it indicates envious/malicious individuals. And some will be lisping or speaking with difficulty and stammering, or growling, or deaf. When Mercury dominates Saturn, the configuration is not good; nevertheless the affliction is weaker.

5 Saturn in opposition to Mercury produces people who are slow of speech and have difficulty in utterance, or who stammer, especially when Mercury is under the sun's rays or in a mute sign; and it is especially worse if in addition to these things the Moon is in conjunction with Mercury or Saturn. The configuration will not in every case have the power to produce muteness or defective speech; for this will occur when Mercury is lord of the injurious place and is in opposition to Saturn — for being master of speech, it naturally produces the aforementioned effects when harmed by Saturn. When Mars, however, looks on, the affliction is dissolved, but they will be wretched, and although intelligent and knowledgeable, they do not benefit from this nor acquire anything from this cause, but are always gloomy and conceited. For the most part they are also older than their siblings; and if some are born before them, they will die; and the father dies before the mother.

The trine of Saturn and the Moon grants instability and makes the native known to kings and illustrious, especially if the Moon is waxing; but if she is waning, the aforementioned effects will be more moderate.

The square of Saturn in superior position brings the mother to an evil death, and upon the native frequent illnesses, especially from fluxes, particularly if Saturn is in a feminine sign. And if marriage is otherwise destined for the nativity, the wife will not be well-disposed toward him; the configuration is dangerous regarding children. If the Moon is in the tenth from Saturn, it destroys the maternal property and stirs up fluxes, and the children will be enemies to their mothers. The configuration is also a cause of inactivity.

The opposition of Saturn and the Moon destroys the maternal estate and inflicts hidden sufferings upon the mother herself, or she will be ill-tempered and wretched. If no benefic looks upon it, the configuration is terrible regarding bodily matters; for it signifies danger according to the nature of the signs: if they are in four-footed signs, danger from four-footed creatures; if in bestial signs, from similar creatures; if in watery signs, from waters and ill humors. And if no assistance is present, it also causes injury: for some have their eyes dimmed, others have their limbs broken; and some are driven from their homeland, since the Moon also signifies the homeland.

1 in the verse there was ἑτέροισι, but he always declares the greatest storms of envy against them themselves, Firm. (does he read βασκανίας?). 2 μογγιλάλθι M. 5–17 Firm. 73 a. 10 either refers to the setting (Ptol. 38', 13) or to κλῆρον τοῦ σίνους (Firm., VI, f. 84' a; cod. Flor., p. 169, 17). 16 but he also destroys the mothers in the first period, Firm. 18–20 Cf. Firm. 68' b.

21-27 || Firm. 70' b who seems to have confused καθυπερτερίας. 22 νόσοι] σόσου aut

sim. M. Firm. 23 άλλως] sicut aliarum stellarum praesidio nuptiae decretae fuerint, ἥμαρται M. 28-36 Firm. 73 b. 34 σίνεται] γίνεται M.

Ἰστέον δὲ ὅτι τὰ τοιαῦτα ἀποτελέσματα οἷον τὰ ἐκ τῶν σωματικῶν κολλήσεων καὶ τὰ ἐκ τῶν πρὸς ἀλλήλους σχηματισμῶν ἐν ἐκείνοις μάλιστα τοῖς καιροῖς ἀποτελοῦνται, ἐν οἷς αἱ ἀναφοραὶ τούτων ἢ αἱ περίοδοι ἢ καθ' ἑαυτὰς ἢ μετ' ἀλλήλων πληροῦνται. οἷον ἔστω γένεσις κλίματ(ι) β'. Ἥλιος Ταύρῳ, ὡροσκόπος Τοξευτῇ, Σελήνη Καρκίνῳ, Κρόνος Λέοντι, Ζεὺς Αἰγοκέρωτι, Ἄρης Ἀφροδίτη Σκορπίῳ. τῷ οὖν τριακοστῷ τετάρτῳ ἔτει γυναικὸς ἐγένετο θάνατος· τὸ γὰρ τετράγωνον Κρόνου καὶ Ἀφροδίτης τοῦ Κρόνου καθυπερτεροῦντος ὡς νῦν ἐκ γυναικῶν ἐπάγει βλάβας καὶ λύπας. ὁ δὲ καιρὸς εὔλογος· τοῦ γὰρ Λέοντος ιθ' ἐν ᾧ Κρόνος, τοῦ δὲ Σκορπίου ὅπου Ἀφροδίτη ιε'· ὁμοῦ ἔτη λδ'. ἐκ γὰρ τῶν κυρίων ἀστέρων τοῦ Λέοντος καὶ τοῦ Σκορπίου ἐλήφθησαν αἱ περίοδοι. ὅτε δὲ ἐκ τῶν ἀναφορῶν, τῷ [δὲ] λς' ἔτει κατηγορηθεὶς ὡς ἐπιβουλευθείσης ὑπ' αὐτοῦ τῆς γυναικὸς ἔμελλε κινδυνεύειν καὶ ἐφυγαδεύθη· ὁ γὰρ Κρόνος καθυπερτερῶν τὴν Ἀφροδίτην καὶ ἐκπτώσεις ποιεῖ καὶ πένθη διὰ θηλυκῶν προσώπων. ἐδήλου δὲ τὸν καιρὸν ὁ ἀναφο(ρικὸς) τοῦ Λέοντος, ἐν ᾧ ὁ Κρόνος· καὶ γὰρ καθ' ἑαυτοὺς οἱ ἀστέρες τὸν ἀποτελεσματικὸν δηλοῦσι καιρὸν καὶ συγκρατικῶς. διὰ μὲν οὖν τὸ τετράγωνον τοῦ Κρόνου πρὸς Ἀφροδίτην ἔμελλεν κινδυνεύειν, ἡ δὲ αἰτία ἐκ τοῦ πρὸς Ἀφροδίτην σχήματος· ἀλλ' ἐπεὶ καὶ ὁ Ζεὺς ἑώρα τὴν Ἀφροδίτην, ἔμελλε διεκφυγεῖν τὸν κίνδυνον· καὶ γὰρ καὶ ἡ Ἀφροδίτη ἐν Σκορπίῳ τὰ λς' ἔτη ἐδήλου. τῷ δὲ λζ' ἔτει καὶ μείζονος φιλανθρωπίας ἀπέλαυσε διὰ τὸ διάμετρον Σελήνης καὶ Διός· Σελήνη κε' καὶ Ζεὺς ιβ', ὁμοῦ λζ'.

Καὶ πάλιν· Ἥλιος Ἄρης Ἀφροδίτη Τοξευτῇ, Σελήνη Ζυγῷ, Κρόνος Ὑδροχόῳ (?), Ζεὺς Παρθένῳ, Ἑρμῆς Σκορπίῳ, ὡροσκόπος Αἰγοκέρωτι. τῷ ιθ' ἔτει ἐβιοθανάτησεν ὁ πατήρ· ἐχρημάτισε γὰρ ἐν τοιούτῳ ἀποτελέσματι ἡ περίοδος Ἡλίου διὰ τὸ συνιέναι τῷ Ἄρει· Ἄρης γὰρ σὺν Ἡλίῳ κακοθάνατον τὸν πατέρα δηλοῖ. αὐτοὶ δὲ τοὺς ὀφθαλμοὺς βλάπτονται καὶ κινδύνους ὑφίστανται. ἃ πάντα ἐγένοντο· ὁ μὲν γὰρ πατὴρ τῷ ιθ' ἔτει βιαίως ἐτελεύτησε, αὐτὸς δὲ τοὺς ὀφθαλμοὺς ἐπηρώθη καὶ ξενιτεύσας κίνδυνον κατὰ θαλάσσης ἔσχεν. ἐν γὰρ Τοξευτῇ ἡ Ἀργὼ τὸ πλοῖον. εἴρηται δὲ ὅτι εἰ καὶ ἀνὰ δύο κεῖνται οἱ ἀστέρες ὁμοῦ (f. 187) ἢ κατὰ σχῆμα ὁρῶσιν, ἀλλ' οὖν ἡ ἑκάστου περίοδος ἢ ἀναφορὰ καὶ κατὰ μόνας ἐνεργήσει καὶ μετὰ [τὴν] τοῦ ἐπικειμένου ἢ

1 Sequentia genituarum exempla, quorum alterum huic loco aptum non est, quoniam nullius in eo Saturnus est momenti, ex libro desumpta puto qualis fuit Antigoni Nicaeensis genituarum collectio (*Philol.*, N. F., XI, 125). 2 τὰ] τῶν M. 10 ᾧ] τῷ M. sc. Leonis et Scorpii domini sunt Sol et Mars, quorum periodi minimae XIX et XV sunt annorum (cf. Firm. 74, 6 sqq.; cod. Flor. 162, 32); cf. etiam l. 16, 21. 13 ὑποβουλευθείσης M. 15 in climate enim secundo Leonis anaphora est XXXVI partium (Firm. 54, 13) eademque Scorpii (l. 21). 26 an ἐν <τῷ>? cf. 173, 34. 32 " Argo occidit cum Sagittarius oritur, cf. Arat. 686, Firm. VIII, 112r *b* per errorem : *in dextra parte Sagittarii oritur navis Argo.* Hoc l. fort. scr. ἡ Ἀργὼ <καὶ> τὸ Πλοῖον „ (Boll). 33 ἢ] ὁ M.

It should be known that such effects, namely those arising from bodily conjunctions and those from the configurations of the stars with one another, are brought to completion chiefly at those times when the ascensions of these stars or their periods are fulfilled, either by themselves or in combination with one another. For example, let there be a nativity in the second climate. The Sun in Taurus, the Ascendant in Sagittarius, the Moon in Cancer, Saturn in Leo, Jupiter in Capricorn, Mars in Scorpio, Venus in Scorpio. In the thirty-fourth year, then, the death of a wife occurred; for the square of Saturn and Venus, with Saturn in superior position, as now, brings harm and grief from women. The timing is reasonable: for Leo has 19 degrees, where Saturn is, and Scorpio, where Venus is, has 15; together 34 years. For the periods were taken from the ruling stars of Leo and Scorpio. But when reckoned from the ascensions, in the 36th year, having been accused of plotting against his wife, he was about to be in danger and was sent into exile; for Saturn in superior position over Venus also causes banishments and bereavements through female persons. The timing was indicated by the ascensional arc of Leo, in which Saturn is; for the stars indicate the effective time both individually and in combination.By reason of the square of Saturn to Venus, then, he was about to be in danger, and the cause lay in the configuration with Venus; but since Jupiter also regarded Venus, he was going to escape the danger; and indeed Venus in Scorpio indicated the 36 years. In the 37th year he also enjoyed greater good fortune on account of the opposition of the Moon and Jupiter: the Moon 25 and Jupiter 12, together 37.

And again: Sun, Mars, Venus in Sagittarius, Moon in Libra, Saturn in Aquarius (?), Jupiter in Virgo, Mercury in Scorpio, ascendant in Capricorn. In the 19th year the father died a violent death; for the period of the Sun was effective in such an outcome because it joined Mars; for Mars together with the Sun signifies a bad death for the father. They themselves suffer damage to the eyes and encounter dangers. All of which came to pass; for the father died violently in the 19th year, and he himself was injured in the eyes and, having gone abroad, faced danger at sea. For in Sagittarius is the ship Argo. It has been stated that even if the stars are placed two together or aspect each other by configuration, nevertheless the period or rising of each will also act independently and together with [that of] the one placed upon it ἢ

1 The following examples of nativities, one of which is not suited to this place, since Saturn plays no role in it, I believe are taken from a book such as the collection of nativities of Antigonus of Nicaea (Philol., N. F., XI, 125). 2 τά] τῶν M. 10 →] τῶ M. i.e. the lords of Leo and Scorpio are Sun and Mars, whose minimum periods are XIX and XV years respectively (cf. Firm. 74, 6 sqq.; cod. Flor. 162, 32); cf. also l. 16, 21. 13 υποβουλευθείσης M. 15 for in the second climate the rising time of Leo is XXXVI degrees (Firm. 54, 13) and the same for Scorpio (l. 21). 26 or Εν <τῷ>? cf. 173, 34. 32 "Argo sets when Sagittarius rises, cf. Arat. 686, Firm. VIII, 112 6 by error: on the right side of Sagittarius the ship Argo rises. Here perhaps write ἡ Ἀργώ <καὶ> τὸ πλοῖον, (Boll). 33 ἡ] ὁ M.

τοῦ συσχηματιζομένου· ἐκεῖνο δὲ ἐνεργήσει, ὅπερ ἡ ἐξ ἑκατέρων δηλοῖ σύγκρισις. ἐπεὶ οὖν ὁ Ἥλιος καὶ πατρίδα δηλοῖ καὶ ὄψιν, ἄμφω ἐγένετο, καὶ μάλιστα ἐν σινωτικοῖς τόποις καὶ ὀφθαλμικοῖς τοῦ Ἡλίου ὑπὸ κακοποιῶν βλαπτομένου. ἀλλὰ τῷ κ' ἔτει θείᾳ προνοίᾳ ἀνέβλεψε· παρῆν γὰρ καὶ ἡ Ἀφροδίτη τῷ Ἡλίῳ καὶ ὁ Ζεὺς ἑώρα ἐκ τετραγώνου· τὰ δὲ κ' ἔτη ἐδήλου ἡ Παρθένος διὰ τὸν κύριον Ἑρμῆν, ἐν ᾗ ὁ τοῦ Διὸς ἑώρα τὸν Ἥλιον. ἀλλὰ καὶ ὁ Ζεὺς ιβ' καὶ ἡ Ἀφροδίτη ἐκ τετραγώνου η'· ἀμφότεροι γὰρ τὸ ὀφθαλμικὸν πάθος ἔβλεπον. καὶ ὑπερίσχυσαν οἱ ἀγαθοποιοὶ διὰ τὸ ἐν χρηματιστικωτέροις τόποις εὑρεθῆναι. ἐνεργ(εῖ) δὲ τὰ εἰρημένα ἀποτελέσματα καὶ ἐν ταῖς ἀντιγενέσεσι· δεῖ γὰρ ὁρᾶν τὸν κύριον τοῦ ἔτους τίσι κατὰ πάροδον σχηματίζεται, καὶ μάλιστα εἰ τὸ ὅμοιον σχῆμα σώζει οἷον καὶ ἐπὶ γεννή(σεως). δεῖ δὲ καὶ τὰς ἐπεμβάσεις ὁρᾶν.

Περὶ τοῦ Διός.

Ὁ δὲ Ζεὺς τέκνων αἴτιος γονῆς, ἐπιθυμίας, γνώσεως, συστάσεως, φιλίας ἐξ ὑπερεχόντων προσώπων, δωρεῶν, εὐπορίας, ἀρχῆς καὶ δόξης προστασίας ἱερῶν, μεσιτειῶν, πίστεως, ἐπιτροπῆς, ἱερατείας, δικαιοσύνης κακῶν ἀπαλλαγῆς, καρπῶν εὐφορίας, κληρονομίας, υἱοθεσίας, ἐλευθερίας, αἰδοῦς, σεμνότητος, μεγαλοψυχίας, εἰρήνης, φιλοστοργίας, εὐποιίας, εὐετηρίας, εὐθηνίας, εὐεξίας σωματικῆς καὶ ψυχικῆς, τῆς ἐκ βασιλέων εὐεργεσίας, ὑγείας, καρπῶν δαψιλείας, στόλων εὐπλωΐας. πρόσωπα δηλοῖ μεσοχρόνια καὶ τιμητικά· παθῶν δέ ἐστιν αἴτιος, ὅταν κακῶται καὶ λόγον ἔχῃ πρὸς τὸν θανατικὸν τόπον, συνάγχης, περιπνευμονίας, ἀποπληξίας, σπασμῶν, κεφαλαλγίας καὶ καρδιακῶν διαθέσεων. τῶν δὲ τοῦ σώματος μερῶν κυριεύει κατὰ μὲν Πτολεμαῖον ἁφῆς, πνεύμονος, σπέρματος καὶ ἀρτηριῶν· ὡς δὲ Οὐάλης, περὶ μὲν τὰ ἐκτὸς μηρῶν καὶ ποδῶν διὰ τὸν Τοξευτὴν καὶ τοὺς Ἰχθύας, ὅθεν καὶ δρόμον ἐν ἄθλοις παρέχει· περὶ δὲ τὰ ἐντὸς σπορᾶς, μήτρας, ἥπατος, δεξιῶν, ὀδόντων· οὐσίας δὲ κασσιτέρου. πλὴν μειώσεως ὕστερον τῆς ὑπάρξεως ποιητὴς καὶ ὅλως ἀνώμαλος περὶ τὸν βίον καὶ τὸ ἦθος.

Σὺν Ἄρει ὁ Ζεὺς προκοπῆς καὶ κτήσεως αἴτιος καὶ τιμῶν πολιτικῶν καὶ ἡγεμονίας λαοῦ καὶ συνεχῶν ἐπιτεύξεων. εἰ δὲ καὶ ἐν οἴκῳ Διὸς ἢ Ἀρεώς εἰσιν οὗτοι συνόντες, κρατεροὺς δυνάστας σημαίνουσι τῶν ἰδίων ὅπλων· ἴδια δὲ ὅπλα τοῦ μὲν Διὸς σκῆπτρα, τοῦ δὲ Ἄρεως δόρυ, τόξον, ξίφος.

1 ἅπερ M. 7 η'] β' M, cf. Firm. 74, 10. 9 ἐνεργοῦσι aut sim. potius voluisse vid. M. 10 de antigenesi Valens, V, 4; cf. cod. Marc. 334, f. 81. 15-19 cf. Valens supra p. 90, 1 sqq. 17 ἐπιτροπάς M. 19-21 e Ptol. 22r, 15-24. 23 de loco mortis, cf. cod. Flor. 169, 16. συνάχης M. 25 Ptol. 38r, 31. 26-29 e Valente supra p. 90, 7 sqq. 27 τοὺς] τοῦ M. Sagittarii enim et Piscium dominus est Iuppiter. 28 ἐκτὸς M. 29 κασιτέρου M. 31-35 = Firm. 75v b. *tunc enim fasces tunc arma, tunc illis maximi committuntur exercitus*, Firm.

of the planet in aspect; and that will take effect which the comparison of both indicates. Since, therefore, the Sun signifies both homeland and eyesight, both came to pass, especially since the Sun was being harmed by malefics in its injurious and ophthalmological places, but in the 20th year by divine providence he regained his sight; for Venus was also present with the Sun and Jupiter was looking from a square; and the 20 years were indicated by Virgo through its lord Mercury, in which Jupiter was looking at the Sun. But also Jupiter 12 and Venus from a square 8 — for both were looking upon the affliction of the eyes. And the benefics prevailed because they were found in more influential places. The said effects operate also in the anniversary charts; for one must observe the lord of the year, to what planets it forms aspects by transit, and especially if it preserves the same configuration as at birth. One must also observe the ingresses.

On Jupiter.

15 Jupiter is the cause of the begetting of children, desire, knowledge, introduction, friendship from persons of superior rank, gifts, prosperity, office and glory, superintendence of sacred things, mediation, trust, guardianship, priesthood, justice, release from evils, abundance of fruits, inheritance, adoption, freedom, modesty, dignity, magnanimity, peace, affection, benevolence, good seasons, plenty, bodily and spiritual well-being, benefaction from kings, health, abundance of crops, and prosperous voyages of fleets. It signifies persons of middle age and of honorable standing. It is the cause of ailments when afflicted and bears relation to the place of death: of quinsy, pneumonia, apoplexy, convulsions, headache, and cardiac conditions. Of the parts of the body it rules, according to Ptolemy: touch, the lungs, semen, and the arteries; but according to Vettius Valens, on the exterior: the thighs and feet because of Sagittarius and Pisces, whence it also bestows running in contests; on the interior: the organs of generation, the womb, the liver, the right side, and the teeth; and its substance is tin. Yet it also produces a later diminution of one's estate, and is generally irregular in matters of livelihood and character.

Jupiter with Mars is the cause of advancement and acquisition and civic honors and leadership of the people and successive achievements. But if these planets are in conjunction in the house of Jupiter or Mars, they signify powerful rulers over their own arms; the proper arms of Jupiter are scepters, and those of Mars are the spear, bow, and sword.

1 ἅπερ M. 7 η] β' M, cf. Firm. 74, 10. 9 ἐνεργοῦσι or similar seems to have been intended by M. 10 on antigenesis Valens, V, 4; cf. cod. Marc. 334, f. 81. 15-19 cf. Valens above p. 90, 1 sqq. 17 Επιτροπάς M. 19-21 from Ptol. 22, 1'5-24. 23 on the place of death, cf. cod. Flor. 169, 16. συνάχης M. 25 Ptol. 38', 31. 26-29 from Valens above p. 90, 7 sqq. 27 τους] τοῦ M. For Jupiter is the lord of Sagittarius and Pisces. 28 έκτὸς M. 29 κασιτέρου M. 31-35 = Firm. 75' 6. for then the fasces, then arms, then the greatest armies are entrusted to them, Firm.

Ὁ δὲ Ζεὺς σὺν Ἡλίῳ εἰ μὲν ὕπαυγος εἴη, πάντων τῶν ἀγαθῶν σπάνις ἔσται· εἰ δὲ ἔξαυγος, εὐτυχία καὶ περίκτησις βίου καὶ ὄφελος· οἵδε δὲ ἐπὶ εὐτυχ(ίᾳ) τῶν γονέων τίκτονται καὶ τὰς ἀπολαύσεις ἐκ βρέφους ἔχουσιν.

Σὺν δὲ τῇ Ἀφροδίτῃ ὁ Ζεὺς τὸ τιμητικὸν ἐπιδείκνυται καὶ ταῖς χάρισι κεκοσμημένον καὶ τὴν παρὰ πολλῶν φιλίαν, τό τε ἀγαθόφρον καὶ εὐσεβὲς καὶ ἀστεῖον καὶ τὸ παρ' ἡγεμόσι ποθεινὸν καὶ εὔφημον καὶ εὐκλεές. οὗτοι καὶ ἐξ ἐπισήμων τινῶν καὶ γυναικῶν τὸν βίον αὔξουσιν ἢ ἱερῶν προστατεύουσι· κατ' ἐξοχὴν δέ εἰσι φιλέρωτες καὶ πολλαῖς γυναιξὶν ἐν συνουσίᾳ γίνονται, εὔγαμοί τε καὶ εὔτεκνοι, εἰ μὴ ὁρᾷ Κρόνος καὶ Ἄρης. ἡ αὐτὴ σκέψις καὶ ἐπὶ γυναικῶν. τοῦ Διὸς σὺν Ἀφροδίτῃ ὄντος ἐπὶ δυνατῶν τόπων, εἰ Σελήνη τούτους ὁρᾷ καὶ ὁ Ἄρης ποθὲν μαρτυρεῖ, περὶ (f. 187ᵛ) συγγενικὰ πρόσωπα ὁ ψόγος ἔσται τῆς μίξεως [καὶ] ὡς ἔοικε, διὰ τὸ συγγενικὸν τῶν ζῳδίων. ὁ γὰρ Καρκίνος ὕψωμα μέν ἐστι τοῦ Διός, τρίγωνον δὲ Ἀφροδίτης, οἶκος δὲ Σελήνης· καὶ οἱ Ἰχθύες ὕψωμα μὲν Ἀφροδίτης, οἶκος Διός, τρίγωνον δὲ Ἄρεως καὶ Σελήνης.

Οὐάλεντος. Ἡ δὲ τοῦ Διὸς καὶ τῆς Ἀφροδίτης δόξης περιποιητικὴ καὶ ἐπικτήσεων καὶ δωρεῶν καὶ κόσμου σωματικοῦ, τέκνων τε γονῆς καὶ ἀρχιερωσύνης καὶ στεμματοφορίας, ὄχλων προστασίας, τῆς ἐν εἰκόσι τιμῆς, ἀνώμαλος δὲ περὶ γάμων καὶ τέκνων· ἔστι δὲ καὶ χρυσοφορίας παρεκτικός.

Σὺν δὲ Ἑρμῇ ὢν ὁ Ζεὺς τὸ εὔβουλον ἐπισημαίνει καὶ τὸ ἐν λόγοις δυνατὸν καὶ ἐν φρεσὶν ἄριστον, ἐφ' οἷς εἰσι καὶ τῇ πόλει σεμνό(τατοι)· γίνονται γὰρ γραμματικοὶ ἢ γραμματεῖς βασιλέων, ῥήτορές τε καὶ σοφισταί.

Οὐάλεντος. Ἡ τοῦ Διὸς καὶ Ἑρμοῦ συμπαρουσία διοικητὰς καὶ οἰκονομητὰς πραγμάτων καὶ ἐμπιστεύτους καὶ ἀπὸ λόγων ἢ ψήφων συστατοὺς καὶ ἀπὸ παιδείας φιλικ(ούς) τε καὶ εὐαρέστους. εἰ δὲ καὶ ἐν χρηματιστικῷ ζῳδίῳ εὑρεθῶσι, καὶ θησαυρῶν εὑρέται γίνονται ἔκ τε παρακαταθήκης καὶ δανείων ὠφελείας διδοῦσιν.

Σὺν δὲ Σελήνῃ ὁ Ζεὺς αὔξησιν τύχης καὶ πλοῦτον πολύν, εἴπερ ἔξαυγός ἐστι καὶ αἱρετ(ικὸς) καὶ ἐν κρείττονι τόπῳ· κρείττονα γὰρ καὶ τῶν γονέων ποιεῖ. ἐν δὲ νυκτερινῇ γενέσει, εἴπερ ἡ Σελήνη πλειόνων ἐστὶ μοιρῶν.

1-4 eadem Firm., l. c. 2 παράκτισις M. 3 an οἱ δὲ ἐπί? Firm., *et bono parentum videbuntur esse progeniti, ut ex die ortus sui omnia parentibus felicitatis insignia conferantur.* 5-17 = Firm. 75ᵛ*b* (cf. Lessing, ed. Lachmann, XII, 275, qui supplementa dat). 9 πολλοῖς M. 10 ἐόγαμοι M. 12 ἡ ☾ τούτοις M. 18 sc. συμπαρουσία. 21 fort. γάμον καὶ τέκνα. 23-26 = Firm. f. 129, cod. Neap. (in quo solo haec extant). 24 possis κἂν τῇ πόλει. 28 ἀπὸ λόγων ἢ ψήφων ἀναγομένους ... εὐσυστάτους Valens. 29 εὐαστ' M. 32-35 = Firm., l. c. 33 de αἱρέσει cf. ad. 166, 37.

Jupiter with the Sun, if he be under the rays, there will be a scarcity of all good things; but if he be out of the rays, there will be good fortune and acquisition of livelihood and benefit; those born under these conditions are born to the good fortune of their parents and have their pleasures from infancy.

Jupiter with Venus displays that which is honorable and adorned with graces and friendship from many, and that which is benevolent and pious and refined and desired among rulers and well-spoken of and illustrious. These people also increase their livelihood through distinguished persons and women, or they take charge of sacred things; and they are especially given to love and enter into relations with many women, and are fortunate in marriage and in children, unless Saturn and Mars look on. The same consideration applies also in the case of women, when Jupiter is with Venus in powerful places, if the Moon aspects them and Mars bears witness from some position, the reproach of the union will concern related persons, as it seems, on account of the kinship of the signs. For Cancer is the exaltation of Jupiter, the trine of Venus, and the house of the Moon; and Pisces is the exaltation of Venus, the house of Jupiter, and the trine of Mars and the Moon.

of Valens. The conjunction of Jupiter and Venus is productive of glory, acquisitions, gifts, and bodily adornment, as well as of the begetting of children, high priesthood, and the wearing of garlands, the leadership of crowds, honor in images, but irregular in matters of marriage and children; it is also productive of the wearing of gold.

When Jupiter is with Mercury, it signifies good counsel and power in speech and excellence in intellect, by which qualities they are also most distinguished in the city; for they become grammarians or secretaries of kings, as well as orators and sophists.

Of Valens. The conjunction of Jupiter and Mercury produces administrators and managers of affairs, trusted men, and those commended through their words or calculations, and through their education agreeable and pleasing. But if they are also found in a money-making sign, they also become discoverers of treasures and derive profit from deposits and loans.

When Jupiter is with the Moon, it brings increase of fortune and great wealth, provided it is visible and of the preferred sect and in a stronger place; for it also makes the native superior to his parents. But in a nocturnal nativity, provided the Moon is of more degrees. 35

1–4 same in Firm., l. c. 2 παράκτισις M. 3 an οἱ δὲ ἐπὶ ? Firm., et bono parentum videbuntur esse progeniti, ut ex die ortus sui omnia parentibus felicitatis insignia conferantur. 5–17 = Firm. 75′b (cf. Lessing, ed. Lachmann, XII, 275, qui supplementa dat). 9 πολλοῖς M. 10 λόγαμοι M. 12 ή (τούτοις M. 18 sc. συμπαρουσία. 21 fort. γάμον καὶ τέκνα. 23–26 = Firm. f. 129, cod. Neap. (in quo solo haec extant). 24 possis κἂν τῇ πόλει. 28 ἀπὸ λόγων ἢ ψήφων ἀναγομένους 040εὐσυστάτους Valens. 29 εὐαςτ' M. 32–35 = Firm., l. c. 33 de αἱρέσει cf. ad. 166, 37.

καί κεν ἀμαυρώσειε τύχην καὶ μείονα θείη.

Τρίγωνος δὲ ὢν πρὸς Ἄρεα ὁ Ζεὺς ἀρχὰς δίδωσι καὶ τιμὰς παρ' ἡγεμόνων καὶ δραστικοὺς ποιεῖ.

Τετράγωνος δὲ καθυπερτερῶν δόξης, συστάσεως, εὐκλείας καὶ τιμῆς αἴτιος· οἱ μὲν ἐν βασιλείοις αὐλαῖς ἀναστρέφονται, οἱ δὲ ἐν στρατείαις εἰσίν, οἱ δὲ τὰ δημόσια πράττοντες. τῶν δὲ πατρικῶν κτημάτων καὶ τοῦ βίου οὐκ ἀγαθὸς φύλαξ· λυπεῖ δὲ καὶ εἰς τέκνα· ἢ γὰρ ἀτεκνίαν ἢ ὀλιγοτεκνίαν ποιεῖ. Ἄρης δὲ τὸν Δία καθυπερτερῶν † ὀξυλάτους ταῖς ὁρμαῖς καὶ τῷ βίῳ σφαλλομένους καὶ ματαιοπονοῦντας ἐν βασιλικαῖς ὑπηρεσίαις καὶ πράξεσιν ἢ ἐν δημοσίαις, ἀφ' ὧν διαβολαὶ καὶ κατηγορίαι ἐγείρονται.

Διάμετρος δὲ ὢν ὁ Ζεὺς τῷ Ἄρει πᾶσαν ἀνωμαλίαν καὶ σκέδασιν τοῦ βίου ποιεῖται καὶ τοὺς φίλους ἐχθροὺς ποιεῖ, καὶ εἰκότως· ὁ μὲν γὰρ Ζεὺς εἰρήνης αἴτιος, ὁ δὲ Ἄρης ὀργῆς καὶ θυμοῦ, καὶ τὸ διάμετρον σχῆμα ἐχθρῶδες. ἐκ προπετείας δὲ καὶ ἐκ ταραχῆς λογισμῶν θλίψεις σημαίνει.

Τὸ δὲ τρίγωνον Διὸς καὶ Ἡλίου πλούτου καὶ δόξης καὶ γάμου καὶ τεκνώσεως καὶ βίου ἐμφανοῦς αἴτιον.

Τὸ δὲ τετράγωνον Διὸς καὶ Ἡλίου τοῦ Διὸς ὑπερτεροῦντος προκοπῆς μεγίστης καὶ συστάσεως ἀγαθῆς τῷ πατρὶ καὶ τῷ παιδὶ αἴτιον καὶ ἔτι τῆς τῶν πολλῶν ὑπεροχῆς. εἰ δὲ ὁ Ἥλιος δεκατεύει τὸν Δία, ὁ μὲν πατὴρ λαμπρὸς πάνυ ἔσται, τὰ δὲ κτήματα τούτου μειοῦται· ἢ γὰρ τῇ πόλει κοινοῦται ἢ τῷ λαῷ, ἐνίοτε καὶ οἱ ἐχθροὶ αὐτοῦ τὴν κτῆσιν αὐτοῦ κληρονομοῦσιν.

Τὸ δὲ διάμετρον Διὸς καὶ Ἡλίου τοῖς πατρικοῖς κτήμασιν ὀλέθριον, καὶ ὁ παῖς ὑποτεταγμένος ἔσται ἀνδρὶ ἐλάττονι.

Τὸ δὲ τρίγωνον Διὸς καὶ Ἀφροδίτης χαρίεντας ποθεινοὺς ποιεῖ, ἐκ γυναικῶν καὶ φίλων προκόπτοντας.

Τὸ δὲ τετράγωνον Διὸς καὶ Ἀφροδίτης τοῦ Διὸς ὑπερτεροῦντος πολλῶν φίλους, ἀπὸ θηλυκῶν προσώπων (f. 188) πράσεις καὶ κέρδη ἔχοντας, ἀστείους δὲ λίαν, θεοσεβεστάτους· εἰ δὲ [καὶ] ἡ Ἀφροδίτη τὸν Δία ὑπερτερεῖ, ἐρωτικοὶ ἔσονται, περικαλλῶς ἔχοντες εἰς γυναῖκας φιλοχαρεῖς τε καὶ φιλοκόσμιοι, πλὴν οὐχ οὕτως ἐν ταῖς τῶν πράξεων ἐπιβολαῖς ἐπιτυγχάνοντες· ἐν γὰρ ταύταις ἄμεινον τὴν Ἀφροδίτην ὑπὸ Διὸς καθυπερτερεῖσθαι.

Τὸ δὲ διάμετρον Διὸς καὶ Ἀφροδίτης ἐν ταῖς τοῦ βίου προκοπαῖς οὐ καλόν· τούτοις δὲ οὐδεὶς φίλος ἀληθής, ἀλλ' ἕτερα μὲν λέγοντες ἕτερα

1 καί κενα ἀμαυρώσειεν M. 2 sq. cf. Firm. 68ᵛ *a*. 4-11 = Firm, 70ʳ *b*. 4 καθυπερτερεῖ M. 8 an ὀξυτάτους? 10 ἀφ' ὧν] ἀφώνως M. 12-16 = Firm. 73ᵛ *a*. 17 sq. = Firm. 68ᵛ *a*. 19-24 = Firm. 70ᵛ *a* (ubi scr. *patrem* pro *tamen*). 25 sq. = Firm. 73ᵛ *a*. 25 ὀλέθρια uv. M. 27 sq. = Firm. 68ᵛ *a*. 29-35 = Firm. 70ᵛ *a*. 30 nempe πράξεις (*et actus et lucra*, Firm.). 31 Ἀφροδίτη] σελήνη M. 32 περικαμῶς M. 34 ἐπιτυγχάνοντας M. 36-172, 4 = Firm. 73ᵛ *a*.

and it may dim one's fortune and make it lesser.

When Jupiter is in trine with Mars, he grants offices and honors from rulers and makes men effective.

When in superior square, he is the cause of glory, esteem, renown, and honor; some move in royal courts, others are engaged in military service, and others conduct public affairs. He is not a good guardian of paternal possessions and livelihood; he also causes grief regarding children, for he produces either childlessness or few children. Mars in superior square to Jupiter makes men rash in their impulses, failing in life, and toiling in vain in royal services and affairs or in public ones, from which slanders and accusations arise.

When Jupiter is in opposition to Mars, he brings about every irregularity and disruption of life and turns friends into enemies, and reasonably so; for Jupiter is the cause of peace, while Mars is the cause of anger and rage, and the opposition aspect is hostile. It portends afflictions arising from rashness and confusion of reasoning.

The trine of Jupiter and the Sun is the cause of wealth, glory, marriage, procreation, and a distinguished life.

The square of Jupiter and the Sun, when Jupiter is superior, is the cause of the greatest advancement and good standing for both father and son, and furthermore of superiority over the many. But if the Sun overcomes Jupiter by tenth-house position, the father will be exceedingly illustrious, yet his possessions will diminish; for they are shared with the city or the people, and sometimes even his enemies inherit his property.

25 The opposition of Jupiter and the Sun is destructive to paternal properties, and the child will be subordinate to a lesser man.

The trine of Jupiter and Venus makes people gracious and beloved, prospering through women and friends.

The square of Jupiter and Venus, when Jupiter predominates, makes people friends of many, having sales and profits from female persons, very refined and most god-fearing; but if Venus predominates over Jupiter, they will be amorous, having a beautiful disposition toward women, pleasure-loving and fond of adornment, yet not so successful in the pursuit of their undertakings; for in these matters it is better that Venus be overcome by Jupiter.

The opposition of Jupiter and Venus is not good for advancement in life; for such people there is no true friend, but saying one thing

1 and empty tarnish M. 2 sq. cf. Firm. 68' a. 4-11 = Firm, 70' 6. 4 καθυ-νπερτερεῖ M. 8 an ὀξύστατους 10 ἀφ ὧν] ἀφονος M. 12-16 = Firm. 73' a.n17 sq. = Firm. 68' a. 19-24 = Firm. 70' a (ubiscr. patrem pro tamen).25 sq.nFirm. 73' a. 25 UV damage. M.27 sq.=Firm. 68' a.n30 nempe 29-35 [redacted] Firm. 70 a. actions (et actus et lucra, Firm.). 31 Venus] moon M. 32 perika-nmῶs M. 34 achieving M. 36-172, 4 = Firm. 73' a.

δὲ βυσσοδομεύοντες, ἐξ ὧν καὶ ἐπανάστασιν ἕξουσι καὶ κακὰς ἀμοιβὰς ἐκ τούτων ἀντιλήψονται. ἐν ἄλλοις δὲ πράγμασιν εὐτυχεῖς ἔσονται καὶ βίον ἕξουσιν ἱκανόν· καὶ πρὸς μὲν τὰς γνησίας γαμετὰς ἄστατοι, ἐν δὲ ἀλλοτρίαις μίξεσιν ἐπιτευκτικοί.

Τὸ δὲ τρίγωνον Διὸς καὶ Ἑρμοῦ περινοηματικοὺς ποιεῖ καὶ λίαν συνετοὺς καὶ ἐμπράκτους καὶ σεβασμίους καὶ τῇ πόλει περιβοήτους, ὑπὸ πολλῶν τιμωμένους, γραμματεῖς τε ἢ δημοσίους διοικήσεις πιστευομένους ἐκ βασιλέων καὶ ταῖς πράξεσιν ἀμέμπτους.

ἄλλοι δ' αἰθερίων ἄστρων ἐπιῖστορές εἰσιν·

Εἰκὸς δὲ τοῦτο γίνεσθαι, ὅταν ἐν τῷ θ' τόπῳ τὸ σχῆμα γένηται. Ζεὺς τὸν Ἑρμῆν καθυπερτερῶν γραμματεῖς καὶ ψήφων διευθυντῆρας καὶ λογιστὰς σημαίνει· οἷς δὲ ἀπὸ κοινῆς προστασίας ὁ βίος καὶ ἡ πρᾶξις ἔσται. εἰ δὲ ὁ Ἑρμῆς τὸν Δία καθυπερτερεῖ, τὸν μὲν βίον οὐκ ἄποροι, τῇ δ' ἀκρισίᾳ πολλὰ τὰ ἐναντία διαπράττονται καὶ τὰ μὲν ἀγαθὰ ὡς φαῦλα ἐκτρέπονται, ὅπερ ἄλλοι λαβεῖν εὔχονται, οὗτοι λαβεῖν οὐκ ἐθέλοντες καὶ αὐτόματα τὰ ἀγαθὰ ἰόντα εἰς αὐτοὺς ἀποφεύγουσι καὶ ἐπὶ ταῖς εὐεργεσίαις ἀχαριστούμενοι.

Τὸ δὲ διάμετρον Διὸς καὶ Ἑρμοῦ φαῦλον τοῖς περὶ λόγους ἐσπουδακόσιν· ὄχλων γὰρ ἐπανάστασιν καὶ ὀργὴν σημαίνει ἢ διαβολὰς ἐκ φθόνου πρὸς μείζονας, ἀδελφῶν τε θάνατον καὶ δίκας καὶ κρίσεις πρὸς συγγενεῖς.

Τὸ δὲ τρίγωνον Διὸς καὶ Σελήνης εὐκλεεῖς καὶ ἔμφρονας. οἱ μὲν ἡγεμόνες ἔσονται ἢ κριταί, ὅταν τὸ σχῆμα ἐν τόπῳ Διός ἐστιν· οἱ δὲ δημηγόροι, ὅταν ἐν τόπῳ Ἑρμοῦ· οἱ δὲ στρατιῶται ἔνοπλοι, ὅταν ἐν τόπῳ Ἄρεως, ἢ τοιούτοις προσώποις συνδιατρίβουσιν. εἰ μὲν γὰρ αὐξιφωτεῖ ἡ Σελήνη, αὐθεντικοὶ στρατιῶται ἔσονται· εἰ δὲ λειψιφωτεῖ, ὑπηρέται ἔσονται τῶν ἡγεμόνων. καὶ ἐν πᾶσι δὲ τοῖς λοιποῖς ἤγουν ἐν ταῖς μείζοσι καὶ ἥττοσι πράξεσι παραπλησίως διακριτέον.

Τὸ δὲ τετράγωνον Διὸς καὶ Σελήνης τοῦ Διὸς ἐπικειμένου νυκτὸς καὶ ἡμέρας τῇ τε μητρὶ καὶ αὐτῷ πρᾶξιν καὶ βίον δώσει· καὶ τοῦ ἰδίου γένους ὑπέρτερος ἔσται ἕνεκα τιμῆς καὶ ἐπὶ προεδρίας λαοῦ τεταγμένος ὄνομα μέγα καὶ φήμην πολλὴν ἐν τῇ πόλει ἔχων. εἰ δὲ ἡ Σελήνη τὸν Δία δεκατεύοι, κλέος καὶ σύστασιν σημαίνει ἐν ἡγεμονικοῖς προσώποις· πλὴν ἐν προβάσει τῶν χρόνων ἐλάττωσίν τινα καὶ ἀπραξίαν ἔν τινι καιρῷ οἴσει.

1 βυσσημεύοντες M. 2 ἀντιλήψεται M. 4 ἀλλοτρίοις M. 5-10 = Firm. 68ᵛ*b*. 9 *alios faciunt caelestium siderum secreta cognoscere*, Firm. 10 cf. de nono loco Firm. 64, 4. 11-17 = Firm. 70ᵛ*b*. 11 subaudi : *de tetragono* (cf. ad 164, 17). 15 ἔχονται M. οὗτοι] an τοῦτο? cf. Firm. *ut quicquid alii nimis consequi desiderant precibus, id totum etiamsi casu illis obvenerit obstinatae mentis iudicio contemnant.* 16 debebat ἀποφεύγοντες. 18-21 = Firm. 73ᵛ*b*. 18 περιλόγοις M. 22-25 = Firm. 68ᵛ*b*. 25 συνδιατρίβωσιν M. 27 δὲ τοῖς] τοῖς δὲ M. 28 ταῖς] τοῖς M. 29-35 = Firm. 71ʳ*a*.

and plotting in secret, from which they will also face uprising and will receive bad recompense from these. In other matters, however, they will be fortunate and will have a sufficient livelihood; and toward their lawful wives they are unstable, but in relations with other women they are successful.

The trine of Jupiter and Mercury makes men of deep intellect, very wise and practical, venerable and renowned in the city, honored by many, entrusted as secretaries or with public administrative offices by kings, and blameless in their conduct.

but others are devotees of the ethereal stars;

This is likely to occur when the configuration falls in the 9th place. Jupiter overcoming

Mercury signifies secretaries, directors of accounts, and bookkeepers; those whose livelihood and occupation will derive from public administration. But if Mercury overcomes Jupiter, they are not without means in life, yet through their poor judgment they accomplish many contrary things, and they turn away from good things as though they were worthless — what others pray to obtain, these men are unwilling to receive, and they flee even from good things that come to them of their own accord, and they are ungrateful for the benefits bestowed upon them.

The opposition of Jupiter and Mercury is unfavorable for those devoted to literary pursuits; for it signifies the uprising and anger of crowds, or slanders born of envy directed toward those of higher station, as well as the death of siblings and lawsuits and disputes with relatives.

The trine of Jupiter and the Moon makes men glorious and prudent. They will be leaders or judges when the configuration is in the place of Jupiter; orators, when in the place of Mercury; armed soldiers, when in the place of Mars, or they associate with persons of such a kind. For if the Moon is waxing in light, they will be commanding soldiers; but if she is waning in light, they will be servants of the leaders. And in all the remaining cases — that is, in matters both greater and lesser — one must make a similar distinction.

The square of Jupiter and the Moon, with Jupiter positioned by night and day over both the mother and himself, will grant occupation and livelihood; and he will be superior to his own family in honor, appointed to the presidency of the people, bearing a great name and widespread fame in the city. But if the Moon decimates Jupiter, it signifies glory and support among ruling persons; yet in the progression of time it will bring some diminishment and inactivity at a certain moment. 35

1 βυσσημεύοντες M. 2 ἀντιλήψεται M.
2 ἀντιλήψεται M. 4 ἀλλοτρίοις M. 5-10 = Firm. 686.
9 alios faciunt caelestium siderum secreta cognoscere, Firm. 10 cf. de nono loco Firm. 64, 4. 11-17 Firm. 70⊠b.
11 subaudi : de tetragono (cf. ad 164, 17).
15 ἔχονται M. οὗτοι] an τοῦτο cf. Firm. ut quicquid alii nimis consequi desiderant precibus, id totum etiamsi casu illis obvenerit obstinatae mentis iudicio contemnant. 16 debebat ἀποφεύγοντες. 18-21 Firm. 73 b. 18 περιλόγοις M.
22-25 = Firm. 686. 25 συνδιατρίβωσιν M. 27 δὲ τοῖς] τοῖς δὲ M. 28 ταῖς] τοῖς M.
29-35 Firm. 71'a.

Τὸ δὲ Διὸς καὶ Σελήνης διάμετρον αὐξιφωτούσης μὲν προεδρίας αἴτιον καὶ βίου ἐπισήμου. ἀρχικὸς γὰρ ἔσται, ἤθεσι δ' ὁρμητὴς καὶ ἄλλῳ τινὶ οὐκ εἴκων· καὶ μᾶλλον, ἡνίκα ἡ Σελήνη τὸν Δία ὑπερτερεῖ πλειόνων μοιρῶν οὖσα· λειψιφωτοῦσα δὲ μειώσει τὰ εἰρημένα καὶ σφάλματα πολλὰ ἐπάξει τῷ βίῳ.

Περὶ τοῦ Ἄρεως.

Τὸν δὲ Ἄρεα ποιητικὸν εἶναί φασιν βίας, τυραννίδος, ἁρπαγῆς, στρατείας, ὅπλων, πολέμων, ἀνδροκτασιῶν, ἔριδος, ταραχῆς, κραυγῆς, ἐπιβουλῆς, ὕβρεως, αἰχμαλωσίας, μοιχείας, φυγῆς, ἐκπτώσεων, ψεύδους, κλοπῆς, λῃστείας, φίλων διαλύσεως, ὀργῆς, θυμοῦ, ἔχθρας, δικῶν, φόνων, αἱμαγμῶν, θράσους, προπετείας, ὀξύτητος, τόλμης, ῥιψοκινδυνίας, καύσεων, πληγῶν καὶ τομῶν ἐκ σιδήρου, ἐμπρησμῶν, πλάνης, ξενιτείας, ἐπιορκίας, ἱεροσυλίας, κακουργίας, ἀναιδείας, κυνηγεσίας, αὐθαδείας, ἀνυποταξίας, καταφρονήσεως, ὠμότητος· γίνονται δὲ καὶ μέθυσοι, ἀνελεήμονες, πλῆκται, φιλοθόρυβοι, ἄθεοι, μισοίκειοι· αἴτιος δὲ καὶ στάσεως καὶ ἐμφυλίων πολέμων, ἀνδραποδισμῶν, ἐπαναστάσεων, χόλων ἡγεμονικῶν, αἰφνιδίων θανάτων καὶ πάσης παρανομίας. καλῶς δὲ κείμενος στρατιωτῶν ἀρχὰς καὶ ἡγεμονικοὺς παρέχει. περὶ δὲ τὸν ἀέρα καύσωνας καὶ πνευμάτων θερμῶν αἴτιος, λοιμικῶν, συντηκτικῶν, πρηστήρων, κεραυνῶν, ἀνομβρίας· περὶ δὲ θαλάσσας αἰφνιδίων ναυαγίων ἐξ ἀτάκτων πνευμάτων ἢ κεραυνῶν· περὶ δὲ ποταμοὺς καὶ πηγὰς λειψυδρίας· φθορᾶς δὲ καρπῶν αἴτιος ἐκ καυμάτων φλογερῶν ἢ βρούχων ἢ πν(ευμάτων) ἐκτινάξεως ἢ τῆς ἐν ταῖς ἀποθέσεσι συγκαύσεως· πρόσωπα δηλοῖ ἀκμαστικά· τῶν δὲ τοῦ σώματος μερῶν κυριεύει κατὰ μὲν Πτολεμαῖον ἀκοῶν, εὐωνύμων, νεφρῶν, φλεβῶν καὶ μορίων, κατὰ δὲ Οὐάλεντα κεφαλῆς, ἕδρας μορίου, αἵματος, χολῆς, σκυβάλων ἐκκρίσεως, ὀπισθίων, μερῶν. πάθη δὲ ποιεῖ πτώσεις ἀφ' ὕψους ἢ τετραπόδων, ἐπισκιασμούς, ἀποπληξίας, πυρετοὺς τριταϊκοὺς καὶ ἡμιτριταϊκὰς περιόδους, νεφρίτιδας, αἱμοπτυσίας, αἱμορραγίας, ἐκτρωσμούς, ἐρυσιπέλατας, αἰφνιδίας πληγὰς καὶ ὅσα κατ' ἐκπύρωσιν ἄμετρον τοῦ θερμοῦ. τέχνας δὲ δίδωσι τὰς διὰ πυρὸς καὶ σιδήρου· οὐσίας δὲ κύριος σιδήρου καὶ διὰ τὸν Κριὸν κόσμου ἱματίων καὶ οἴνου καὶ ὀσπρίων.

Σὺν δὲ Ἡλίῳ ὢν ὁ Ἄρης τὸν μὲν πατέρα ταχυθάνατον ἢ κακοθάνατον σημαίνει· εἰ δὲ καὶ ἐπίκεντρός ἐστιν ὁ Ἄρης ἢ ἐπανερχόμενος, χεῖρον. εἰ

1-5 Firm. 73v*b*. 2 βίας M. 4 πλειόνων] in M fuisse vid. ἡττόνων, sed ητ lacuna haustum. μειώσεις M. 5 ἐπάξει] ἐπ cum charta periit. 7 sqq. cf. Valens supra p. 90, 12; Ptol. 42r, 28 sqq. 10 φιλιῶν Cumont. 16-24 paene omnia e Ptol. 22r, 25-22v, 6. 18 nempe ἡγεμονίας. 19 καυσωνίας M. 20 συντοκτικῶν M. κερῶν M. 21 πνευμάτων dubito num verum sit. 24 ἀκματικά M. 25 Ptol. 38r, 32. 26 Valens supra, p. 90, 23. 27 cf. Ptol. 22r, 29; 39r, 30. 31-33 cf. Valens supra p. 90, 20. 32 διὰ τὸν κριὸν καὶ M, transpos. ex Val. 34-174, 5 = Firm. f. 129v, cod. Neap. 35 ἐπανερχόμενος] *in aliqua anafora cardinis*, Firm.

The opposition of Jupiter and the Moon, when she is waxing in light, is a cause of presidency and a distinguished life. For he will be commanding, impetuous in character, and yielding to no one else; and all the more so when the Moon surpasses Jupiter by being at a greater number of degrees. But when she is waning in light, she will diminish what has been said and will bring many failures upon his life.

Concerning Mars.

They say that Mars is the cause of violence, tyranny, plunder, military service, weapons, wars, killings of men, strife, turmoil, clamor, treachery, insolence, captivity, adultery, flight, downfalls, lies, theft, banditry, dissolution of friendships, anger, rage, enmity, lawsuits, murders, bloodshed, boldness, rashness, sharpness, audacity, love of danger, burnings, wounds and cuts from iron, arson, wandering, living abroad, perjury, sacrilege, villainy, shamelessness, hunting, arrogance, insubordination, contempt, cruelty; and there arise also drunkards, the merciless, brawlers, lovers of tumult, atheists, those who hate their homes; he is also responsible for sedition and civil wars, enslavement, uprisings, the wrath of rulers, sudden deaths and every lawlessness.

When well-placed, he grants commands over soldiers and positions of leadership. With regard to the air, he is the cause of heat waves and hot winds, pestilences, wasting diseases, whirlwinds, thunderbolts, drought; with regard to the seas, of sudden shipwrecks from disorderly winds or thunderbolts; with regard to rivers and springs, of water scarcity; and he is the cause of destruction of crops from scorching flames or locusts or the shaking of winds, or from the combustion in storehouses.

He indicates persons of vigorous prime; of the parts of the body he governs, according to Ptolemy, the hearing, the left side, the kidneys, the veins and the genitals, and according to Valens the head, the seat, the genitals, the blood, the bile, the excretion of waste matter, and the posterior parts. He causes ailments such as falls from heights or from four-footed animals, fainting spells, apoplexy, tertian fevers and semi-tertian periodic fevers, kidney diseases, spitting of blood, hemorrhages, miscarriages, erysipelas, sudden blows and all conditions arising from excessive inflammation of heat. He grants crafts involving fire and iron; and he is lord of the substance of iron, and on account of Aries, of fine garments, wine, and legumes.

When Mars is in conjunction with the Sun, it signifies that the father will die quickly or die badly; and if Mars is also on an angle or returning, it is worse. If

1-5 Firm. 73b. 2 violence M. 4 majority] in M fuisse vid. ἐττονον, sed ητ lacunanhaustum. reductions M. 5 ἐπάσει] επ cum charta periit. 7 sqq. cf. Valens supranp. 90, 12; Ptol. 42, 28 sqq. 10 Cumont kisses. 16-24 paene omnia e Ptol. 22". 31-33 cf. τὰν κριον and M. ex Val. 129°, ncod.
M.

δὲ μὴ ἔχει πατέρα, εἰς πατρυὸν ἢ ὃν ἐν τάξει πατρὸς ἔχει ἀποβήσεται· ὡσαύτως καὶ ἐπὶ μητρός. κίνδυνοι δὲ πυκνοὶ περὶ τὸν γεννηθέντα· ἔνιοι καὶ τοὺς ὀφθαλμοὺς ἐβλάβησαν ἢ ἐκ σιδήρου καὶ πυρὸς τὸ σῶμα πάσχουσιν, ἄλλοι μανίαν νοσοῦσι καὶ φρενοβλάβειαν. ὁ δὲ πατρικὸς βίος σκεδάννυται.

Σὺν δὲ Ἀφροδίτῃ τὰ ἴσα τῶν τετραγώνων ποιοῦσιν.

Σὺν δὲ Ἑρμῇ ψεύστας μέν, συνετοὺς δὲ καὶ πολλῶν ἴδριας κατ' ἐξοχήν, περὶ κρίσεις ὡς τὰ πολλὰ καὶ πανουργίας ἔχοντας· ἐνίους γυμναστάς, ἀθλητάς, ἡνιόχους καὶ ἐκ τούτων ἐπισήμους γινομένους, εἴπερ οἱ ἀγαθοποιοὶ ὁρῶσιν· ὅμως παιδερασταὶ ἔσονται, καὶ εἰ ὁ Κρόνος ἴδοι, ψόγον πολὺν ἐν τούτοις ἐποίσει.

<Οὐάλεντος>. Ἡ δὲ τοῦ Ἄρεως καὶ Ἀφροδίτης συμπαρουσία. ταῖς γνώμαις ἄστατοι καὶ ἄκρατοι καὶ ζηλότυποι, πολύφιλοι δὲ καὶ περὶ τὰς μίξεις ἀδιάφοροι καὶ κακοῦργοι· ἐκ θηλυκῶν παρέχ(ει) προσώπων καὶ φαρμακίας καὶ κρίσεις καὶ διαβολὰς καὶ ταραχάς.

Εἰ δὲ τοῦ Ἄρεως καὶ Ἑρμοῦ συνόντων αὐτοί τε ὕπαυγοι εὑρεθεῖεν καὶ κατά τι κέντρον καὶ ἔτι ἡ Σελήνη τούτους ὁρᾷ, κακόβουλοι ἔσονται καὶ ψεῦσται, λῃστῶν τρόπον ἔχοντες, ἔτι γε μὴν καὶ πλαστογράφοι· καὶ εἰ μὲν ὑπὸ Διὸς <ὀφθῶσιν>, (f. 189) εὐτυχοῦσιν ἐν τούτοις· εἰ δὲ ὑπὸ Κρόνου, ἐλέγχονται καὶ δεινὰ πάσχουσιν.

Σὺν δὲ Σελήνῃ ὢν ὁ Ἄρης θερμόν τε καὶ οὐ δύστευκτον ἔθηκε, καὶ μᾶλλον ἐπίκεντρος· τινὲς ὀλιγοχρόνιοι, ἄλλοι σεσινωμένοι, καὶ κινδύνοις περιπίπτουσιν· ἕτεροι κακοθάνατοι ἢ ἐκ ξίφους ἀποτεμνόμενοι, εἰ μὴ ὁ Ζεὺς ἴδ(οι). καὶ ἡ μήτηρ δὲ ἀσθενικὴ ἔσται.

Τρίγωνος δὲ ὢν ὁ Ἄρης τῷ Ἡλίῳ ἀρχοντικοὺς ποιεῖ· ἀλλὰ βελτίων ἡ ἀρχὴ ἔσται, εἴπερ ἐν νυκτερινῇ γενέσει τὸ μὲν δεξιὸν ὁ Ἥλιος ἔχει, τὸ δὲ ἀριστερὸν ὁ Ἄρης· καθυπερτερεῖ τότε τὸν Ἄρεα ὁ Ἥλιος καὶ κρατεροὺς δυνάστας ποιεῖ. εἰ δὲ πρὸς τούτοις καὶ ὁ Ζεύς ἐστι τρίγωνος αὐτοῦ καὶ ἐπίκεντρος τῆς Σελήνης ἐν τόπῳ καλῷ οὔσης, τότε καὶ ζωῆς καὶ θανάτου γίνονται κύριοι.

Ἐκ δὲ τετραγώνου καθυπερτερῶν τὸν Ἥλιον ὁ Ἄρης ἀεὶ βλάπτει καὶ νόσοις περικυλίει καὶ ἐν τῇ προκοπῇ ἐναντιοῦται. εἰ δὲ ὁ Ἥλιος δεκατεύει τὸν Ἄρεα, αὐτῷ τε καὶ τῷ πατρὶ ὀλέθριος· πταίσματα γὰρ πάμπολλα φέρει καὶ τὴν κτῆσιν ἀποστερεῖ καὶ οἷς μὲν παραφροσύνην ἐπάγει, ὧν δὲ τοὺς ὀφθαλμοὺς ἠμάλδυνε· καὶ χεῖρον ἐν ἡμερινῇ γενέσει.

Διάμετρος δὲ τῷ Ἡλίῳ ὁ Ἄρης τοῦ πατρὸς ὀλέθριος ἢ καὶ τὰ ὄμματα σινοῖ· τῷ δὲ κίνδυνον ἀφ' ὕψους καὶ πολλὰς ἐναντιώσεις. καὶ ταῦτα μὲν ἡμέρας, νυκτὸς δὲ ἀδράνειαν καὶ ἔκπτωσιν βίου.

6 hoc non prorsus verum, si Firmico fides f. 129ᵛ, cod. Neap. 7-11 et 16-20 = Firm., l. c. 9 ἐνιοχ' M. 12-15 e Valente sumpta sunt. 13 ἀκρατεῖς Valens. 14 παρέχ' M. 19 ὀφθῶσιν supplevi in lacuna codicis. 21-24 = Firm. f. 130, cod. Neap. 25-30 = Firm. 68ᵛ *b*. 31-35 = Firm. 71ʳ *a*. 32 νόσους M suprascr. οι. 35 ἡμέλυνε M. 36-38 Firm. 74ʳ *a*. 37 nempe αὐτῷ δὲ (*ipsos vero*, Firm.).

but if he has no father, it will befall his uncle or whoever he holds in the position of a father; likewise also with regard to the mother. Frequent dangers surround the native; some have also suffered harm to their eyes, or their body is afflicted by iron and fire; others suffer from madness and mental derangement. The paternal estate is scattered.

In conjunction with Venus, they produce the same effects as the squares.

In conjunction with Mercury, they make men liars, but intelligent and highly experienced in many things, concerned above all with lawsuits and acts of cunning; some become gymnasts, athletes, charioteers, and through these pursuits become distinguished, provided the benefics look on; yet they will be pederasts, and if Saturn looks on, it will bring upon them much reproach in these matters.

«Valens». The conjunction of Mars and Venus. [Those born under it are] unstable in their judgments, intemperate, and jealous, though having many friends, indifferent in their sexual unions, and malicious; it produces, through female persons, poisonings, lawsuits, slanders, and disturbances.

But if Mars and Mercury are in conjunction and are found to be under the rays of the Sun and at some angle, and the Moon furthermore aspects them, they will be malicious and liars, having the manner of robbers, and moreover forgers; and if they are <seen> by Jupiter, (f. 189) they succeed in these things; but if by Saturn, they are exposed and suffer terribly.

When Mars is with the Moon, it makes [the native] passionate and not hard to provoke, and especially when angular; some are short-lived, others are maimed, and they fall into dangers; others die a violent death or are cut down by the sword, unless Jupiter looks on. And the mother will also be sickly.

When Mars is in trine with the Sun, it makes those born rulers; but the rule will be better if in a nocturnal nativity the Sun holds the right side and Mars the left; then the Sun overcomes Mars and produces powerful rulers. And if in addition Jupiter is also in trine with it and angular, while the Moon is in a favorable place, then they become lords of life and death.

When Mars overcomes the Sun from a square, it always harms and envelops one in diseases and opposes advancement. But if the Sun decimates Mars, it is destructive both to the native and to his father; for it brings very many failures, deprives one of property, brings madness upon some, and has weakened the eyes of others; and it is worse in a diurnal nativity. When Mars is in opposition to the Sun, it is destructive to the father or also damages the eyes; and for the native, danger from a fall and many adversities. And these things apply by day, but by night, weakness and ruin of livelihood.

6 this is not entirely true, if Firmicus is to be trusted f. 129, cod. Neap. 7-11 et 16-20 Firm., 1. c. 9 ἐνιοχ' M. 12-15 taken from Valens. 13 ἀκρατεῖς Valens.
14 παρέχ' M. 19 ὀφθῶσιν supplied by me in a lacuna of the codex. 21-24 = Firm. f. 130, cod. Neap. 25-30 = Firm. 68 b. 31-35 = Firm. 71 α. 32 νόσους M suprascr. οι.
35 ημέλυνε M. 36-38 Firm. 74' α. 37 namely αὐτῷ δὲ (ipsos vero, Firm.).

Πρὸς δὲ τὴν Ἀφροδίτην τρίγωνος ὢν ὁ Ἄρης εὐπορίαν καὶ λέχος εὔνυμφον δίδωσι· φιλόκοσμον ποιεῖ καὶ μεγαλόφρονας καὶ πολλῶν γυναικῶν λέχη θηρῶντας.

Καθυπερτερῶν δὲ ὁ Ἄρης τὴν Ἀφροδίτην κρίσεις μάχας καὶ ζημίας διὰ γυναῖκας σημαίνει· εἰ δὲ ἐν τροπικοῖς ζωδίοις, ἀνδρόγαμος ἔσται κίναιδος, μαλακός, πασχητιῶν. εἰ δὲ μέτρα ζωῆς ἔχουσι, συμπράξουσι τῇ μοιχείᾳ τῶν γυναικῶν αὐτῶν ἢ εἰδότες ἀνέξονται· εἰ δὲ γυναικός ἐστιν ἡ γέννησις, ὁμοίως καὶ αὐτὴ ἀνέξεται πολλὰ λυπουμένη ἐπὶ ταῖς πρὸς ἀλλοτρίας μίξεσι τοῦ ἀνδρός. εἰ δὲ ἡ Ἀφροδίτη δεκατεύοι τὸν Ἄρεα, τὰ ἴσα ποιεῖ, πλὴν λαθραίως καὶ οὐ φανερῶς.

Ἄρης διαμετρῶν Ἀφροδίτην ῥέμβους καὶ ἀστατοῦντας· βάσκανος δ' ἡ Ἀφροδίτη καὶ ἐν γάμῳ καὶ ἐν τέκνοις. εἰ δὲ καὶ ἐν τροπικοῖς ζῳδίοις, τὰ ἴσα τῶν τετραγώνων ποιεῖ.

Τὸ τρίγωνον Ἄρεως καὶ Ἑρμοῦ ἐμπράκτους καὶ συνετοὺς καὶ ἐν βουλαῖς ἐπιτευκτικούς, τοῖς τε ἔργοις ὀξεῖς· οὗτοι δὲ καὶ ἐκ γραμμάτων καὶ παιδείας καὶ λόγου τὸν βίον αὔξουσιν.

Ἄρης δὲ τὸν Ἑρμῆν δεκατεύων δεινῶν πολλῶν αἴτιος, συνοχὰς ἐπάγων καὶ τὰς πράξεις κωλύων, διαβολάς τε καὶ κατηγορίας παρέχων· καὶ μᾶλλον ἐν ἡμέρᾳ, ἐν δὲ νυκτὶ ἧττον.

Ἄρης Ἑρμῆν διαμετρῶν πλαστογράφους ποιεῖ καὶ φαρμάκων συνίστορας, ἐν ἐγγύαις καὶ χρέεσι γινομένους. ὅθεν πολλάκις, φησί, πίστιν ἀποστέργουσι δικαίων καὶ τούτων ἕνεκα κρίνονται παρ' ἡγεμόσι καὶ φόβους ὑπομένουσι. οἱ δὲ καὶ τῆς πατρίδος ἀπελαύνονται, καὶ μᾶλλον εἰ ἐν ὁρίοις Κρόνου ἢ τοῖς ἰδίοις ὁρίοις εἰσὶν ἢ τοῦ Ἑρμοῦ ἐν ἰδίοις ζῳδίοις.

Ἄρης τρίγωνος ὢν τῇ Σελήνῃ ἀποκρουστικῇ οὔσῃ ἐμπράκτους ῥαδίως περιγινομένους ὧν ἐθέλουσι πράξεων· εἰ δ' ἔτι καὶ ὁ Ζεὺς ὁρᾷ, ἀρχικοὺς ἐνδόξους καὶ λίαν ἰσχυρούς· ἐν ἡμέρᾳ δὲ αὐξιφωτοῦσα τῷ τε βίῳ καὶ τῷ σώματι χαλεπή.

Τὴν δὲ Σελήνην δεκατεύων ὁ Ἄρης χηρείᾳ τὴν μητέρα περιβάλλει ἢ τὸν βίον ἐλαττοῖ· καὶ τινῶν αἱ μητέρες ἐξ αἵματος ἢ κακοθανασίας ἀναιροῦνται. (f. 189ᵛ) οἱ δὲ μανίας νοσοῦντες ἐπὶ ναοὺς καταφεύγουσι, καὶ μᾶλλον ὅταν ὁ Ἄρης ἐν ὁρίοις Κρόνου ἐστίν, ἡ δὲ Σελήνη ἐν ὁρίοις Ἄρεως ἢ Ἑρμοῦ· πολλάκις γὰρ ἡ δύναμις τῶν ὁρίων ἢ ἐπέτεινεν ἢ ἀνῆκεν.

1-3 = Firm. 69ʳ*a*. 1 λέγχος M. 4-10 = Firm. 71ʳ*b*. 6 εἰ - ἔχουσι non intellego nec quicquam simile apud Firm. 11-13 = Firm. 74ʳ*a* ubi extrema quoque. 14-16 = Firm. 69ʳ*a*. 17-19 = Firm. 71ᵛ*a* qui etiam alteram partem apotelesmatis exhibet, sc. Mercurio Martem superante. 20-25 Firm. 74ʳ *a*. 22 τούτ(οις) M. 23 ἀπολαύνονται M. 26-29 = Firm. 69ʳ*a*. ἀποκρουστικῇ i. e. si sit *minuta luminibus*, ut Firmicus vertit. 30-35 Firm. 71ᵛ*b*. 31 αἵματος] *profluvio sanguinis*, Firm. 34 *frequenter enim ex benivolarum stellarum finibus praecedentis malitiae mitigatur improbitas*, Firm. 35 ἀνῆξεν M.

When Mars is in trine with Venus, it bestows prosperity and a fortunate marriage bed; it makes one fond of adornment, high-minded, and eager to pursue the beds of many women.

When Mars overcomes Venus, it signifies lawsuits, conflicts, and losses 5 on account of women; but if they are in tropical signs, the native will be a man-married sodomite, effeminate, and licentious. If they have the measures of life, they will cooperate in the adultery of their own wives or, knowing of it, will endure it; but if the nativity is that of a woman, she likewise will endure much grief over her husband's intercourse with other women. But if Venus decimates Mars, it produces the same results, except covertly and not openly.

Mars in opposition to Venus produces vagabonds and unstable persons; and Venus is maleficent both in marriage and in children. But if they are also in tropical signs, it produces the same effects as the squares.

The trine of Mars and Mercury makes men active and intelligent and 15 successful in councils, and sharp in their undertakings; these men also increase their livelihood through letters, education, and eloquence.

Mars decimating Mercury is a cause of many terrible things, bringing captivity and hindering activities, and providing slanders and accusations; and more so by day, but less so by night.

Mars in opposition to Mercury produces forgers and those involved in poisons, who become entangled in sureties and debts. Wherefore, he says, they often shun the trust of honest men and are judged before rulers on these accounts and endure fears. And some are even driven from their homeland, especially if they are in the bounds of Saturn or in their own bounds, or if Mercury is in its own signs.

Mars being in trine with the Moon when she is waning makes people active, easily prevailing in the actions they desire; and if Jupiter also looks on, they are commanding, illustrious, and very powerful; but when the Moon is increasing in light by day, it is troublesome for both livelihood and body.

Mars decimating the Moon casts the mother into widowhood or diminishes her livelihood; and some mothers are killed by blood or an evil death. (f. 189') Those afflicted with madness take refuge in temples, especially when Mars is in the bounds of Saturn and the Moon is in the bounds of Mars or Mercury; for often the power of the bounds either intensifies or relaxes the influence.

1-3 = Firm. 69 d. 1 λέγχος M. 4-10 = Firm. 71b. 6 εἰ - ἔχουσι non intellego nec quicquam simile apud Firm. 11-13 Firm. 74r a[illegible]bi extrema quoque. 14-16 = Firm. 69ra. 17-19 = Firm. 71a qui etiam alteram partem apotelesmatis exhibet, sc. Mercurio Martem superante. 20-25 Firm. 74* a. 22 τούτοις) M. 23 απολαύνονται M. 26-29 = Firm. 69ra. ἀποκρουστική i. e. si sit minuta luminibus, ut Firmicus vertit. 30-35 Firm. 71'b. 31 αἵματος] profluvio sanguinis, Firm. 34 frequenter enim ex benivolarum stellarum finibus praecedentis malitiae mitigatur improbitas, Firm. 35 ἀνῆκεν M.

Ἄρης Σελήνην διαμετρῶν ὀλιγοχρονίους ποιεῖ καὶ κινδύνους συχνοὺς δίδωσιν· οἱ μὲν γὰρ ἄγαμοί εἰσιν, οἱ δὲ θάπτουσι τὰς γυναῖκας, καὶ ἡ τελευτὴ τούτων κακή· ἢ γὰρ μανίας ἢ τομὰς μελῶν ἢ δεσμ(οὺς?) π(οιεῖ?).

Περὶ τοῦ Ἡλίου.

Ὁ δὲ Ἥλιος αἴτιός ἐστιν ψυχικῆς αἰσθήσεως καὶ νοός, βασιλείας, ἡγεμονίας, ὕψους, θείων χρηματισμῶν, δημοσίων πράξεων, προστασίας, ὀχλικῆς, πατέρων, δεσποτῶν, εἰκόνων, ἀνδριάντων, στεμμάτων, ἀρχιεραρχίας, πατρίδ(ος). τῶν δὲ τοῦ σώματος μερῶν κυριεύει ὀφθαλμῶν δεξιῶν, ἐγκεφάλου, καρδίας, νεύρων καὶ τῶν δεξιῶν πάντων· κατὰ δὲ Οὐάλεντα κεφαλῆς, αἰσθητηρίων, ὀφθαλμοῦ <δεξιοῦ>, καρδίας. νεύρων, πλευρῶν, οὐσίας δὲ χρυσοῦ, καὶ καρπῶν σίτου καὶ κριθῆς.

Συνὼν δὲ τῇ Ἀφροδίτῃ ἑσπερίᾳ ἀνατολικῇ ἐν νυκτί, ἐν δὲ ἡμέρᾳ ἑῴα ἀνατολικῇ, ἐνδόξους καὶ ἐμπράκτους. εἰ δὲ ἑσπερία μέν ἐστιν, ἐν ἡμέρᾳ δέ, καὶ ἑῴα μέν, νυκτὸς δέ, μέσους. ἔστι δὲ καὶ δωρηματικὴ ἡ τούτων συμπαρουσία καὶ ἐν ταῖς ἐπιβολαῖς εὐεπίτευκτος καὶ μάλιστα ἐν προστασίαις ὄχλων, εἰς δὲ τὸν περὶ γυναικῶν καὶ τέκνων λόγον οὐκ ἄλυπος, καὶ μάλιστα ὑπαύγου οὔσης τῆς Σελήνης.

Σὺν δὲ Ἑρμῇ ὢν ἐπὶ ἑῴας ἀνατολῆς καὶ ἑσπερίας πεπαιδευμένους ἢ γραμματεῖς ἐξ ἀγχινοίας πλουτοῦντας καὶ εὐπραγοῦντας καὶ ἄλλων ἄρχοντας.

Ἡ δὲ τοιαύτη συμπαρουσία κατὰ Οὐάλεντα ἐστὶν † πολύφιλοι καὶ ὑποκριτικοὶ καὶ ποικίλοι καὶ ἐν δημοσίοις τόποις ἀναστρεπτικοί, κριτικοί τε καὶ καλῶν ἐραστικοὶ καὶ περὶ θεὸν εὐσεβεῖς, εὐεργετικοὶ καὶ φιλοσυνήθεις, αὐτάρκεις, θρασύδειλοι· γενναίως τὰ προσπίπτοντα φέρουσι, περὶ δὲ τὰς δόξας δυσεπίτευκτοι καὶ περὶ τὸν βίον ἀνώμαλοι ὑψοταπεινώματα ἔχουσιν, οὐ πάντη δὲ ἄποροι.

Τὸ δὲ τρίγωνον Ἡλίου καὶ Σελήνης, δεξιὸν μὲν τὸ σχῆμα· ὅμως πρὸς τὰς μαρτυρίας τῶν ἀστέρων δεῖ ἀποβλέπειν.

Ἥλιος Σελήνη τετράγωνοι ἐν τοῖς κέντροις καὶ ὑπὸ Διὸς δρώμενοι πράξεως, δόξης καὶ συστάσεως αἴτιοι· ὑπὸ δὲ κακοποιῶν δρώμενοι χαλεποὶ πρός τε τὸν βίον καὶ αὐτὴν τὴν ζωήν. εἰ δὲ ὑπὸ κακοποιῶν μὲν δρῶνται, ἡ δὲ Σελήνη συνοδεύει τῷ Διί, λαμπροὺς μέν, βασκαινομένους δέ.

1-4 = Firm. 74r *b*. 2 *sed et ipsos malo exitu mortis interimunt aut publica animadversione prosternunt*, Firm. 6-9 e Valente supra p. 88, 1 sqq. 9 sq. ex Ptol. 38v, 1 (qui ὁρᾶσεως pro ὀφθ. δεξ.). 10-12 cf. supra p. 89, 2. 11 suppl. ex Valente 13-18 = Firm. f. 130v, cod. Neap. 13 ἑσπέρα M. 14 sq.: *si in diurnis genituris matutina fuerit Venus et in nocturnis vespertina*, Firm. 17 τὸν] τῶν M. 18 ὕπαυγος M. 19-21 Firm., l. c. aut del. καὶ ἑσπερίας (om. Firm.) aut add. δύσεως. 22 συμπαροῦσα M pergere debebat ποιεῖ πολυφίλους, etc., quod habet Valens. 23 ἀνατρεπτικοί M., τὰς ἀναστροφὰς ἔχοντας, Valens. 27 ὕψη ταπεινώματα corr. Cumont, ἐν ὑψοταπεινώμασι γινόμενοι, Valens. 28 sq. cf. Firm. 69r *b*. 30-34 = Firm. 71v *b*. 33 βασκανομένους M.

Mars in opposition to the Moon makes people short-lived and brings frequent dangers; for some are unmarried, others bury their wives, and the end of these people is bad; for it brings madness or mutilation of limbs or imprisonment.

On the Sun.

The Sun is the cause of the soul's perception and intellect, of kingship, leadership, eminence, divine oracles, public affairs, guardianship, popular authority, fathers, masters, images, statues, crowns, high priesthood, and homeland. Of the parts of the body it governs the right eyes, the brain, the heart, the sinews, and all things on the right side; but according to Valens, the head, the sense organs, the right eye, the heart, the sinews, the ribs, and in terms of substance, gold, and the produce of wheat and barley.

In conjunction with Venus evening-eastern by night, or morning-eastern by day, it produces distinguished and capable people. But if she is evening by day, or morning by night, it produces middling people. This conjunction is also generous and successful in undertakings, especially in the leadership of crowds, though not without grief in matters concerning women and children, particularly when the Moon is under the rays of the Sun.

Being with Mercury at morning rising and evening setting, it produces learned men or scribes who grow wealthy through their intelligence and prosper and rule over others.

Such a co-presence, according to Valens, † makes people popular and hypocritical and versatile and active in public places, critical and lovers of fine things and pious toward god, beneficent and fond of familiar company, self-sufficient, boldly timid yet bearing whatever befalls them with nobility, but difficult to attain in matters of reputation and uneven in their livelihood, having ups and downs, yet not entirely without resources.

The trine of the Sun and Moon, the figure being right; nonetheless one must look to the testimonies of the stars.

The Sun and Moon in square in the angular houses, when aspected by Jupiter, are causes of action, reputation, and standing; but when aspected by malefics, they are troublesome both for livelihood and for life itself. But if they are indeed aspected by malefics, yet the Moon is in conjunction with Jupiter, they make men brilliant, though subject to envy.

1-4 = Firm. 74r b. 2 but they also destroy them with an evil end of death or prostrate them with public animadversione prosternunt, Firm. 6-9 from Valens above p. 88, 1 sqq. 9 sq. from Ptol. 38', 1 (who has δράσεως for ὀφθ. δεξ.). 10-12 cf. above p. 89, 2. 11 suppl. from Valens 13-18 = Firm. f. 130, cod. Neap. 13 ἑσπέρα M. 14 sq.: si in diurnis genituris matutina fuerit Venus et in nocturnis vespertina, Firm. 17 τὸν] τῶν M. 18 ὕπανγος M. 19-21 Firm., l. c. either del. καὶ ἑσπερίας (om. Firm.) or add. δύσεως. 22 συμπαρούσα M should have continued ποιεῖ πολυφίλους, etc., which Valens has.

23 subversive M., having reversals, Valens.ncorr. 27 height humiliationn28 Cumont, in humiliation, Valens.n30-34 = Firm. 71 b. sq. cf. Firm. 69° b.
33 suffering M.

Περὶ Ἀφροδίτης.

Ἔστι δὲ ἡ Ἀφροδίτη αἰτία ἔρωτος καὶ ἐπιθυμίας· δηλοῖ δὲ καὶ μητέρα καὶ γυναῖκα καὶ πᾶσαν ὄρεξιν καὶ ἀκολασίαν καὶ ἡδονήν, ἱερωσύνην τε καὶ γυμνασιαρχίαν, χρυσοφορίαν, στεμματοφορίαν, γάμον, ἀφροδισιακὰς ἐπιπλοκὰς καὶ πᾶσαν τρυφὴν σωματικὴν καὶ ἀπόλαυσιν καὶ κόσμου εὐπρέπειαν, βλακείαν, ἱλαρότητα, ποικιλ(ότητα), χρωματουργίαν, ζωγραφίαν, ἐλεφαντουργίαν, μυραλοιφίαν καὶ τέχνας καθαρὰς καὶ τὰς ἐκ λίθων πολυτίμων τάς τε ἐκ βασιλίδων, ἢ ἀρχοντίδων ὠφελείας καὶ προκοπὰς καὶ τιμάς, φιλοσαρκίαν, γέλωτα, ὄρχησιν, μισοπονηρίαν, φιλοθεΐαν, εὐσχημοσύνην σωματικὴν, εὐεξίαν, φιλοστοργίαν, εὐεργεσίαν, ἐλεημοσύνην, ἐπιτυχίαν καὶ παντοίας ἐπαφροδισίας. (f. 190) κακουμένη δὲ μοιχείαν, φαρμακείαν, ῥαθυμίαν, θηλυμανίαν, ὀνείδη, ψόγους, αἰσχρουργίας· καλῶς δὲ κειμένη δόξης αἰτία καὶ ἐπικτήσεως. περὶ δὲ τὸν ἀέρα πνεύματα δίυγρα καὶ θρεπτικὰ ποιεῖ, καὶ εὐκρασίας, εὐαερίας, αἰθρίας, ὑδάτων γονίμων δαψιλεῖς ἐπομβρίας, περὶ θαλάσσας εὐπλωΐας, στόλων ἐπιτυχίας, ἐπικερδείας, ποταμῶν δὲ πλήρεις ἀναβάσεις, καρπῶν δαψιλείαν καὶ εὐφορίαν. τῶν δὲ τοῦ σώματος κυριεύει ὀσφρήσεως, ἥπατος καὶ σαρκῶν. κατὰ δὲ Οὐάλεντα τραχήλου, προσώπου, χειλέων, συνουσιαστικῶν μορίων, τῶν δὲ ἐντὸς πνεύμονος. παθῶν δὲ τῶν στομαχικῶν πάντων καὶ ἡπατικῶν καὶ δυσεντερικῶν, διαθέσεων, λειχήνων, νομῶν συρίγγων φαρμακοποσίας καὶ ὅσα τοῦ ὑγροῦ πλεονάσαντος ἢ φθαρέντος συνίσταται· οὐσίας δὲ κυριεύει πολυτίμων λίθων καὶ γυναικείου κόσμου καὶ ποικίλης τέρψεως, καρπώσεως δὲ ἐλαίας.

Ἡ δὲ Ἀφροδίτης καὶ Ἑρμοῦ συμπαρουσία σῦμφωνος· κωτίλους γὰρ καὶ εὐσμίλους καὶ χαρίεντας ποιεῖ φιλοφίλους τε καὶ φιλοκάλους καὶ περὶ παιδείαν καὶ σωφροσύνην τὸν νοῦν ἔχοντας, τιμητικούς τε καὶ δωρητικοὺς περὶ δόσεις καὶ λήψεις καὶ ἀγορασμοὺς ἀσχολουμένους. ταῦτα δὲ πάντα ἢ ἐπιτείνεται ἢ ἀνίεται ἐκ τῆς τοπικῆς διαγνώσεως καὶ τῆς τῶν ἀστέρων φάσεως. περὶ δὲ γυναῖκας ἄστατος καὶ εὐμετανόητος.

Ἀφροδίτη καὶ Ἑρμῆς ἀλλήλους καθυπερτεροῦντες ἀστείους τέχνης εἰδήμονας ἢ παιδείας καὶ ἐκ τούτων ἐμφανεῖς ὄντας, πλὴν ψεγομένους ἐπὶ ἀφροδισιακῶν πράξεων.

Ὁ δὲ τῆς Ἀφροδίτης καὶ Σελήνης ἀγαθὸς μὲν περὶ δόξαν καὶ περίκτησιν, περὶ δὲ τὰς συμβάσεις τὰς γαμικὰς ἄστατος καὶ ἀντίζηλος καὶ ἐχθρά· προξενεῖ γὰρ καὶ τὰς ἐκ συγγενῶν ἢ φίλων κακουργίας καὶ ταραχάς. ἀλλ' οὐδὲ περὶ τέκνα ἢ σώματα ἀγαθὴ τήν τε κτῆσιν ἀπαράμονον ποιεῖ καὶ ψυχικὰς ἀνοίας ἐπάγει.

2-9 fere e Valente supra p. 90, 30 sqq. 4 γυμνασίαν ἀρχίαν M. 9-12 cf. Ptol. 42ᵛ, 28-33. 13-17 Ptol. 22ᵛ, 13-18. 17 sq. ex Ptol. 38ᵛ, 2. 18 sq. e Valente supra p. 91, 6. 22 sq. = Valens supra p. 91, 9. 24-29 = Firm. f. 131, cod. Neap. 25 πολυφίλων M. 26 ἔχοντας] ἐλς M. 29 φάσεως sc. ortu occasu matutino vespertino; cf. e. g. Ptol. 40ᵛ, 4. 30-32 = Firm. 72ʳ *a*. 33-37 cf. Firm. f. 131ᵛ, cod. Neap. 33 fuit fort. Ἡ δὲ (sc. συμπαρουσία) ... ἀγαθὴ. 35 fort. ἔχθρας (ut pendeat a περὶ) aut δὲ pro γὰρ. 37 an ἀνίας?

On Venus.

Venus is the cause of love and desire; she also signifies mother and wife, and all appetite, licentiousness, and pleasure, as well as priesthood, gymnasium-leadership, the wearing of gold, the wearing of garlands, marriage, erotic unions, and every bodily indulgence and enjoyment, and elegance of adornment, sloth, cheerfulness, variety, the craft of dyeing, painting, ivory-working, anointing with perfumes, and the pure arts and those derived from precious stones, and the benefits, advancement, and honours from queens or noblewomen, love of the flesh, laughter, dancing, hatred of evil, love of god, bodily comeliness, good constitution, affection, beneficence, compassion, success, and all manner of gracefulness. (f.190) When afflicted, she signifies adultery, poisoning, indolence, effeminate madness, reproaches, censures, and shameful acts; but when well-placed she is the cause of glory and acquisition. With regard to the atmosphere, she produces moist and nourishing winds, temperate conditions, clear air, fair weather, abundant rains of fertile waters, smooth sailing on the seas, success of fleets, profit, full risings of rivers, abundance of fruits, and fertility.Of the parts of the body she governs the sense of smell, the liver, and the flesh; but according to Valens, the neck, the face, the lips, the generative parts, and internally the lung. Of diseases she governs all gastric and hepatic and dysenteric conditions, ailments, lichens, spreading ulcers, fistulas, the drinking of drugs, and all conditions that arise from an excess or corruption of moisture; of material things she governs precious stones, feminine adornment, and varied entertainment, and in respect of produce, the olive.

The conjunction of Venus and Mercury is harmonious; for it makes people talkative, witty, and charming, fond of friends and beauty, and attentive to education and temperance, as well as generous in giving and receiving, and occupied with purchases. All these things are either intensified or relaxed according to the topical determination and the phase of the stars. With regard to women, he is inconstant and easily changing his mind. Venus and Mercury overcoming each other produce refined men skilled in craft or learning and distinguished on account of these, yet censured for amorous conduct.

The conjunction of Venus and the Moon is good with respect to glory and acquisition, but with regard to marital agreements it is inconstant, full of rivalry, and hostile; for it brings about acts of malice and disturbances from relatives or friends. Moreover, it is not good with respect to children or health, and it makes property unstable and brings on mental disorders.

2–9 largely from Valens, above p. 90, 30 sqq. 4 γυμνασίαν ἀρχίαν M. 9–12 cf. Ptol. 42, 28–33. 13–17 Ptol. 22, 13–18. 17 sq. from Ptol. 38, 2. 18 sq. from Valens, above p. 91, 6. **22 sq.** ‖ Valens, above p. 91, 9. 24–29 Firm. f. 131, cod. Neap. 25 πολυφίλων M. 26 ἔχοντας] ἐλς M. 29 φάσεως sc. ortu occasu matutino vespertino; cf. e.g. Ptol. 40, 4. 30–32 = Firm. 72 a. 33–37 cf. Firm. f. 131, cod. Neap. 33 fuit fort. Ἡ δὲ (sc. συμπαρουσία) ... ἀγαθή. 35 fort. ἔχθρας (ut pendeat a περί) aut δὲ pro γάρ. 37 an ἀνίας?

Ἀφροδίτη Σελήνην δεκατεύουσα ἐπ' ἀγαθοῖς ἀγαθὰ δώσει καὶ πρᾶξιν καὶ καλὸν σχῆμα βίου καὶ στοργὴν ἐν γυναιξὶ καὶ εὐφροσύνην καὶ βίον εὔχαριν καὶ γλυκὺ ἐν ὁμιλίαις· πλὴν ἀστατοῦσιν ἐν ταῖς συζυγίαις· αἱ δὲ μητέρες τῷ μὲν ἤθει σεμναί, δίγαμοι δέ.

Ἀφροδίτη (Σελήνην διαμετροῦσα) οὐκ ἀγαθὴ πρὸς γάμον· καθόλου γὰρ ἡ Ἀφροδίτη τετράγωνος ἢ διάμετρος πρὸς Σελήνην ἐπὶ παντὸς πράγματος ζηλοτυπίας ποιεῖ. σημαίνει δὲ ἀτεκνίας· εἰ γὰρ καὶ τέκνα γε(ννῶνται), θανατοῦνται. διὰ δὲ γυναῖκας ὑβρίζονται καὶ δεινὰ πάσχουσιν.

Περὶ Ἑρμοῦ.

Ὁ δὲ Ἑρμῆς τῆς γραμμάτων παιδείας αἴτιος, λόγου, ἐλέγχων, σοφιστικῆς, ῥητορικῆς, γεωμετρίας, ἀστρονομίας, συνέσεως, ψήφου, ἀδελφότητος, ὑπηρεσίας, ἀγγελίας, κέρδους, εὑρημάτων, φωνασκίας, πάλης ἀσκήσεως, κρίσεως σφραγίδων, πάσης δοσοληψίας καὶ ἐμπορίας, ἐπιστολῶν, τέκνων νεωτέρων, μηχανημάτων, ὀξυπραγιῶν. ἔστι δὲ κύριος τοῦ νοεροῦ μέρους τῆς ψυχῆς· ποιεῖ δὲ γυμναστὰς, πλάστας, ἀγαλματοποιούς, ἱεροτεύκτας, ἰατρούς, νομικούς, γραμματικούς, ψηφιστάς, φιλοσόφους, μάντεις, θύτας, ὀρνεοσκόπους, μουσικούς, ἀρχιτέκτονας, ὀνειροκρίτας, ὑφάντας, μεθοδικούς, καὶ τοὺς εἰς δημοσίας χρείας ἢ πρεσβείας στελλομένους, ἱερουργούς, νεωκόρους, νοήμονας, εὐεργετικούς, πολυΐστορας, ἐμπείρους, εὐφυεῖς, φυσιολόγους, εὐστόχους, ἐπιτευκτικούς· ἐπὶ δὲ τῆς (f. 190ᵛ) ἐναντίας διαθέσεως πανούργους, προπετεῖς, ἐπιλήσμονας, κούφους, εὐμεταβόλους, μωροκάκους, ἄφρονας, ψεύστας, ἀστάτους, ἀπίστους, πλεονέκτας, ἀδίκους καὶ ὅλως σφαλεροὺς τῇ διανοίᾳ.

Συσχηματισθεὶς δὲ τῷ Κρόνῳ [καὶ] δολερούς, λῃστας τε καὶ κλέπτας καὶ ἐνεδρευτὰς καὶ ὀξεῖς εἰς τὸ κακόν· ἐπάγει δὲ καὶ πλαστογραφίας καὶ ἀθεμιτουργίας καὶ περιβοησίας.

Περὶ δὲ θαλάσσας κεκακωμένος δυσπλωΐας ποιητικός, ἀποτελεστικὸς δὲ καὶ τῆς περὶ τὸν ἱερατικὸν λόγον καὶ τὰς θρησκείας καὶ τὰς βασιλικὰς προσόδους καὶ τῆς τῶν ἐθίμων καὶ νομίμων κατὰ καιροὺς ἐναλλοιώσεως ἐπὶ τὸ χεῖρον ἢ κρεῖττον. περὶ δὲ τὸν ἀέρα πνεύματα ὀξέα καὶ ἄτακτα ἐγείρει καὶ εὐμετάβολα, βροντῶν τε ποιητικὸς καὶ ἀστραπῶν καὶ χασμάτων καὶ σεισμῶν. πρόσωπα δὲ σημαίνει νέα. τῶν δὲ τοῦ σώματος

1-4 = Firm. 72ʳ *a*. 1 *praecedentibus bonis meliora decernit*, Firm. 3 εὔχαρι M, correxi dubitanter; cf. Firm., *et praeclarae artis insignia et honestae conversationis ordinem et dulcis sermonis gratiam*. 5-9 = Firm. 74ᵛ *a*. 11-20 e Valente supra p. 91, 12. 13 φωσασκίας M. 17 νομικούς i. e. iuris consultos. 20-25 ex Ptol. 43ʳ, 18-24 ex quo ἐναντίαν διάθεσιν desumpsit, quamquam de ἐνδόξῳ nil dixit. 21 εὐστίχους M. 26-28 transcripsit ut vid. ex Ptol. 41ᵛ, 16-20 praeter consuetudinem; sequentia rursus de Mercurio solo dicta. 28 ἀθεμετουργίας M. 29-34 ex Ptol. 22ᵛ, 22-31 (ubi l. 22, scr. δυσπλοίας). 30 τῶν ἱερατικῶν M. 31 ἐθέμων M. 34 sq. = Ptol. 38ᵛ, 2.

Venus decimating the Moon under favorable conditions will bestow good things, and activity, and a fine manner of life, and affection among women, and joy, and a pleasant and sweet life in social intercourse; yet they are unstable in their unions; and their mothers are dignified in character, but marry twice.

Venus (opposing the Moon) is not favorable for marriage; for in general Venus in square or opposition to the Moon in every matter produces jealousy. It signifies childlessness; for even if children are born, they die. And on account of women they are insulted and suffer terrible things.

Concerning Mercury. 10

Mercury is the cause of literary education, speech, argumentation, sophistry, rhetoric, geometry, astronomy, understanding, calculation, brotherhood, service, messages, gain, discoveries, voice training, wrestling practice, judgment of seals, all transactions and commerce, letters, younger children, contrivances, and quick actions. He is lord of the rational part of the soul; and he produces gymnasts, modelers, sculptors, sacred craftsmen, physicians, lawyers, grammarians, calculators, philosophers, diviners, sacrificers, augurs, musicians, architects, interpreters of dreams, weavers, methodists, and those sent on public missions and embassies, sacred ministers, temple wardens, men of intelligence, benefactors, men of wide learning, experienced persons, men of good natural ability, natural philosophers, men of good aim, and men who achieve their goals; but in the contrary disposition he produces rogues, reckless persons, forgetful persons, frivolous persons, persons easily changed, foolish villains, senseless persons, liars, unstable persons, untrustworthy persons, greedy persons, unjust persons, and in general persons who are unsound in their understanding.

When well-configured with Saturn, [it brings] deceitful, thievish, and larcenous persons, as well as ambushers and those quick to do evil; it also brings forgeries, unlawful acts, and notorious infamy.

Afflicted with respect to seas, it is productive of difficult voyages, and is also effective regarding the matter of priestly discourse and religious rites and royal revenues, and the alteration of customs and laws for better or worse according to the times. With respect to the air, it stirs up sharp and irregular winds, changeable in nature, and is productive of thunder, lightning, chasms, and earthquakes. It signifies young persons. Of the bodily

1-4 = Firm. 72 a. ↑ praecedentibus bonis meliora decernit, Firm. 3 εὐχαρι M, correxi dubitanter; cf. Firm., et praeclarae artis insignia et honestae conversationis ordinem et dulcis sermonis gratiam. 5-9 Firm. 74* a. 11-20 e Valente supra p. 91, 12. 13 φωσασκίας M. 17 νομικούς i. e. iuris consultos. 20-25 ex Ptol. 43, 18-24 ex quo εναντίαν διάθεσιν desumpsit, quamquam de ἐνδόξῳ nil dixit. 21 εὐστίχους M. 26-28 transcripsit ut vid. ex Ptol. 41', 16-20 praeter consuetudinem; sequentia rursus de Mercurio solo dicta. 28 ἀθεμετουργίας M. 29-34 ex Ptol. 22, 22- 31 (ubi l. 22, scr. δυσπλοίας). 30 τῶν ἱερατικῶν M. 31 ἐθέ-Ptol. 387, 2.
mon M. 34 sq.

μερῶν κυριεύει λόγου, διανοίας, γλώσσης, χολῆς, ἕδρας· ὡς δὲ Οὐάλης, χειρῶν, ὤμων, δακτύλων, ἄρθρων, ἀρτηρίας, κοιλίας, γλώσσης· πάθη δὲ ποιεῖ μανίας, ἐκστάσεις, μελαγχολίας, ἐπιληψίας, πτωματισμούς, βηχικά τε καὶ ἀναφορικὰ καὶ ὅσα τοῦ ξηροῦ πλεονάσαντος ἢ φθαρέντος συνί-
5 σταται. οὐσίας δὲ κυριεύει χαλκοῦ καὶ νομίσματος παντός.

Ὁ Ἑρμῆς σὺν Διὶ τετράγωνοι πρὸς ἀλλήλους κριτὰς ποιεῖ ἢ πόλεων ἄρχοντας.

Ὁ Ἑρμῆς σὺν Ἄρει κακὸς εἰς παρακαταθήκην· ἀρνοῦνται γὰρ οἱ λαβόντες.

10 Ἡ δὲ τοῦ Ἑρμοῦ καὶ τῆς Σελήνης συμπαρουσία ἀγα(θὴ) περὶ δόξαν καὶ σύστασιν ἀρσενικῶν καὶ θηλυκῶν καὶ τὴν εἰς παιδείαν καὶ λόγον ἰσχὺν καὶ περὶ τὰς λοιπὰς ἐγχειρήσεις καὶ συναλλαγὰς κοινωνική· μηχανικῶν πολύπειρος καὶ πολύεργος, ἀνεπίμονος δὲ ταῖς πράξεσι καὶ ταῖς γνώμαις καὶ περὶ τὸν βίον ἀνώμαλος.

15 Εἰ δ' ὁ Ἑρμῆς τὸν Ἥλιον δεκατεύει, δεινούς, πανούργους, ἅρπαγας, ἀλλότρια πρόσωπα ἐνεδρεύοντας καὶ τούτους προδιδόντας καὶ διαβάλλοντας καὶ τῶν προσόντων γυμνοῦντας.

Ἑρμῆς δὲ Σελήνην δεκατεύων εἰς μὲν λόγους καὶ σύνεσιν ἄριστος, χάριν δὲ ὄχλου καὶ πλήθους λυπεῖ. εἰ δὲ καὶ κακοποιὸς ἔτι τὸν Ἑρμῆν
20 καθυπερτερεῖ, διά τινα γραπτὰ συνοχῶν καὶ δεσμῶν πειραθήσεται.

Ἑρμῆς τὴν Σελήνην διαμετρῶν ἐκ πλήθους στάσεις ἐγείρει καὶ ταραχὰς καὶ βοάς· αὐτοὺς δὲ δειλοὺς εἶναί φησι καὶ ἀθαρσεῖς.

Περὶ τῆς Σελήνης.

Ἡ δὲ Σελήνη αἰτία σωμάτων συστάσεως καὶ τοῦ αἰσθητικοῦ μέρους
25 τῆς ψυχῆς κυρία· σημαίνει δὲ ζωὴν, σύλληψιν, μητέρα, μορφὴν καὶ διάπλασιν σώματος, συμβίωσιν, οἰκουρίαν, πόλιν, δέσποιναν, χρήματα, λήμματα, ἀναλώματα, πλοῖον, οἰκίαν, ξενιτείαν, πλάνην, ὄχλων συστροφήν. τῶν δὲ τοῦ σώματος μερῶν κυριεύει γεύσεως, καταπόσεως, στομάχου, κοιλίας, μήτρας, ὀφθαλμοῦ ἀριστεροῦ καὶ τῶν εὐωνύμων
30 πάντων· κατὰ δὲ Οὐάλεντα μαζῶν, σπληνός, ὅθεν καὶ ὑδρωπικοὺς ποιεῖ. οὐσίας δὲ κυριεύει ἀργύρου.

(F.191.) Σελήνη τὸν Ἄρεα δεκατεύουσα δύσκλειαν τῇ μητρὶ καὶ βίου σπάνιν, τῷ δὲ πλάνας καὶ τύχης καθαίρεσιν.

Σελήνη τὴν Ἀφροδίτην δεκατεύουσα εὐπορίαν μὲν δώσει, βλάπτει δὲ
35 τοὺς ἄνδρας ἐκ θηλυκῶν προσώπων ἀεί, ταῖς δὲ ψόγον ἐπιφέρει.

1 = Valens supra p. 92, 3. 3 ἐκτάσσεις M. 5 e Valente supra p. 92, 5. 6-9 ordinem turbant, nec scio unde hauserit. 6 an Διὶ <ἢ>? 10-14 cf. Firm. f. 132, cod. Neap. 10 Ἡ] ὁ M. 15-17 loco insolito, et om. Firm. suo iure; numquam enim Sol et Mercurius ex quadrato se vident (cf. ad Firm. 130, 12). 18 omisit Mercurii et Lunae trigonum, habet Firm. 69r b. 18-20 = Firm. 72r b. 19 ἔτι] an τις? 21 sq. = Firm. 74v a. 21 στάσεως M. 24-28 = Valens supra p. 89, 7. 25 μορφῶν M. 27 λείμματα M. 28-30 ex Ptol. 38v, 3. 30 sq. Cf. supra p. 89, 13. 32 sq. = Firm. 71v b. 33 an αὐτῷ δὲ? 34 sq. cf. Firm. 72r a.

rules over reason, thought, tongue, bile, the seat; but according to Vales, over hands, shoulders, fingers, joints, artery, belly, tongue; and it produces afflictions of madness, ecstasies, melancholy, epilepsy, falling fits, coughs, and respiratory conditions, and all those that arise from an excess or corruption of the dry element. Over substances it rules bronze and every kind of coin.

Mercury in square with Jupiter makes judges or rulers of cities.

Mercury with Mars is ill-omened regarding deposits; for those who receive them deny having done so.

10 The conjunction of Mercury and the Moon is favorable with regard to fame and the establishment of relations with men and women, and for strength in education and speech, and concerning the remaining undertakings and dealings — sociable, skilled in mechanical arts, versatile and industrious, yet not persevering in actions or opinions, and irregular in life.

15 But if Mercury aspects the Sun by the tenth house, it makes men terrible, villainous, rapacious, lying in wait for the persons of others and betraying and slandering them and stripping them of their possessions.

Mercury aspecting the Moon by the tenth house is excellent for speech and understanding, but brings grief through the favor of the crowd and the multitude. And if a malefic planet further overcomes Mercury, he will experience imprisonment and bonds on account of certain written matters.

Mercury in opposition to the Moon stirs up seditions, disturbances, and outcries from the multitude; and it says that such persons are cowardly and lacking in confidence.

On the Moon.

The Moon is the cause of the constitution of bodies and mistress of the sensitive part of the soul; it signifies life, conception, mother, form and the shaping of the body, cohabitation, domesticity, city, mistress, wealth, receipts, expenditures, ship, house, sojourn abroad, wandering, and the gathering of crowds. Of the parts of the body it governs taste, swallowing, the stomach, the belly, the womb, the left eye and all things on the left side; according to Valens, also the breasts and the spleen, whence it also causes dropsy. Of substances it governs silver.

(G.191.) The Moon decimating Mars brings ill repute to the mother and scarcity of livelihood, and to him wanderings and the ruin of fortune.

The Moon decimating Venus will grant prosperity, but always harms men through female persons, and brings censure upon women.

Valens above p. 92, 3. 3 ἐκτάσσεις M. 5e Valente above p. 92, 5. 6-9 disturb the order, and I do not know where he got it from. 6 or i <> 10-14 cf. firm f. 132, cod. 10'H] 6 M. 15-17 in an unusual place, and om. firm in his own right; for they never see Solnet Mercury from the square (see Firm. 130, 12). 18 omitted the trine of Mercury and the Moon, he has Firm. 69 gb. 18-20 = Firm. 72 b. 19 ἔτι] or τις n21 sq. = firm 74' α. 21 στασεως M. 24-28 = Valens above p. 89, 7. 25 morfnM. 27 λείμματα M. 28-30 from Ptol. 38, 3. 30 sqq. Cf. above p. 89, 13. 32 sqq. = Firm.n71b. 33 an arip dè 34 sq. cf. firm 72ª a.

Σελήνη τὸν Ἑρμῆν δεκατεύουσα κούφους ἐν τοῖς βουλεύμασιν, οὐδὲν εὐσταθὲς ἐννοοῦντας· διὸ καὶ οἱ βουλόμενοι, ὅπου ἂν βούλωνται, τούτους περιστρέφουσιν.

<Τ>ὰ δὲ ἑξάγωνα τῶν ἀστέρων ἰσοδυναμοῖ μὲν τοῖς τριγώνοις, ἐπὶ τὸ ἀμαυρότερον δέ· αἱ δὲ συμπαρουσίαι τῶν ἀστέρων, ἀλλὰ καὶ τὰ λοιπὰ σχήματα, ἐξαιρέτως ἐπὶ τῶν κέντρων καὶ ἐπαναφορῶν καὶ τοῦ κλήρου τῆς τύχης ἰσχύουσιν. 5

<ξη'>. Περὶ σχηματισμῶν κατὰ πλείους.

Haec paene ad verbum ex Vettio Valente descripta sunt. Itaque visum est varias lectiones huius codicis 334 ad Valentis textum adnotare (p. ss.). Desinit f. 194r ... καὶ τὰ τῆς τύχης καὶ τῆς πράξεως προλέγειν. 10

1-3 = Firm. 72r *b*. 4-7 = Firm. 74r *a*.

The Moon decimating Mercury makes them frivolous in their plans, conceiving nothing stable; and so those who wish to do so turn them whichever way they please.

«The sextile aspects of the stars have equal power to the trines, but in a dimmer degree; and the conjunctions of the stars, as well as the remaining configurations, exert their influence especially upon the angles, the succedents, and the Lot of Fortune.

<68>. On configurations according to several planets.

These passages are transcribed almost word for word from Vettius Valens. Therefore it seemed appropriate to note the various readings of this codex 334 against the text of Valens tare (p. (p. 10 ss.). Ends at f. 194- ... καὶ τὰ τῆς τύχης καὶ τῆς πράξεως nprologue.

1-3 = Firm. 72r b. 4-7- ॥ ः Firm. 74' a.

EXCERPTA EX CODICE 7 (Marc. cccxxxv)

Stephani philosophi de arte mathematica.

Haec Stephani excerpta in primis nobis digna visa sunt quae ederentur, cum nos doceant quemadmodum astrologia a christianis diu neglecta, immo damnata, Constantinopoli instaurata ac renovata sit. Nam " beata urbs quae in medio quinto climate sita est " Byzantium esse nemo est qui neget (cf. Martian. Capell., VIII, 876). Ex ipsius libelli verbis aetas, qua ortus sit, accuratius definiri posse videtur; scilicet eum multo post Mahommedanae sectae exortum (p. 182, v. 19, τοῖς Σαρακηνικοῖς ἔτεσι), cum " Agarenorum " sive Arabum imperium iam labefactum erat (p. 182, v. 31) scriptum esse apparet. Quae ineunti saeculo VIII optime conveniunt, cum Leo Isaurus (717-741) Arabes ex Asia Minore eiecit atque Ommiadarum domus eversa est. Eo autem ipso tempore astronomica studia Byzanti revixisse aliunde scimus (Boll, *Sitzungsb. Akad. München*, 1899, p. 105). Verba quoque (p. 182, v. 13) ὡς καὶ πέντε μοίρας παραλλάττειν in argumentum advocari posse me monuit Fr. Boll, e quibus verbis apparet a tempore scriptoris usque ad Ptolemaei quinque fere saecula numeranda esse vel certe scriptorem credidisse Ptolemaeum circa quingentos annos ante se ipsum floruisse. Certe auctor huius opusculi Stephanus Alexandrinus esse non potest, qui ineunte saeculo septimo scientias omnes Constantinopoli professus est. Attamen non crediderim haec falsario tribuenda esse — totus enim orationis color fiduciam inicit — quamvis anno 775 prophetia de fine Mohammedanorum Stephano illi supposita sit (Usener, *De Stephano Alexandrino*, p. 13), sed potius " Stephanum philosophum ", qui haec composuit, ab altero diversum esse. Ipse nos certiores facit (p. 182, v. 2) se ex Persia, ubi et ante et post dominationem Arabum astrologia semper viguit, hanc artem Romanis attulisse vel potius rettulisse. F. C.

F. 25r. Ζ'. Τοῦ Στεφάνου φιλοσόφου περὶ τῆς μαθηματικῆς τέχνης καὶ περὶ τῶν χρησαμένων ἐθνῶν ταύτῃ· πρὸς τοὺς λέγοντας ἐφάμαρτον εἶναι αὐτήν· περὶ τοῦ ὅτι ἁμαρτάνει ὁ ταύτην μὴ προσδεχόμενος· περὶ τοῦ
5 χρησίμου αὐτῆς· καὶ περὶ τοῦ ὅτι πασῶν ἐστι τιμιωτέρα τῶν τεχνῶν.

Περὶ τῆς μαθηματικῆς τέχνης.

Ἐπειδήπερ ἡ τοῦ καιροῦ φορὰ καὶ τὸ τοῦ χρόνου παλίμβολόν τινα μὲν ἐνιότε τῶν μαθημάτων παρεισάγουσι, τινὰ δὲ καὶ παντελεῖ λήθῃ

Caput primum descripsi ego, reliqua accepi a v. d. Daniel Riccoboni.

EXCERPTS FROM CODEX 7 (MARC. CCCXXXV)

Of Stephen the philosopher on the mathematical art.

These excerpts of Stephen seemed to us especially worthy of publication, since they teach us how astrology, long neglected and indeed condemned by Christians, was restored and renewed at Constantinople. For there is no one who would deny that "the blessed city situated in the middle of the fifth climate" is Byzantium (cf. Martian. Capell., VIII, 876). From the words of the booklet itself, the age at which it arose seems to be more precisely determinable; namely, it is apparent that it was written long after the rise of the Mohammedan sect (p. 182, v. 19, τοῖς Σαρακηνικοῖς ἔτεσι), when the empire of the Agarenes, or Arabs, was already in decline (p. 182, v. 31). This fits very well with the early eighth century, when Leo the Isaurian (717–741) drove the Arabs out of Asia Minor and the house of the Ommayads was overthrown. Moreover, we know from other sources that astronomical studies revived at Byzantium at that very time (Boll, Sitzungsb. Akad. München, 1899, p. 105). Fr. Boll also pointed out to me that the words (p. 182, v. 13) ὡς καὶ πέντε μοίρας παραλλάττειν can be adduced as evidence, from which it appears that from the time of the writer roughly five centuries must be counted back to Ptolemy, or at least that the writer believed Ptolemy had flourished some five hundred years before himself.Certainly the author of this little work cannot be Stephanus of Alexandria, who taught all the sciences at Constantinople at the beginning of the seventh century. However, I would not believe that this should be attributed to a forger — for the entire tone of the writing inspires confidence, although in the year 775 a prophecy concerning the end of the Mohammedans was attributed to that Stephanus (Usener, De Stephano Alexandrino, p.13) — but rather that "Stephanus the philosopher" who composed these things was a different person from the other. He himself informs us (p. 182, v. 2) that he brought, or rather restored, this art to the Romans from Persia, where astrology always flourished both before and after the Arab domination. G. G.

G. 25. Ζ'. Of Stephen the Philosopher on the mathematical art and on the peoples who have used it; against those who say it is sinful; on the fact that he who does not accept it errs; on its usefulness; and on the fact that it is more honorable than all the arts.

On the mathematical art.

Since the course of time and the vicissitude of the ages sometimes introduce certain branches of learning, while others are consigned to complete oblivion

The first chapter I described myself; the rest I received from the distinguished Daniel Riccoboni.

σάρκες καὶ ἡ τοῦ λύκου κόπρος καὶ τὸ ἐλατήριον καὶ ἡ ἀσκαμμωνία καὶ ἡ ἐντεριώνη — ταῦτα γὰρ λόγῳ μὲν ἰατρικῷ προσφερόμενα τὰ μέγιστα λυσιτελεῖ, κατὰ δὲ ἄλλον λυμαντικὰ καὶ φθοροποιὰ γίγνεται — οὕτω δὴ καὶ ἡ ἀστρονομία εὐσεβεῖ λογισμῷ λαμβανομένη πρὸς κατάληψιν τῶν (f. 26r) οὐρανίων κινήσεων καὶ θέσεων καὶ τῶν σχηματισμῶν, ἔτι δὲ καὶ τῶν μελλόντων ἐπισυμβαίνειν ἀγαθῶν ἢ φαύλων, πρὸς δοξολογίαν αἵρει τοῦ δημιουργοῦ καὶ τὸν νοῦν ταῖς θείαις θεωρίαις ἀναπτεροῖ πρὸς τὴν ἄνω λαμπρότητα· εἰ δέ τις ταύτῃ χρήσαιτο καθάπερ οἱ Ἕλληνες, δοξάζων θεοὺς εἶναι τὰ οὐράνια σώματα καὶ βλάπτειν ἀφ' ἑαυτῶν καὶ ὠφελεῖν, οὗτος ἀσύγγνωστός ἐστι διὰ τὴν τοιαύτην ἀσέβειαν· οὐ γὰρ αὐτὰ παρ' ἑαυτῶν προήχθησαν ἀλλὰ παρὰ τοῦ σοφοῦ δημιουργοῦ· καὶ ὥσπερ ὁ ὑδρηφόρος τροχὸς οὐκ οἴκοθεν ἔσχε τὴν τοιαύτην κίνησιν, οὐδὲ μάτην ταῦτα ποιεῖται, ἀλλὰ παρὰ τοῦ ἐπιτηδευσαμένου τοῦτο καὶ διὰ τὸ τὸν λειμῶνα ἀρδεύειν, οὕτω δὴ καὶ ταῦτα διὰ τὸ τὰ τῇδε κινεῖν καὶ συμμετατρέπειν παρὰ τῆς θείας ἐδημιουργήθη προνοίας, καὶ ὥσπερ τὸ πῦρ καῖον καὶ φωτίζον τῆς οἰκείας οὐκ αἰσθάνεται ἐνεργείας, οὕτω καὶ ταῦτα ἀλόγως τὰς οἰκείας ἐνεργείας ἀποτελεῖ· ὁ γοῦν τοιαύτην περὶ αὐτῶν ἔχων δόξαν τῆς εὐσεβοῦς τῶν Χριστιανῶν οὐκ ἐκπίπτει πίστεως.

Περὶ τοῦ ὅτι ἁμαρτάνει τὰ μέγιστα ὁ ταύτην μὴ προσδεχόμενος.

Πηγὴ ὢν ὁ θεὸς σοφίας ἐποίησε πρῶτον κατὰ τὸν Μωσέα τὸν οὐρανὸν καὶ τὴν γῆν, τὴν μὲν κέντρου λόγον πρὸς τὸν οὐρανὸν ἔχουσαν, τὸν δὲ πανταχόθεν ἐπίσως ταύτην περιέχοντα καὶ ταῖς ἰδίαις κινήσεσι πανταχόθεν αὐτὴν διεξάγοντα· καὶ δῆλον ἔκ τε τοῦ δύο κινήσεις ἐναντίας αὐτῷ προσπλακῆναι, τὴν μὲν ἐξ ἀνατολῶν ἐπὶ δυσμάς, τὴν δὲ ἀπὸ δυσμῶν ἐπὶ ἀνατολήν, ἤτοι τὴν τῶν ἀστέρων, καὶ ἐκ τοῦ εἶναι ἐν αὐτῷ δύο μὲν φωστῆρας μεγάλους καὶ ἀστέρας πλάνητας καὶ ἑτέρους ἀπλανεῖς καὶ πάλιν τῶν πλανήτων τοὺς μὲν βραδυκινήτους, τοὺς δὲ ταχυκινήτους, καὶ ἀναποδισμοὺς ἐν αὐτοῖς ὁρᾶσθαι καὶ προποδισμούς· καὶ στηριγμοὺς καὶ φάσεις ἑῴας τε καὶ ἑσπερίας καὶ σχηματισμοὺς διαφόρους πρὸς ἀλλήλους καὶ συνόδους· δι' ὧν ἐν γενέσει καὶ φθορᾷ οὗτος ὁ κόσμος διεξάγει καὶ τὰ ζῷα γεννᾶται καὶ τὰ φυτὰ φύεται καὶ οἱ καιροὶ ἀλλοιοῦνται καὶ οἱ ὄμβροι κατάγονται καὶ αἱ βασιλεῖαι ἐγείρονται καὶ οἱ πόλεμοι ἀνάπτονται. εἰ δέ τις τὰς τούτων ἐνεργείας ἀνατρέπειν ἐπιχειρήσαι, εὐθὺς τῆς τοῦ θεοῦ σοφίας ἀρνητὴς γίνεται. ταὐτὸ γάρ ἐστι τούτῳ τὸ λέγειν ταῦτα μάτην παρὰ τοῦ θείου λόγου προῆχθαι. ὁ δὲ τὴν τοῦ θεοῦ σοφίαν ἀρνούμενος βλασφημεῖ κατὰ τοῦ ἁγίου Πνεύματος· ὁ δὲ κατὰ τούτου βλασφημῶν ἀσύγγνωστον ἔχει τὸ ἁμάρτημα,

1 ἀσκαμμονία cod. Forma tritior est σκαμμωνία. 2 ἐντεριον cod. 4 οὕτω δὲ cod., cf. infra, v. 14. 10 εὐσέβειαν cod., corr. 11 προήχθησε cod. 12 ὑδριφόρος cod. 30 στηρισμοὺς cod., corr. 38 ἀσύγγνωτον cod., cf. v. 10.

flesh and the dung of the wolf and the squirting cucumber and the scammony and the inner pith — for these, when applied according to medical reasoning, are of the greatest benefit, but in another application become harmful and destructive — so too astronomy, taken with pious reasoning for the apprehension 5 of (f.26*) the celestial motions and positions and configurations, and further of the good or evil things that are about to come to pass, lifts one to the glorification of the Creator and gives the mind wings toward divine contemplations and toward the splendor on high; but if anyone uses it as the Greeks do, believing the heavenly bodies to be gods and to harm and benefit of themselves, 10 such a person is without excuse on account of such impiety; for they were not brought forth by themselves but by the wise Creator; and just as the water-wheel did not acquire such motion from itself, nor does it perform these actions in vain, but from the one who devised it and for the purpose of irrigating the meadow, so too these bodies were created by divine providence 15 for the purpose of moving and transforming things here below; and just as fire, burning and giving light, is not aware of its own activity, so too these bodies accomplish their proper activities without reason. He, therefore, who holds such an opinion about them does not fall away from the pious faith of Christians.

On the fact that one who does not accept this errs in the greatest ways.

29

God, being the source of wisdom, created first, according to Moses, the heaven and the earth — the latter having the role of a center in relation to heaven, while heaven encompasses it equally from all sides and governs it from all sides through its own motions. This is evident both from the fact that two contrary motions are attached to it, one from east to west and another from west to east, that is, the motion of the stars, and from the fact that there are in it two great luminaries and wandering stars and other fixed ones, and again among the planets some that move slowly and others that move swiftly, and retrogradations are observed in them as well as direct motions, stations, morning and evening appearances, and various configurations with one another and conjunctions — through all of which this world proceeds in generation and corruption, and animals are born and plants grow and seasons change and rains descend and kingdoms rise and wars are kindled. But if anyone should attempt to overturn the workings of these things, he immediately becomes a denier of the wisdom of God. For it is the same thing for him as saying that these things were brought forth in vain by the divine Word.But he who denies the wisdom of God blasphemes against the Holy Spirit; and he who blasphemes against the latter has a sin that is without forgiveness.

1 ἀσκαμμονία cod. The more common form is σκαμμωνία. 2 έντερον' cod. 4 οὕτω δὲ cod., cf. infra, v. 14. 10 εὐσέβειαν cod., corr. 11 προήχθησε cod. 12 υδροφόρος cod. 30 στηρισμούς cod., corr. 38 ἀσύγγνωτον cod., cf. v. 10.

ὡς ὁ Χριστὸς ἐν τῷ θείῳ εὐαγγελίῳ φησί, ὥστε ταύτην τὴν ἐπιστήμην ἀνατρέπων ἁμαρτάνει τὰ μέγιστα.

(F. 26v). Πᾶσα διδασκαλία καὶ πᾶσα μάθησις διανοητικὴ καὶ πᾶσα τέχνη πρακτικὴ ἑαυτῇ μόνῃ καθυπηρετεῖ καὶ πρὸς ἑαυτὴν ἐπιστρέφεται, κἂν μικρόν τι κοινωνήσῃ ἐπιστήμαις ἑτέραις τισί. ἡ δέ γε τῆς ἀστρονομίας λυσιτέλεια διὰ πασῶν διήκει τῶν ἐπιστημῶν, καὶ τοῦτο αὐτῆς ἀξιολογώτατον τὸ μηδεμιᾶς ἐπιδέεσθαι, πασῶν αὐτῆς ἐπιδεομένων καὶ ὡς κυρίαν προσιεμένων, καθὼς ἐν τοῖς ὄπισθεν ἀποδειχθήσεται· καιρόν τε γὰρ ἐμπράκτων καὶ ἀπράκτων ἡμερῶν καὶ ὡρῶν διαλαμβάνει, καὶ κλίματα τῆς οἰκουμένης ὡς ὑπόκεινται, καὶ ὡς ἑκάστῳ ζῳδίῳ ἔθνος καὶ χώρα ἀπομεμέρισται, δεῖπνα τε καὶ θέας καὶ πανηγύρεις καὶ δωρεὰς ὁπότε δεῖ ποιεῖν ἐπιτάττει, ἔτι δὲ καὶ περὶ δραπετῶν τοῖς δεσμοῖς ἐμπιπτόντων καὶ βιωτικῶν πραγμάτων καὶ γεωργικῶν καὶ μετοικισμῶν καὶ οἰκοδομιῶν καὶ γάμων διαλαμβάνει, καὶ ἐν οἷς δεῖ καιροῖς πολιτικὰ πράγματα πράττειν καὶ ἐχθροῖς ἐπιτίθεσθαι καὶ κριτήρια συνιστάναι καὶ δημόσια καὶ ἀποδημίας ἐργάζεσθαι καὶ παρόδους, καὶ τῶν ἀρχομένων ἀσθενειῶν πρὸς δὲ καὶ χειρουργιῶν ἀρρώστων † πρὸ τῆς τροφῆς καὶ φαρμάκων συνθέσεως καὶ ὀνείρων καὶ βασιλέων στρατείας καὶ στρατοῦ ἐξελεύσεως καὶ στρατηγῶν, καὶ ἀλλοφύλων διάγνωσιν· ἔτι δὲ καὶ πρὸς τὰς ἐπιδιδομένας ἔξωθεν ἐπιστολὰς καὶ ἀναφερομένας καὶ ἀνὰ μέρος ἐπιστελλομένας λυσιτελεῖ. οὐδὲν δὲ ἧσσον καὶ δι' αὐτῆς ῥᾷον ἐπιγινώσκεσθαι τούς τε κατασκόπους καὶ ἐπιβούλους καὶ καρπῶν εὐθηνίας τε καὶ ἀφορίας καὶ ἔτους καλλονὴν καὶ κακότητα προσέχοντι τῷ ὡροσκόπῳ ἀκολούθως τῇ τῆς τέχνης μεθόδῳ.

Περὶ τοῦ ὅτι πασῶν τιμιωτέρα τεχνῶν.

Ἐπειδὴ τῶν μελλόντων συνέβη τὴν πρόγνωσιν πάντων εἶναι τιμιωτέραν, ταῦτα ἑαυτῷ προαφώρισεν ὁ τῶν πάντων δημιουργός, καὶ πάντα τῷ μικρῷ τούτῳ κόσμῳ τὰ ἀγαθὰ ἀπονείμας μόνης αὐτῷ ταύτης οὐ μεταδέδωκεν, εἰ μή γε πρότερον ἢ πράξει καθαιρόμενον ταύτης ἀξιωθῆναι φωτισμῷ τοῦ παναγίου Πνεύματος, καθάπερ οἱ θεῖοι προφῆται τὸ πάλαι τε καὶ ἀπόστολοι, ἢ καὶ πολλῷ ἱδρῶτι καὶ μόχθῳ τοῖς μαθήμασι προσκαρτερήσαντας ταύτην σκέπτεσθαι ἀμυδρῶς. διὰ γὰρ τὸ ἡδὺ καὶ μετέωρον αὐτῆς πάσῃ τῇ τοῦ βίου τρυφῇ χαίρειν οἱ πλεῖστοι τῶν παλαιῶν εἰπόντες, διετέλουν ἐπιτηροῦντες τὸν ἅπαντα χρόνον τῆς αὐτῶν βιοτῆς τάς τε τῶν ἀστέρων κινήσεις καὶ τοὺς πρὸς ἀλλήλους σχηματισμοὺς αὐτῶν ἄχρι τῆς ἐνδελεχοῦς αὐτῶν ἐπισκέψεως,

1 cf. Matth. 12, 31; Luc. 12, 10. 5 ss. cf. Ptol., *Synt.*, p. 7, 4 ss. Heiberg. κοινωνήσει cod. 8 κυρία cod. ἐμπροσθεν cod. 10 κλιμάτων cod. 14 μηδικισμῶν apographum praebet. 18 πρὸ τῆς τροφῆς verba corrupta : <περὶ> τῶν ἀρχομένων... περὶ τῆς τροφῆς... διαγνώσεως coni. Bidez. 19 l. στρατηγιῶν? 27 προσαφώρισεν cod.; corr. Boll. 32 προσκαρτερήσαντες cod. ταύτης κάπτεσθαι praebet apogr.

as Christ says in the holy Gospel, so that whoever overturns this science sins most gravely.

(G. 26)[1] Every teaching and every intellectual learning and every practical art serves itself alone and turns back upon itself, and even if it shares something in common with certain other sciences, the utility of astronomy pervades all the sciences, and this is its most notable distinction — that it needs none of them, while all of them need it and receive it as their mistress, as will be demonstrated in what follows. For it determines the season of days and hours fit for action and unfit for action, and the climatic zones of the inhabited world as they lie, and how a nation and a country are assigned to each zodiac sign; it prescribes when one ought to hold banquets, spectacles, festivals, and gift-givings; furthermore it treats of fugitives falling into chains, of matters of everyday life, of agriculture, of changes of residence, of building construction, and of marriages; and at what seasons one ought to conduct political affairs and attack enemies and establish courts and perform public duties and undertake journeys and sojourns; and of illnesses in their onset, and likewise of surgical operations on the sick, † before meals, and of the compounding of medicines, and of dreams, and of kings' campaigns and the setting out of armies and generals, and the discernment of foreign peoples; and furthermore it is useful with respect to letters delivered from outside and20 those brought forward and sent in turn. No less also through it are spies and plotters more readily detected, as well as the abundance and scarcity of crops and the goodness and badness of the year, for one who attends to the horoscope in accordance with the method of the art.

On the fact that it is the most honored of all arts.

Since the foreknowledge of things to come happens to be the most honored of all things, the Creator of all reserved this for himself alone, and although he granted all good things to this small world, he did not share this one with it — unless one were first purified by practice and deemed worthy of illumination by the all-holy Spirit, as the divine prophets of old and the apostles were, or else by persevering in study with much sweat and toil, to contemplate it dimly. For most of the ancients, declaring that they rejoiced in every luxury of life on account of its pleasantness and sublimity, continued throughout the entire span of their lives to observe the movements of the stars and their configurations in relation to one another, up to the point of their unceasing examination thereof,

1 cf. Matth. 12, 31; Luc. 12, 10. 5 ss. cf. Ptol., Synt., p. 7, 4 ss. Heiberg. κοινωνήσει cod. 8 κυρία cod. ἔμπροσθεν cod. 10 κλιμάτων cod. 14 μηδικισμών apographum praebel. 18 πρὸ τῆς τροφῆς verba corrupta : <περί> τῶν ἀρχομένων... περὶ τῆς τροφῆς... διαγνώσεως coni. Bidez. 19 l. στρατηγιών?

27 προσαφώρισεν cod.; corr. Boll. 32 προσκαρτερήσαντες cod. ταύτης κάπτεσθαι praebet apogr.

<καὶ> (f. 27r) μέρους τινὸς καθίκοντο τῆς προγνώσεως· φανερὸν οὖν ἐκ τῶν τοιούτων ὡς ἄρα πασῶν τῶν τεχνῶν τιμιωτέρα ἡ ἀστρονομία, εἴγε ταύτης, ὡς εἴρηται, τὸ τέλος τὸ θεῖον ἐσφετερίσατο.

Ἔστι δὲ καὶ ἑτέρως ἀποδεῖξαι τὸ αὐτὸ τοῦτο συλλογισμῷ τινι χρω-
5 μένους. ἔστι δὲ οὕτως· πάσης ἐπιστήμης τὸ μέγεθος ἐκ τοῦ ὑποκειμένου τε ταύτῃ χαρακτηρίζεται καὶ τέλους· ἢ τοίνυν τό τε ὑποκείμενον καὶ τὸ τέλος τῶν λοιπῶν ὑπερέχει, τιμιωτέρα ἂν αὕτη εἴη ἁπασῶν· τῇ δέ γε ἀστρονομίᾳ ἥ τε οὐρανία ἀψὶς καὶ οἱ ἀστέρες ὑπόκεινται, ἅτινα πάντων ὑπερέχει, οἷα καὶ κρείττονος εὐμοιρήσαντα τάξεως καὶ τῶν
10 ὑλικῶν κεχωρισμένα, τῇ πρώτῃ προσεγγίζοντα αἰτίᾳ· καὶ τέλος αὐτῆς, ὡς ἀποδέδεικται, τὸ πάντων μετεωρότερον· τιμιωτέρα οὖν ἔσται τῶν λοιπῶν ἁπασῶν ἐπιστημῶν, ὅπερ ἔδει δεῖξαι.

Περὶ τοῦ ὅτι οὐκ αὐτεξουσίᾳ οἱ ἀστέρες ἐνεργοῦσιν, ἀλλ' ἀπὸ τῆς τοῦ δημιουργοῦ δυνάμεως.

15 Ἁπλωσον, ἄνερ, εἰς κτίσιν τὴν σὴν διάνοιαν καὶ βλέπε τὰ αἰσθητὰ τοῦ θεοῦ πλάσματα καὶ νόησον ἕνα ἕκαστον κατὰ λόγον· ὅταν οὖν ἀκούῃς τὰ ὀνόματα τῶν ζῳδίων καὶ πλανήτων καὶ τὰς γεγραμμένας περὶ αὐτῶν ἐνεργείας, μὴ νόμισον ὅτι ἔμψυχά ἐστιν ἢ αἴσθησιν ἔχοντα ἢ ποιηταὶ τῶν ὄντων, καθώς τινες ἐφαντάσθησαν πλανώμενοι· οὐκ εἰσὶ
20 γὰρ ποιηταὶ ἀλλὰ ποιήματα τοῦ μονάρχου ἀνάρχου καὶ τρισυποστάτου Θεοῦ. ἔκτισεν οὖν αὐτὰ εἰς δοξολογίαν αὐτοῦ καὶ ἔθηκεν αὐτὰ σημεῖα εἰς ὠφέλειαν τοῖς ἀνθρώποις ὥσπερ τὰ λοιπὰ στοιχεῖα τὰ ὄντα ἐπὶ τῆς γῆς, ἤτοι ἀέρα, πῦρ, ὕδωρ καὶ τὰ διάφορα φυτά, εἰς ὠφέλειαν καὶ ἐνέργειαν τῶν ζῴων, ἑαυτὰ μὴ ὠφελοῦντα, οὔθ' ἑαυτὰ αἰσθανόμενα.
25 ὥσπερ γὰρ τὰ ἡμέτερα αἰσθητήρια εὐεργοῦσιν ἄλληλα καὶ ἑαυτὰ οὐ δύνανται ὠφελῆσαι, ἐπειδὴ τὸ οὖς ἀκούει λόγους καὶ φωνὰς καὶ ἐπιτρέπει τὴν γλῶτταν λαλῆσαι καὶ αὐτὸ λαλῆσαι οὐ δύναται — ἐκ γὰρ τῆς ἀκοῆς λαλεῖ ἡ γλῶττα, οὐδέποτε δὲ ὁ ἐκ γενετῆς κωφὸς ἐλάλησεν — ὡσαύτως καὶ ὁ ὀφθαλμὸς βλέπει τὰ χρώματα καὶ τὰ σχήματα, καὶ δια-
30 κρίνει τὰ ὄντα ὡς ὄντα, ἀλλ' ἑαυτὸν οὐ βλέπει, ὡσαύτως καὶ ἡ ῥὶν τὰ τῆς εὐωδίας καὶ δυσωδίας αἰσθάνεται καὶ διακρίνει αὐτά, καὶ τὰ οἰκεῖα οὐκ αἰσθάνεται, — τίς εἶδε τὸν ἑαυτοῦ ὀφθαλμὸν ἢ τίς ὠσφρήσατο τοῦ ἑαυτοῦ στόματος ἢ ῥινὸς τῆς δυσωδίας οὐδαμῶς; (f. 27v) — οὕτω καὶ οἱ προειρημένοι ἀστέρες ἐκτίσθησαν εἰς οἰκονομίαν καὶ ὠφέλειαν τῶν ζῴων
35 ὑπομιμνήσκοντες τὰ παρελθόντα καὶ ἑρμηνεύοντες τὰ ἐνεστῶτα καὶ προμηνύοντες τὰ μέλλοντα, κατὰ τὸ πρόσταγμα τοῦ πανσόφου δημιουργοῦ.

1 καὶ suppl. καθήκοντο cod. φανερῶς cod. 8-10 ἅτινα... αἰτίᾳ. Cf. Ptol., *Synt.*, p. 7, 6, Heiberg (Boll). μετεωρότερον] cl. supra, p. 184, 25 : πασῶν τιμιωτέρα etc. 13 ss. Extrema capitula in titulum non recepta sunt, attamen ea eiusdem esse auctoris non dubium est. 20 τρισυποστάτου vix sanum. 24 ἑαυτὰ (alt.) corr. : αὐτὰ cod. 25 legendum εὐεργετοῦσιν? 27 αὐτὸς cod. 28 γενητῆς cod. 32 ὀσφρήσατο cod.

and they attained <some> (f. 27*) part of foreknowledge. It is therefore evident from such things that astronomy is the most honored of all the arts, since, as has been said, the divine end claimed it for itself.

It is also possible to demonstrate this same thing by means of a certain syllogism. It goes as follows: the greatness of every science is characterized by its subject matter and its end; therefore, whichever science surpasses the rest in both subject matter and end would be the most honorable of all; now, astronomy has as its subject the celestial vault and the stars, which surpass all things, inasmuch as they have obtained a superior order and are separated from material things, drawing near to the first cause; and its end, as has been demonstrated, is the most exalted of all things; therefore it will be more honorable than all the remaining sciences — which was what needed to be shown.

On the fact that the stars do not act by their own free will, but by the power of the Creator.

Extend, O man, your mind to your creation and behold the perceptible creatures of God, and contemplate each one according to reason; when therefore you hear the names of the zodiac signs and the planets and the operations written concerning them, do not suppose that they are animate beings possessing sensation or makers of existing things, as some have imagined in their error; for they are not makers but creations of the monarchical, without beginning, and three-hypostatic God; He created them for His own glorification and set them as signs for the benefit of mankind, just as the other elements existing upon the earth — namely air, fire, water, and the various plants — exist for the benefit and functioning of living beings, without benefiting themselves, and without having sensation of themselves.For just as our sense organs act upon one another and are unable to benefit themselves — since the ear hears words and sounds and prompts the tongue to speak, yet is itself unable to speak, for it is from hearing that the tongue speaks, and the one who is deaf from birth has never spoken — likewise the eye sees colors and shapes and discerns existing things as they are, but does not see itself; likewise the nose perceives the pleasant and unpleasant smells and distinguishes them, yet has no perception of its own properties. Who has ever seen his own eye, or who has ever smelled the odor of his own mouth or nose? — Not at all. So too the aforementioned stars were created for the governance and benefit of living beings, reminding of things past, interpreting things present, and foretelling things to come, according to the command of the all-wise Creator.

1 καὶ suppl. καθήκοντο cod. φανερώς cod. 8-10 ἅτινα... αἰτία. Cf. Ptol., Synt., p. 7, 6, Heiberg (Boll). μετεωρότερον] cl. supra, p. 184,25 : πασῶν τιμιωτέρα etc. 13 ss. The final chapters were not included in the title, yet there is no doubt that they belong to the same author. 20 τρισυποστάτου hardly sound. 24 ἑαυτὰ (alt.) corr. : αὐτὰ cod. 25 should one read εὐεργετοῦσιν? 27 αὐτὸς cod. 28 γενητής cod. 32 ὀσφρήσατο cod.

Περὶ τοῦ ὅτι στοχασμός ἐστιν ἔντεχνος ἡ διὰ ἰατρικῆς καὶ ἀστρονομίας πρόγνωσις.

Ἡ διὰ ἰατρικῆς τε καὶ ἀστρολογίας πρόγνωσις στοχασμός ἐστιν ἔντεχνος. διὸ δεῖ τὸν φιλαλήθη ἄνδρα τοῦτο γινώσκοντα ἀνθρωπίνως καὶ μετρίως καὶ ἐστοχασμένως καί, ὡς εἰπεῖν, διχθὰ φρονέοντα προλέγειν τά τε ἰατρικὰ καὶ τὰ ἀστρονομικὰ συμπτώματα. οὐδὲ γὰρ ἐπὶ τῇ ἀστρολογίᾳ ἔστι τὸ πᾶν ἐφοδιάζειν τῆς προγνώσεως, οὐδὲ γὰρ μόνη ἡ τῶν ἀστέρων κίνησις αἰτία <τῆς> τῶν ἀνθρωπίνων συμπτωμάτων ἀλλοιώσεως, ἀλλὰ καὶ ἔθη καὶ νόμοι καὶ τόποι καὶ παίδευσις καὶ πρόνοια καὶ προσευχὴ πρὸς θεὸν καὶ προφητικὴ τῶν μελλόντων, ὥσπερ οὐδ' ἐπὶ τῇ ἰατρικῇ ἔστι τὸ πᾶν ἐφοδιάζειν τῆς τῶν σωμάτων ἀλλοιώσεως· εἰσὶ γάρ τινα καὶ ἰατρικῆς κρείττονα αἴτια ἀλλοιοῦντα ἡμᾶς, ἅπερ ἀγνοεῖ ὁ ἰατρός, οἷον τὰ οὐράνια· οὕτως οὖν καὶ περὶ τὴν τῶν ἀστέρων κίνησιν εἰσὶ τινὰ αἴτια τὰ ἀλλοιοῦντα. F. C.

F. 112ᵛ. ριδ'. Περὶ σπορᾶς ἐκ τῶν Ῥητορίου[1].

Τοῦ ζῳδιακοῦ κύκλου εἰς τξ' μοίρας διῃρημένου καὶ τὴν ἀρχὴν λαμβάνοντος ἀπὸ τῆς ὡροσκοπικῆς μοίρας ἐπὶ τὰ προηγούμενα ἀνίσταται τρίγωνον ὀρθογώνιον· ὧν ἡ μὲν πρώτη ἡ ὑπὲρ γῆν πλευρά ἐστιν ἡ τὴν ἀρχὴν ὑποτείνουσα μοίρας ρν', ἡ δὲ γ' ἡ ὑπὸ γῆν, ἀπὸ τῆς τοῦ ὡροσκόπου μοίρας, ἀρχὴ ἢ βάσις, μοίρας ϛ'· ἡ δὲ β' ἡ κάθετος περὶ τὰ δυσμικὰ μέρη μοίρας ρκ'· γινώσκεται δὲ ἐκ τῶν τόπων τούτων καὶ τῆς προγενομένης πρὸ τῆς ἐκτροπῆς συνόδου καὶ αὐτῆς τῆς συνόδου τοῦ ὡροσκόπου· καὶ αὐτὴ δὲ ἡ σύνοδος εἰ ἐν τῷ ὑπεργείῳ πέσῃ, τουτέστιν ἐν ταῖς ρν' μοίραις τοῦ ὡροσκόπου τῆς ὑποτεινούσης τὴν ὀρθήν, θ' μηνῶν ἔσται τὸ τεχθέν· κἂν ὁ μὲν αὐτῶν τόπος ἐν τῇ α' πλευρᾷ πέσῃ, ὁ δὲ ἐν τῇ δευτέρᾳ ὁ τυχών· ἐὰν δὲ ἄμφω ἐν τῇ δευτέρᾳ πλευρᾷ πέσωσιν ἢ ὁ ἕτερος † οἷος τύχῃ ἐν τῇ β', ὁ δὲ ἕτερος ἐν τῇ γ', ἑπτάμηνον ἔσται· ἐὰν δὲ ἤτοι ἄμφω οἱ τόποι ἐν τῇ γ' πλευρᾷ πέσωσιν, ἢ ὁ ἕτερος ἐν τῇ α', τοῦ

V. 4-7 ἀνθρωπίνως... προγνώσεως. Res et verba ex Ptol., *Tetrab.*, p. 5ʳ, 10-15 (Boll). 6 τε τὰ cod. 8 τῆς suppl. 9 ἔθη κτλ. Cf. Ptol., l. c., p. 4ᵛ, 31 ss. 15 Marcianum 335 (A) descripsit Olivieri, Parisinum 2506, f. 23 (B) contulit Cumont; cf. Procl. in remp. II, 60, 13, ed. Kroll. 17 ἀπὸ τοῦ ὡρ(οσκόπου) μοί(ρας) B. 18 α' καὶ ὑπὸ γῆν (καὶ compendio) codd. 19 μοιρῶν ρν', l. 20 μοιρῶν ϛ' et l. 21 μοιρῶν ρκ' coni. Kroll. τοῦ ante ὡρ. om. B. 20 ἀρχῆς ἢ βάσεως A. 21 καὶ αὐτὴ ἡ προγενομένη A. 22 καὶ αὐτὴ ἡ σύνοδος A. 23 ἡ om. B. τῇ ρν' μοίρᾳ A. 24 An καὶ τοῦ ὡροσκόπου? 24 ταῖς ὑποτεινούσαις ut vid. A.

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[1] De Rhetorio, cf. *Catal. Flor.*, p. 140 ss.

On the fact that prognosis through medicine and astronomy is a skilled conjecture.

The prognosis through medicine and astrology is a skilled conjecture. Therefore the truth-loving man, knowing this, ought to foretell medical and astronomical symptoms in a human, measured, and conjectural manner, and, so to speak, with a mind divided in two. For it is not possible to supply the whole of prognosis through astrology alone, nor is the movement of the stars alone the cause of the alteration of human conditions, but also customs and laws and places and education and providence and prayer to God and prophetic knowledge of things to come — just as neither is it possible in medicine to supply the whole account of the alteration of bodies; for there are certain causes stronger than medicine that alter us, which the physician does not know, such as celestial phenomena. So too around the movement of the stars there are certain causes that produce alteration. F. C.

C. 112. 114. On Sowing, from Rhetorius.

When the Zodiac circle is divided into 360 degrees and its beginning is taken from the degree of the horoscope toward the preceding signs, a right-angled triangle arises; of which the first side, above the earth, is the hypotenuse subtending the right angle, of 150 degrees; the third side is below the earth, from the degree of the horoscope, the beginning or base, of 90 degrees; and the second side is the perpendicular toward the western parts, of 120 degrees. From these positions and from the conjunction that preceded the birth and from the conjunction of the horoscope itself, knowledge is obtained; and if this conjunction itself falls in the region above the earth, that is, within the 150 degrees of the horoscope of the hypotenuse subtending the right angle, the child born will be of nine months; even if the position of one of them falls on the first side and the other happens to fall on the second; but if both fall on the second side, or one, whichever it may be, on the second, and the other on the third, it will be a seven-month child; and if either both positions fall on the third side, or one on the first, of the

V. 4–7 ἀνθρωπίνως... προγνώσεως. Subject matter and wording from Ptol., Tetrab., p. 5', 10–15 (Boll). 6 τε τὰ cod. 8 τῆς suppl. 9 ἔθη κτλ. Cf. Ptol., l. c., p. 4', 31 ss. 15 Marcianum 335 (A) described by Olivieri, Parisinum 2506, f. 23 (B) collated by Cumont; cf. Procl. in remp. II, 60, 13, ed. Kroll. 17 ἀπὸ τοῦ ὡροσκόπου) μοίρας) B. 18 α' καὶ ὑπὸ γῆν (καὶ compendio) codd. 19 μοιρῶν ρν΄, l. 20 μοιρών Γ' et l. 21 μοιρών κ conj. Kroll. τοῦ ante ὡρ. om. B. 20 ἀρχῆς ἢ βάσεως A. 21 καὶ αὐτὴ ἡ προγενομένη A. 22 καὶ αὐτὴ ἡ σύνοδος A. 23 ἡ om. B. τῇ ρν' μοίρᾳ A. 24 Ἀπ καὶ τοῦ ὡροσκόπου? 24 ταῖς ὑποτεινούσαις ut vid. A.

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1 On Rhetorius, cf. Catal. Flor., p. 140 ff.

ἑτέρου ἐν τῇ γ' ὄντος, τέρας ἔσται ἢ θηρίον ἢ ἀλλόκοτόν τι. ἔχοντες οὖν ἐκ τούτων κανόνας τῆς τῶν ζ' μηνῶν καὶ θ' μηνῶν ἐκτροπῆς, ἑξῆς καὶ τὴν ἡμέραν καὶ ὥραν δεῖ ζητεῖν τῆς συλλήψεως. A. O.

F. 113. ριε'. Περὶ γονέων[1].

Τὰ μὲν περὶ πατρὸς ἀπὸ Ἡλίου καὶ Κρόνου καὶ τοῦ σχήματος τοῦ κλήρου τοῦ πατρός· τὰ δὲ περὶ μητρὸς ἀπὸ Σελήνης καὶ Ἀφροδίτης καὶ τοῦ κλήρου τῆς μητρός, ἐξαιρέτως δὲ ἡμέρας μὲν ἀπὸ Ἡλίου καὶ Ἀφροδίτης, νυκτὸς δὲ ἀπὸ Κρόνου καὶ Σελήνης καὶ τῶν κλήρων· ζήτει δὲ καὶ τοὺς οἰκοδεσπότας αὐτοῦ καὶ τριγωνοδεσπότας καὶ ὁριοκράτορας, ἀπὸ γὰρ τούτων τῶν κεφαλαίων γνωσθήσονται οἱ γονεῖς καὶ τὰ πάθη καὶ ὁ βίος καὶ ὁ χρόνος τῆς ζωῆς καὶ κίνδυνοι καὶ τέχναι καὶ γένος καὶ κτήσεις καὶ ἁπλῶς τὰ κατὰ τοὺς γονεῖς πάντα οὕτω· διέκβαλον οὖν καὶ Σκορπίον τοὺς ἐπιθεωροῦντάς τε καὶ τὰς παραδόσεις καὶ παραλείψεις τῶν ἀστέρων, καθὼς Οὐάλης ἐν τῷ δ' βιβλίῳ, καὶ τῆς ἐπιμεμερισμένης τοῦ κλήρου τῆς τύχης καὶ τοῦ δαίμονος, καθὼς Οὐάλης. ὅσοι ἔχουσι τὸν Ἥλιον ὁρίοις Ἄρεως ἐπὶ ἡμέρας, ἐπὶ δὲ νυκτὸς ὁρίοις τοῦ Κρόνου, συνεπιμαρτυρούντων Κρόνου καὶ Ἄρεως κατὰ τετράγωνον ἢ διάμετρον, δίχα Διὸς ἢ Ἀφροδίτης, πατροκτόνοι γίνονται ἢ πατραλοῖαι· εἰ δὲ τὴν Σελήνην ἀστέρα εὕρῃς, μητροκτόνοι. ὅσοι ἔχουσι τὸν κλῆρον οὕτινος οὖν τῶν γονέων ἐν τῷ ιβ' ἢ τὸν κύριον τοῦ κλήρου, ἐχθροὶ τῶν γονέων γίνονται· ὁ Ἥλιος ἐπίκεντρος Ἄρην διαμετρῶν ἐχθροὺς ποιεῖ τοὺς γονεῖς πρὸς τὰ τέκνα· ἐὰν ὁ Ζεὺς καθυπερτερήσῃ τὸν Κρόνον, ἀσύμφωνοι οἱ γονεῖς τοῖς παισὶ γίνονται· εἰ δὲ Κρόνος τὸν Δία, σύμφωνοι· εἰ διαμετρεῖ, στασιώδεις γίνονται πρὸς τοὺς γονεῖς, εἰ δὲ τρίγωνίζει, φίλοι. ζήτει δὲ καὶ τὰς τῶν φώτων δυσφορίας, ἐπὶ μὲν Ἡλίου τὰς ἑῴους, ἐπὶ δὲ Σελήνης, τὰς ἑσπερίους ἀλλὰ καὶ τὰς ἐμπεριοχὰς τῶν φώτων· ἐὰν δὲ παραιρέται δορυφορῶσι τὰ φῶτα οὐκέτι τὴν αὐτὴν εὐτυχίαν ἕξουσι οἱ γονεῖς, μάλιστα δὲ ἐὰν Ἄρης ἐπαναφέρηται τῷ Ἡλίῳ, Κρόνος δὲ τῇ Σελήνῃ.

Πάντοτε ζητῶν τοὺς χρόνους τῶν γονέων τὰ ἔτη διέκβαλλε τοῦ παιδὸς ἀπὸ τοῦ κλήρου τῶν γονέων, καὶ βλέπε τοὺς ἐπιθεωροῦντας

1 θηρίων A. 2 ἐξ ἧς A. 4 Marcianum 335 (A) descripsit Olivieri; Parisinum 2506, f. 23ᶜ (B) contulit Cumont. 5 σχήματος A : διαμέτρ(ου) B. 9 τρίγωνον δεσπότην καὶ ὁριοκράτορα A. 12 κατὰ superscr. B. διέκβαλλον A. καὶ omis. B. 13 σκορπίον : σκόπει coni. Kroll. παραλήψεις A quod comprobat Kroll. 14 δ' ex β' corr. B. ἐπιμερισμένης ut vid. B : τοὺς ἐπιμερισμοὺς coni. Kroll. 16 νυκτὸς ὁρίοις τοῦ Ἄρεως καὶ Κρόνου B. 18 πατραλλοῖαι codd. 19 ἀστέρα omis. B (ἀστέρα ineptum; corr. ἐπίκεντρον? Kroll). Post μητροκτόνοι spatium quinque litt. B. 20 ἢ τὸν κύριον τοῦ κλήρου post γίνονται transtulit B. Secludenda? 21 ἐχθροὺς ποιοῦσι cod. 24 εἰ δὲ corr.; οἱ δὲ B : οἱ A. 25 δορυφορίας coni. Kroll.

[1] Doctrinam in capit. sequentibus a byzantino auctore expositam cum Hephaestion., II, 4-6 conferre possis.

the other being in the 3rd, there will be a portent, either a monster or something strange. Having, therefore, from these the rules for the expulsion at 7 months and 9 months, one must next seek the day and hour of conception. A. O.

G. 113. 115. On Parents 1.

5 Matters concerning the father are derived from the Sun and Saturn and the figure of the Lot of the Father; matters concerning the mother from the Moon and Venus and the Lot of the Mother — specifically by day from the Sun and Venus, and by night from Saturn and the Moon — and seek also the lords of these and the triplicity lords and term rulers, for from these principal points the parents will be known, both their afflictions and their livelihood and the length of their life, and dangers and crafts and lineage and possessions, and in short everything concerning the parents in this way. Reject therefore also those who aspect Scorpio and the transmissions and omissions of the stars, as Valens in the 4th book, and the distribution of the Lot of Fortune and the Lot of the Daimon, as Valens. Those who have the Sun in the terms of Mars by day, and by night in the terms of Saturn, with Saturn and Mars bearing witness in square or opposition, without Jupiter or Venus, become parricides or father-beaters; but if you find the Moon in place of a star, they become matricides.Those who have the Lot of either parent in the 12th house, or the lord of the Lot, become enemies of their parents. The Sun angular in opposition to Mars makes the parents enemies toward their children. If Jupiter overcomes Saturn, the parents are at odds with their children; but if Saturn overcomes Jupiter, they are in harmony. If he is in opposition, they become contentious toward their parents; if in trine, they are friends. Seek also the maltreatments of the luminaries — for the Sun, those in the east, and for the Moon, those in the west — and also the enclosures of the luminaries. If spear-bearers are taken away and attend the luminaries, the parents will no longer have the same good fortune, especially if Mars is in the sign following the Sun and Saturn in the sign following the Moon.

30 Always, when seeking the times of the parents, cast out the years of the child from the Lot of Parents, and observe the overseeing planets

1 of beasts A. 2 ἐξ ἧς A. 4 Marcianum 335 (A) descriptit Olivieri; Parisinum n2506, f. 23 (B) contulit Cumont. 5 of shape A : diameter) B. 9 triangle despot and driokrator A. 12 by superscr. B. cross A. and omis. B.n13 scorpion : aims at coni. Kroll receipts A quod comprobat Kroll. 14 8'nex b' corr. B. apportioned ut vid. B: coni partitions. Kroll. 16 nights of Areos and Saturn B. 18 patrols codd. 19 star omis. Bn(ἀστερα ineptum; corr. ἐπικεντρον Kroll). Post matricide spatium quinquenlitt. B. 20 or the master of the lot post become transtulit B. Secludenda n21 enemies who cod. 24 if not corr. ; οὐ δὲ B: οὐ A. 25 satellite coni. Kroll.

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1 The doctrine set forth in the following chapters by the Byzantine author may be compared with HEPHAESTION., II, 4-6.

κατὰ πῆξιν ἢ κατὰ πάροδον καὶ ἀπὸ τούτου λέγε τοῦ πατρὸς τὸν ἐνιαυτὸν ἢ τῆς μητρός. ζήτει δὲ καὶ τοὺς περιπάτους Ἡλίου καὶ Σελήνης πρὸς τοὺς κακοποιοὺς ἢ ἀγαθοποιοὺς κατὰ τοὺς κανόνας καὶ τὰς ἀναφορὰς Οὐάλεντος· ζήτει δὲ καὶ τὰς περιόδους καὶ τὰς ἀποκαταστάσεις Ἡλίου καὶ Σελήνης πρὸς τὰς ἀποκαταστάσεις καὶ περιόδους τῶν κακαποιῶν καὶ ἀγαθοποιῶν μετὰ καὶ τῶν ἐπαναφορῶν καὶ τῶν περιόδων καὶ ἀποκαταστάσεων τῶν ζῳδίων πρὸς τὸν Λέοντα (?), Σκορπίον καὶ Παρθένον (?), καθὼς Οὐάλης, μηδέ σε λαθέτω ὅτι ὁ Κριὸς διάμετρός ἐστι πρὸς Παρθένον καὶ Ζυγὸς πρὸς τοὺς Ἰχθύας καὶ Δίδυμοι πρὸς Αἰγόκερω καὶ Καρκίνος πρὸς Τοξότην. οἱ ἀγαθοποιοὶ τὴν προγενομένην συζυγίαν ὁρῶντες ἀγαθὰ τοῖς γονεῦσι δηλοῦσι· τοὐναντίον δὲ σημεῖον ἐκθέσεως καὶ γονέων ἀγενείας· τὸ δ' αὐτὸ γίνεται, κἂν τὴν συναφὴν τῆς Σελήνης ἔχωσιν· ἐλεύθεροι δὲ ὄντες δουλαγωγοῦνται. ὅταν ἡ μὲν σύνοδος ὑπὸ ἀγαθοποιῶν ὁρᾶται, οἱ δὲ ἀγαθοποιοὶ ὑπὸ τῶν κακοποιῶν καθυπερτερῶνται, καὶ αὐτὴ δὲ ἡ Σελήνη ἐὰν ἀπορρεύσασα ἀπὸ τῶν ἀγαθοποιῶν πρὸς τοὺς κακοποιοὺς φέρηται, ἀντὶ ἐλευθερίας ὑποταγὴν ἢ δουλείαν ποιεῖ. ὡς δ' ἐγὼ ἐδοκίμασα, ἡ μὲν σύνοδος καὶ ὁ οἰκοδεσπότης αὐτῆς τὸν πατρικὸν βίον σημαίνει, ἡ δὲ Σελήνη καὶ ὁ οἰκοδεσπότης αὐτῆς τὸν μητρικὸν· πολλάκις γὰρ συμβαίνει τὸν πατέρα εὐγενῆ εἶναι, τὴν δὲ μητέρα δούλην, καίπερ ἀπὸ μιᾶς γίνεται συζυγίας ἡ τούτων διάκρισις. ἐὰν τὸν οἰκοδεσπότην τοῦ Ἡλίου θεωρήσῃ κακοποιός, κακοῖ τὸν πατέρα καὶ τὰ πατρῷα· ἐὰν τῆς Σελήνης, πρὸς τὴν μητέρα τὸ κακόν. εὗρον δὲ παρὰ Ἀντιγόνῳ ὅτι ἡ μὲν σύνοδος ἢ ἡ πανσέληνος τὴν μητέρα σημαίνει, οἱ δὲ τούτων οἰκοδεσπόται τὸν πατέρα. A. O.

F. 113ᵛ. ρις'. Περὶ προτελευτῆς γονέων.

Σκέπτου τοὺς κλήρους τῶν γονέων πρὸς ποῖον αὐτῶν τῶν κακοποιῶν ἀκτινοβολεῖ πρῶτος κατὰ πῆξιν ἢ πάροδον, κἀκεῖνος προτελευτήσει· βλέπε τίς ἐστι τῶν δύο φώτων εἰς τὸ ὑπὸ γῆν κέντρον ἐν ἀλλοτρίῳ οἴκῳ ἢ τριγώνῳ, κἀκεῖνος προτελευτήσει. πάντοτε Σελήνη μεστὴ ἐν Ἰχθύσι τὸν πατέρα προαναιρεῖ. βλέπε τοὺς οἰκοδεσπότας τῶν κλήρων τῶν γονέων τίς αὐτῶν ἐν τῷ ὑπὸ γῆν ἡμισφαιρίῳ ἔπεσε, κακεῖνος προτελευτήσει· εἰ δ' ἄμφω ἐν ἑνὶ ζῳδίῳ ὦσι, ζήτει τίς αὐτῶν ἐπιφέρεται, ἢ ὕπαυγος γίνεται, κακεῖνος προτελευτήσει· εἰ δὲ ἐν ἑνὶ ζῳδίῳ καὶ τῇ

7 Signum Leonis vel Cancri. 8 καὶ ante Παρθένον omis. A. Κριός. Signum dubium. Secundum scriptorem byzantinum diametron est signum non quod sextum sed quod quintum a quoque locum obtinet. 10 οἱ omis. B. 11 δὲ omis. B. 14 σύνοδος] σελήνο ☉ sic cod. 20 δοῦλον A 26 Marcianum 335 (A) descripsit Olivieri; Parisinum 2506, f. 24ᵛ (B) contulit Cumont. 27 αὐτοὶ codd. (delendum? Kroll); corr. 28 προτελευτήσει κἀκεῖνος B. 29 βλέπε ... προτελευτήσει omisit B. 30 δὲ Σελήνη μετὴ (sic) B, de μεσθή dubitat Kroll. 33 ἐπιφέρηται A. 34 γίνηται codd.

according to station or transit, and from this declare the year of the father or of the mother. Seek also the courses of the Sun and Moon in relation to the malefics or benefics according to the canons and the ascensions of Valens. Seek also the periods and the returns of the Sun and Moon in relation to the returns and periods of the malefics and benefics, together with the rising-times and the periods and returns of the Zodiacal signs in relation to Leo (?), Scorpio and Virgo (?), as Valens taught; and let it not escape you that Aries is in opposition to Virgo, and Libra to Pisces, and Gemini to Capricorn, and Cancer to Sagittarius. The benefics, beholding the preceding conjunction, indicate good things for the parents; the contrary sign indicates exposure and ignoble parentage; the same result occurs even if they hold the application of the Moon; and those who are free are brought into servitude.when the conjunction is beheld by benefics, but the benefics are overcoming by the malefics, and if the Moon herself, having separated from the benefics, is carried toward the malefics, she produces subjection or slavery instead of freedom. As I have tested, the conjunction and its ruler signify the paternal life, while the Moon and her ruler signify the maternal; for it often happens that the father is of noble birth while the mother is a slave, even though the distinction between them arises from a single conjunction. If a malefic beholds the ruler of the Sun, it harms the father and the paternal estate; if it beholds the ruler of the Moon, the harm falls upon the mother. I found in Antigonus that the conjunction or the full moon signifies the mother, while their rulers signify the father. A. O.13 A. O.

G. 113. 116. On the Prior Death of Parents.

Examine the lots of the parents to see which of the malefics it aspects first by fix or transit, and that one will die first; look to see which of the two luminaries is in the subterranean angle in an alien house or triplicity, and that one will always die first. A full Moon in Pisces destroys the father first. Look to the lords of the lots of the parents to see which of them has fallen in the subterranean hemisphere, and that one will die first; but if both are in a single sign, seek which of them is applying, or becomes combust, and that one will die first; and if they are in a single sign and in the

7 The sign of Leo or Cancer. 8 και before Παρθένον omit. A. Aries. Sign doubtful. According to the Byzantine writer, diametron is the sign not in the sixth but in the fifth position from any given place. 10 of omit. B. 11 de omit. B. 14 σύνοδος] σελήνο sic cod. 20 δοῦλον A 23 Marcianus 335 (A) described by Olivieri; Parisinus 2506, f. 24v (B) collated by Cumont. 27 αὐτοί codd. (to be deleted? Kroll); corr. 28 προτελευτήσει κἀκεῖνος B. 29 βλέπε ... προτελευτήσει omitted by B. 30 δὲ Σελήνη μετή (sic) B, Kroll is uncertain about μεσθή. 33 ἐπιφέρηται A. 34 γίνηται codd.

αὐτῇ μοίρᾳ, γνῶθι τῆς μοίρας ἐκείνης τὸν ὁριοκράτορα, καὶ εἰ ἐν ἀρσενικῷ εἴη ζῳδίῳ, ὁ πατὴρ προτελευτήσει, εἰ δὲ ἐν θηλυκῷ, ἡ μήτηρ. δεήσει οὖν παρατηρεῖν καὶ τοὺς κακοποιοὺς τίνι τῶν κυρίων τῶν κλήρων μαρτυροῦσιν, ἵνα ἀσφαλέστερον γνῷς. ζήτει τὸν Ἥλιον καὶ Κρόνον πῶς
5 κεῖνται, καὶ Ἀφροδίτην καὶ Σελήνην καὶ τίνες αὐτῶν μᾶλλον κακοῦνται, καὶ ἐκ τῆς πλείστης κακώσεως γνώσῃ τὸν προτελευτῶντα· εἰ δὲ πάντες κακωθεῖεν, ὀρφανία ἔσται· οἱ κακοποιοὶ πρὸς τὰ φῶτα διάμετροι ὀλιγοχρονίους τοὺς γονεῖς δηλοῦσιν. ἐὰν Ἥλιος καὶ Κρόνος ἰσόμοιροι ὁμοῦ ὦσι, τὸν πατέρα προαναιροῦσι καὶ τοὺς προτέρους ἀδελφούς, ποιοῦσι
10 δὲ καὶ κληρονομίας. ὁ Ἥλιος ἐν μοίρᾳ Κρόνου ἐν παντὶ ζῳδίῳ μετὰ κακοποιῶν νεκρὰ ἢ ἐπίσινα δηλοῖ τὰ γεννώμενα καὶ τὸν πατέρα ταχὺ ἀναιρεῖ. ἐὰν δὲ Κρόνος γένηται τῇ Σελήνῃ ἰσόμοιρος, τὴν μητέρα προαναιρεῖ, εἰ δὲ καὶ Ἄρης ἐπιθεωρήσῃ, ποιεῖ τὸν θάνατον ἢ ἀπὸ δυστοκίας ἢ κρυπτῶν ἀσθενειῶν. ἡ Σελήνη κενοδρομοῦσα τὸν πατέρα
15 προαναιρεῖ· ὁ Ἥλιος ἐπὶ τῆς η' μοίρας τοῦ ζῳδίου τὸν πατέρα προαναιρεῖ· Ἄρης ἡμέρας ἐπὶ τὸν σπόριμον Ἥλιον οὐκ ἐᾷ γνῶναι τὸν πατέρα, νυκτὸς δὲ ὀρφανίας ποιεῖ. ταῦτα δὲ καὶ Κρόνος ποιεῖ ἐπὶ τὸν Ἥλιον· ἀλλ' ἡ Σελήνη ἐναλλάξ· εἰ δὲ Ζεὺς καὶ Ἀφροδίτη, εὐγένειαν ἢ πολυχρονιότητα πατρὸς ποιεῖ· Ἄρης ἢ Κρόνος ἐν τῷ ὑπὸ γῆν δ', πατέρα
20 προαναιρεῖ· ὁ Κρόνος οἴκῳ Ἡλίου, ποιεῖ τὸν πατέρα βιοθάνατον ἢ ἐξ ὑγρῶν ὀχλούμενον· Κρόνος οἴκῳ Σελήνης τὰ μητρῷα φθείρει καὶ σωματικὰς ἀσθενείας ποιεῖ καὶ ψυγμούς· Ἄρης οἴκῳ Ἡλίου, πατέρα ὀξέως ἀναιρεῖ ἢ ἐπὶ ξένης ἄγει, σινοῖ δὲ καὶ τὴν ὅρασιν τοῦ τεχθέντος· Ἄρης οἴκῳ Σελήνης ποιεῖ τῇ μητρὶ κινδύνους σωματικοὺς καὶ ὀξυθανασίας·
25 φθείρει δὲ καὶ τὰ μητρῷα καὶ τὸ γεννώμενον σινοῖ περὶ τὸν στόμαχον, καὶ ἢ ὀξυθάνατον ἢ βιαιοθάνατον ποιεῖ. Α. Ο.

F. 114. ριζ'. Περὶ ἀδελφῶν.

Δυσείκαστόν ἐστι καὶ σχεδὸν ἀδύνατον τὸ εἰπεῖν ποσότητα ἀδελφῶν· ἱστορεῖται γὰρ ἡ Ἑκάβη ιθ' παῖδας τετοκέναι, ἡμεῖς δὲ ἐν
30 Βυζαντίῳ κδ' παίδων μητέρα εἴδομεν· καὶ γυναῖκας δέ τινες πολλὰς λαμβάνουσιν καὶ μία γυνὴ πολλοὺς ἄνδρας. δεῖ οὖν ἀσφαλέστερον λέγειν πολυγαμίαν ἢ πολυαδελφίαν ἢ πολυτεκνίαν καὶ τὰ τοιαῦτα· ὅμως δὲ οἱ παλαιοὶ οὐκ ὤκνησαν κατὰ τὸ δυνατὸν καὶ τὸν ἀριθμὸν τῶν ἀδελφῶν λέγειν· διὸ καὶ ἡμεῖς ὡς δυνατὸν ἐγχειροῦμεν λέγειν.
35 Ἐὰν ὁ κύριος τῆς φιλίας τοῦ κλήρου τὸν κλῆρον τῶν ἀδελφῶν ἐπι-

1 αὐτῇ omis. A. καὶ ante εἰ omis. B. 6 τῆς κακώσεως τοῖς πλεί(οσιν?) γνώσῃ B. 9 ὦσοι A. 10 ἐν omis. B. 11 γενώμενα A. 13 ἐπιθεωρήσει B. 14 δυστυχίας A. 19 l. ὑπὸ γὴν κέντρῳ? (δ' = " quarto loco ", glossema? Kroll). 20 ἀναιρεῖ A. 21 καὶ ante σωματικὰς omis. B. 22 Ἄρης B : Κρόνος A. 27 ss. Marcianum 335 (A) descripsit Olivieri ; Paris. 2506, f. 24v (B) contulit Cumont. 28 Δυσίκαστον B. 30 ἔδομεν A. τινες πολλοὺς A : τινας πολλὰς B. 34 Post λέγειν spatium IX litt. in B.

same degree, determine the term-ruler of that degree, and if it is in a masculine sign, the father will die first, but if in a feminine sign, the mother. It will therefore be necessary to observe also which of the lords of the lots the malefics bear witness to, so that you may know more reliably. Seek how the Sun and Saturn are positioned, and Venus and the Moon, and which of them is more afflicted, and from the greatest affliction you will know who will die first; but if all are afflicted, there will be orphanhood. The malefics in opposition to the luminaries indicate that the parents will be short-lived. If the Sun and Saturn are in the same degree together, they destroy the father first and the elder brothers, and also bring about inheritances. The Sun in the degree of Saturn in any sign together with malefics indicates that those born are stillborn or maimed, and quickly destroys the father. If Saturn comes to be in the same degree as the Moon, it destroys the mother first; and if Mars also aspects it, it causes death either from a difficult birth or from hidden illnesses. The Moon running void destroys the father first. The Sun on the 8th degree of a sign destroys the father first. Mars by day upon the natal Sun does not allow one to know the father; by night it causes orphanhood.These things Saturn also does to the Sun; but the Moon alternately; if Jupiter and Venus, it produces nobility or long life of the father. Mars or Saturn in the subterranean fourth destroys the father first. Saturn in the house of the Sun makes the father die a violent death or be troubled by fluid ailments. Saturn in the house of the Moon ruins maternal affairs and causes bodily ailments and chills. Mars in the house of the Sun quickly destroys the father or leads him to a foreign land, and also damages the sight of the native. Mars in the house of the Moon brings bodily dangers and swift death to the mother; it also ruins maternal affairs and afflicts the native in the stomach region, and causes sudden death or violent death. A. O.

C. 114. 117. On Brothers.

It is difficult to conjecture and nearly impossible to state the number of brothers; for it is recorded that Hecuba gave birth to 19 children, and we ourselves saw in Byzantium a mother of 24 children; and some men take many wives and one woman takes many husbands. It is therefore safer to speak of polygamy, or having many brothers, or having many children, and such things; nonetheless the ancients did not hesitate to state, as far as possible, even the number of brothers; and so we too undertake to speak of it as far as possible. If
35 the lord of the friendship of the lot recognizes the lot of brothers—

1 αὐτῇ omitted in A. kai before el omitted in B. 6 of injury to the majority) γνώση B. 9 ὡσοι A. 10 ἐν omitted in B. 11 γενώμενα A. 13 ἐπιθεωρήσει B. 14 δυστυχίας A. 19 l. ὑπὸ τὴν κέντρῳ ? (δ΄ [illegible] in fourth place [illegible] glossema Kroll). 20 ἀναιρεῖ A. 21 kai before σωματικάς omitted in B. 22 Αρης B : Κρόνος A. 27 ss. Marcianum 335 (A) described by Olivieri; Paris. 2506, f. 24v (B) collated by Cumont. 28 Δυσίκαστον B. 30 ἔδομεν A. τινες πολλοὺς A : τινας πολλάς B. 34 After λέγειν a space of IX letters in B.

θεωρῇ, φίλους λέγε τοὺς ἀδελφούς· Ζεὺς Ἀφροδίτη Ἑρμῆς καλῶς κείμενοι, ἀνατολικοί, ἐν μὲν θηλυκῷ ζῳδίῳ θηλείας ἀδελφὰς διδόασιν, ἐν δὲ ἀρσενικοῖς, ἄρρενας καὶ πολυχρονίους· εἰ δὲ παραπέσωσιν ἢ κακωθῶσιν, δώσουσι μέν, ὀλιγοχρονίους δὲ ἢ ἐχθροὺς ἢ σεσινωμένους· μάλιστα δὲ εἰ καὶ ὕπαυγοι εἶεν· ὁ κύριος τοῦ γ' τόπου ὡροσκοπῶν ἢ κεκεντρωμένος εὐγενεῖς δηλοῖ τοὺς γεννηθέντας· ὁ κύριος τοῦ γ' τόπου εἰ μὲν εἴη ἔξαυγος καὶ κείμενος καλῶς, ὑπὸ ἀγαθοποιῶν θεωρούμενος, ἀδελφοὺς παρέχει τῷ τεχθέντι· εἰ δὲ κακοποιὸς αὐτὸν ἴδῃ, ἢ ἀναιρεῖ τοὺς ἀδελφοὺς ἢ ἐπὶ ξένης χωρίζει. Σελήνη συνάπτουσα Κρόνῳ ἢ Ἄρει ἀναιρεῖ μείζονα ἀδελφήν. Ἀφροδίτη ὁρωμένη ὑπὸ Κρόνου ἢ Ἄρεως ἀναιρεῖ ἥττονας ἀδελφάς. A. O.

F. 115. ριη'. Περὶ πράξεως καὶ ἐπιτηδεύματος καὶ τεχνῶν.

Τὸν περὶ πράξεως καὶ ἐπιτηδεύματος λόγον ἀναγκαῖον ὄντα ἐσπούδασα καθυποτάξαι τὴν ἐπιλογὴν ποιησάμενος ἐκ διαφόρων ἀρχαίων πρὸς τὸ ἄπταιστον τῆς ἐπιστήμης, ἀλλ' ἐπαινῶ τὸν Ἀνουβίωνα εἰρηκότα, ἐν πράξει πρῶτον ζήτει τὸ σίνος,

πρὸς γὰρ ἐκείνου
οὔτε τέχνην λαμπρὰν οὔτε τύχην ἔπορε

καὶ ὅτι δεῖ πρῶτον τὸν πρακτικὸν τὸν περὶ σίνους λόγον ἐξετάζειν, ἐπεὶ πῶς οἷόν τε τὸν ποδαγρὸν γενέσθαι δρομέα ἢ τὸν πηρὸν τὴν χεῖρα σκυτέα ἢ τὸν τυφλὸν ῥάπτην; προσκεψάμενοι οὖν τὸν περὶ σίνους λόγον εἰς τὴν τῆς πράξεως ἔλθωμεν ποιότητα· οἱ οὖν τῶν πράξεων δοτῆρές εἰσιν οὗτοι· Ἑρμῆς Ἀφροδίτη Ἄρης, οἱ δὲ πρακτικοὶ τόποι· ὡροσκόπος, μεσουράνημα ὑπόγειον, καὶ αἱ ἐπαναφοραὶ τούτων, ἀλλὰ δὴ καὶ ὁ ς' τόπος καὶ ὁ κλῆρος τῆς τύχης καὶ ἡ συναφὴ τῆς Σελήνης καὶ ὁ πρὸ ἑπτὰ ἡμερῶν ἢ μεθ' ἑπτὰ ἡμερῶν ποιῶν φάσιν ἑῴαν ἢ ἑσπερίαν ἀνατολήν· ἐὰν οὖν τύχωσιν ὅ τε Ἑρμῆς καὶ ἡ Ἀφροδίτη καὶ ὁ Ἄρης ἀπόστροφοι τοῦ μεσουρανήματος καὶ τοῦ ὡροσκόπου, δυσπράκτους ποιοῦσι τοὺς τοιούτους, μάλιστα δὲ εἰ καὶ ὁ κύριος τοῦ μεσουρανήματος τύχοι ἐν ἀλλοτρίῳ ζῳδίῳ, καὶ αὐτὸς γὰρ πρᾶξιν δίδωσιν ἐν τῷ μεσουρανήματι τυχών. φησὶ δὲ καὶ Ἀνουβίων ὅτι δεῖ ζητεῖν τὴν Σελήνην ἀπὸ συνόδου ἢ πανσελήνου πρὸς τίνα φέρεται καὶ πρὸς ἐκεῖνον τὴν πρᾶξιν λέγειν· οἷον εἰ μὲν πρὸς τὴν Ἀφροδίτην, ἀπὸ γυναικῶν τὰς πράξεις ἔχειν, εἰ δὲ πρὸς Δία, εὔπορον καὶ εὐσχήμονα, εἰ δὲ Ἄρην, στρατιωτικόν, εἰ δὲ Ἑρμέα, γραμματικόν, εἰ δὲ Κρόνον, φροντιστήν, ἐπί-

4 δὲ post ὀλιγοχρονίους omis. A. 7 καὶ ante κείμενος omis. A. 12 Marciana num 335 (A) descr. Olivieri; Paris. 2506, f. 24ᵛ (B) contulit Cumont. 14 ἐπιλογὴν B : ἐπιτολὴν A. 19 δεῖ omis. A. 20 τε τῶν B. 23 ἔλθομεν B. οἱ] εἰ codd. : corr. Kroll. 25 αἱ ante ἐπαναφ. omis. B. 31 τύχη B. 36 Ἑρμῆν scribendum putat Kroll.

θεωρή, call brothers friends; Jupiter, Venus, Mercury well placed, oriental, in a feminine Sign give female siblings, but in masculine signs, male and long-lived; but if they fall or are afflicted, they will give siblings, but short-lived or hostile or damaged; especially if they are also under the rays; the lord of the 3rd place ascending or angular indicates the noble birth of those born; the lord of the 3rd place, if it be direct and well placed, beheld by benefics, provides siblings to the native; but if a malefic sees it, it either destroys the siblings or separates them in a foreign land. The Moon applying to Saturn or Mars destroys an elder sister. Venus beheld by Saturn or Mars destroys younger sisters.

A. O.

C. 115. 118. On Occupation, Pursuit, and Crafts. The account concerning occupation and pursuit, being a necessary one, I endeavored to set down in order, having made a selection from various ancient sources for the soundness of the science; but I commend Anubion who said: in occupation, first seek the affliction,

for by reason of it
neither a distinguished craft nor fortune does he bestow

and that the practitioner must first examine the account concerning affliction, since how is it possible for the gouty man to become a runner, or the one maimed in the hand to become a cobbler, or the blind man a tailor? Having therefore considered the account concerning affliction, let us proceed to the quality of occupation. The givers of occupations, then, are these: Mercury, Venus, Mars; and the practical places are: the Ascendant, the Midheaven, the subterranean point, and the succedents of these, but also the 6th place and the Lot of Fortune and the application of the Moon and the one making a morning or evening rising seven days before or seven days after. If, then, Mercury and Venus and Mars happen to be turned away from the Midheaven and the Ascendant, they render such persons unsuccessful in their occupations, especially if also the lord of the Midheaven happens to be in a foreign sign, for he too gives occupation when placed in the Midheaven. And Anubion also says that one must seek from which conjunction or full moon the Moon is being carried toward someone and declare the occupation according to that one; for example, if toward Venus, to have occupations from women; if toward Jupiter, prosperous and dignified; if toward Mars, military; if toward Mercury, literary; if toward Saturn, a man of affairs, super-

4 δὲ post ὀλιγοχρονίους omis. A. 7 και ante κείμενος omis. A. 12 Marcia. nuni 335 (A) descr. Olivieri; Paris. 2506, f. 24* (B) contulit Cumont. 14 choices B: ἐπιτολὴν A. 19 δεῖ omis. A. 20 τε τῶν B. 23 ἔλθομεν B. οἱ] εἰ codd. : corr. Kroll. 25 ai ante έπαναφ. omis. B. 31 τύχη B. 36 Ἑρμῆν scribendum putat Kroll.

τροπον, οἰκονόμον· καὶ εἰ μὲν ὁ τὴν πρᾶξιν παρέχων τύχοι ἐν ἰδίῳ οἴκῳ, αὐτὸς κατὰ τὴν ἑαυτοῦ φύσιν παρέχει, εἰ δὲ ἐν ἀλλοτρίῳ ζῳδίῳ, συμπαραλαμβάνει καὶ τὸν οἰκοδέκτορα, οἷον ἐὰν ἐν Τοξότῃ ἢ Ἰχθύσι, εὐκλεεῖς καὶ εὐφήμους καὶ εὐφροσύνους τὰς πράξεις ποιοῦσιν. εἰ δὲ ἐν Ταύρῳ, Ὑδροχόῳ, ῥυπαρὰς καὶ ἐπιμόχθους καὶ ἐπονειδίστους· εἰ δ' ἐν Κριῷ, Σκορπίῳ, δι' ὅπλων ἢ πυρὸς ἢ σιδήρου ἢ σκληρότητος ἢ δημοσίων πραγμάτων· εἰ δ' ἐν Ζυγῷ, Ταύρῳ, ὅσα διὰ ποικιλμάτων ἢ εὐωδίας ἢ τὰ τοιαῦτα· εἰ δὲ καὶ Ζεὺς ἐπίδοι τούτοις, ἐν ἱεροῖς ἢ τελειαῖς· εἰ δ' ἐν οἴκῳ Ἑρμοῦ, παιδευτὰς ψήφων, γραμμάτων, παλαίστρας, ἐμπορίας, σταθμοῦ, ζυγοῦ· εἰ δ' ἐν Λέοντι, αὐτοδιδάκτους καὶ αὐτομαθεῖς· εἰ δὲ ἐν νυκτί, τὰς ἐν ἀγοραῖς φανερὰς δίδωσι τέχνας ἢ πυρὸς ἢ σιδήρου καὶ μὲν ἐκ τῆς τοπικῆς διακρίσεως καὶ τῶν ζῳδίων, ἐν οἷς ἂν ὦσιν οἱ τὸ πράττειν παρέχοντες, αἱ κατ' εἶδος ἰδιοτροπίαι συλλαμβάνονται πρὸς τὸ ποικίλον τῆς πράξεως, καθὼς ὁ Πτολεμαῖος διδάσκει. ἔστι δὲ καὶ ἕτερα τοιαῦτα· οἷον ὁ Ἄρης καὶ ὁ Κρόνος καὶ ὁ Ἥλιος ἐν τοῖς πρακτικοῖς ὄντες τόποις, ἐξαιρέτως δὲ ἐν τῷ μεσουρανήματι καὶ ὡροσκόπῳ, ναύτας ποιοῦσιν· Ἑρμῆς ἐν τῷ γ', Ἄρης ἐν τῷ θ' κυνηγούς· Ἄρης καὶ Ἑρμῆς οἴκοις ἢ ὁρίοις Ἀφροδίτης ἰατρούς. Ἄρης καὶ Ἑρμῆς ἐν τῷ ὡροσκόπῳ ἢ μεσουρανήματι, ἀθλητάς, θρασυτόλμους, φιλοπολέμους· Κρόνος τὸ πράσσειν παρέχει· ὁ Κρόνος παρ' αἵρεσιν ἐν ἀλλοτρίῳ ζῳδίῳ ἐν τῷ μεσουρανήματι τὰς δι' ὑγρῶν δίδωσι τέχνας, οἷον ἀντλητάς, κηπουρούς, ἁλιεῖς, ὑδραγωγούς· Κρόνος Ἄρης Σελήνη ἐν τῷ ὡροσκόπῳ ἢ μεσουρανήματι φιλοσόφους, ῥήτορας, ἀστρολόγους· Καρκίνῳ, Σκορπίῳ Ἰχθύσι ὡροσκοποῦντες *** Ζεὺς Κρόνος ὑπὸ γῆν, βοτανολόγους· Κρόνος ὡροσκοπῶν, Ἄρης δυτικὸς κυνηγούς, θηριομάχους ἢ κυνοβρώτους· Κρόνος καὶ Σελήνη δυτικοὶ ἐν καθύγροις τόποις ζῶντας, ναύτας. πλὴν δὲ πάντων χρὴ ζητεῖν τὰ ἀποτελέσματα τῶν συναφῶν καὶ ἀπορροιῶν τῆς Σελήνης καὶ τῶν ζῳδίων καὶ τῶν παρανατελλόντων τὰ δεκανικὰ ἀποτελέσματα, ζητεῖν δὲ καὶ τὸν κλῆρον τῆς πράξεως καὶ τὸν κύριον αὐτοῦ, καὶ οὗτοι γὰρ συμβάλλονται εἰς πρόγνωσιν. Α. Ο.

F. 115. ριθ'. Περὶ τῆς δορυφορίας τῶν ἀστέρων πρὸς τὰ φῶτα.

Ὁ τοῦ Κρόνου ἐπὶ δορυφορίας τυχὼν τοῦ Ἡλίου τὸ ἐπιεικὲς καὶ τυφῶδες καὶ τὸ πατρόθεν εὐδαιμονικὸν καὶ πολυκτῆμον ἀποδείκνυσιν, μάλιστα ἰδιοτοπῶν κατὰ τῆς αἱρέσεως· ὁ δὲ τοῦ Διὸς ἐπὶ δορυφορίας

1 τύχη B. 2 συμπαραβάνει (sic) B. 6 Αἰγοκέρῳ Σκορπίῳ ut vid. B. 8 τούτους A. τελειαῖς pro τέλεσιν dictum est (τελεταῖς coni. Kroll). 9 ἐν οἴκῳ A : οἶκος B. 12 καὶ μὲν " vix sanum „ Kroll. 13 συμβάλλονται A. 14 καθὸς A. 15 ὁ ante Κρόνος Ἥλιος omis B. 16 τόποις ὄντες B. 20 παρέχει corr. : παρέχων cod. 22 κηπωρούς A. ὑδραγωγὰς A. 23 ἀστρολώγους A. 24 post ὡροσκοποῦντες lac. significavi. 25 ὡροσκοπῶν omis. A. 27 πλὴν A : πλέον B. 30 οὕτως συμβάλλεται B. 34 πατρῷον A. 35 Verba corrupta μάλιστα ... αἱρέσεως omis. A.

manner, steward; and if the planet providing the activity happens to be in its own house, it provides according to its own nature, but if in a foreign sign, it also takes along the lord of the house — for example, if in Sagittarius or Pisces, they make the activities glorious, well-reputed, and joyful. 5 But if in Taurus or Aquarius, sordid, laborious, and disgraceful; if in Aries or Scorpio, through weapons, fire, iron, harshness, or public affairs; if in Libra or Taurus, whatever involves embroidery, fragrance, and the like; and if Jupiter also looks upon these, in sacred or perfect matters; if in the house of Mercury, instructors in calculation, letters, wrestling, commerce, weights, and scales; if in Leo, self-taught and self-educated; but if by night, it grants the manifest crafts practiced in the marketplaces, or those of fire or iron — and indeed from the topical distinction and the signs in which the planets providing activity are located, the specific individual characteristics are combined toward the variety of activity, as Ptolemy teaches.But there are also other such things: for example, Mars, Saturn, and the Sun being in active places — especially in the Midheaven and Ascendant — make sailors; Mercury in the 3rd, Mars in the 9th, hunters; Mars and Mercury in the houses or terms of Venus, physicians. Mars and Mercury in the Ascendant or Midheaven, athletes, bold and daring, lovers of war; Saturn provides activity — Saturn contrary to sect in a foreign sign in the Midheaven gives crafts involving liquids, such as water-drawers, gardeners, fishermen, water-carriers; Saturn, Mars, Moon in the Ascendant or Midheaven, philosophers, orators, astrologers; Cancer, Scorpio, Pisces rising *** Jupiter, Saturn below the earth, herbalists; Saturn on the Ascendant, Mars occidental, hunters, beast-fighters, or those eaten by dogs; Saturn and Moon occidental in watery places, living as sailors. But above all one must seek the results of the conjunctions and separations of the Moon, and of the signs, and of the paranatellonta, the decanal results, and also to seek the Lot of Activity and its lord, for these too contribute to foreknowledge. A. O.

F. 115. 119. On the bodyguard of the stars toward the luminaries.

Saturn, when it attains the bodyguard position of the Sun, reveals moderation and arrogance and paternal happiness and great wealth, 35 especially when it occupies its own place according to sect; Jupiter, when it attains the bodyguard position

1 τύχη B. 2 συμπαραβάνι (sic) B. 6 Αἰγοκέρῳ Σκορπίω ut vid. B. 8 τούτους A. τελειαῖς pro τέλεσιν dictum est (τελεταῖς coni. Kroll). 9 ἐν οἴκῳ A : οἶκος B. 12 καὶ μὲν * vix sanum Kroll. 13 συμβάλλονται A. 14 καθὸς A. 15 6 ante Κρόνος Ἥλιος omis B. 16 τόποις ὄντες B. 20 παρέχει corr. : παρέχων cod. 22 κηπωρούς A. υδραγωγὰς A. 23 ἀστρολώγους A. 24 post ὡροσκοποῦντες lac. significavi. 25 ὡροσκοπῶν omis. A. 27 πλὴν A : πλέον B. 30 οὕτως συμβάλλεται B. 34 πατρῳον A. 35 Verba corrupta μάλιστα ... αἱρέσεως omis. A.

τυχὼν τοῦ Ἡλίου τὸ δίκαιον καὶ προσηνὲς καὶ ἀλαζονικὸν καὶ λαμπρὸν καὶ ἡγεμονικὸν καὶ ἐπιτευκτικὸν δηλοῖ, μάλιστα ἡμέρας· ὁ δὲ τοῦ Ἄρεως ἐπὶ δορυφορίας τυχὼν τούτου τὸ ἔπανδρον καὶ τολμηρὸν καὶ θερμὸν καὶ παράβολον καὶ βίαιον καὶ φοβερὸν καὶ ἐξουσιαστικὸν καὶ ἔμπρακτον ἐν τοῖς ἐγχειρουμένοις ποιεῖ καὶ τὸ ἔκπτωτον ἐν τοῖς διαπραττομένοις, μάλιστα ἡμέρας· ὁ δὲ τῆς Ἀφροδίτης ἐπὶ δορυφορίας τυχὼν τοῦ Ἡλίου τὸ ἡδὺ καὶ εὐκλεὲς καὶ ἐπαφρόδιτον καὶ εὐεπήβολον καὶ ἀνενδεὲς καὶ εὔγαμον, μάλιστα νυκτός· ὁ δὲ τοῦ Ἑρμοῦ ἐπὶ δορυφορίας τυχὼν αὐτοκράτορας, ἰσολυμπίους, πεπαιδευμένους, φρονίμους, ἀγχινοῦς, μάλιστα ἕῳος ἀνατολικός· τῶν μέντοι γε δορυφορούντων μὴ ὄντων ἐπικέντρων καὶ οὕτως ἐπὶ βασιλείας ἢ ἀξίας μεγάλας προσάγουσιν, εἰ καὶ ἀποκλίνοιεν μόνον τῶν φώτων ἐπικέντρων ἢ ἐπαναφερομένων, ἀποκλινάντων δὲ τῶν φώτων καὶ μηδ' ἐπαναφερομένων, δορυφορουμένων δέ, κἂν αἱ δορυφορίαι καλαὶ ὦσι καὶ κατὰ τρόπους οὔτε ἐπὶ βασιλείας οὔτε ἐπὶ τυραννίας προάγουσιν, μόνον δὲ ἀξίας ποιοῦσι καὶ φίλους προφανεῖς βασιλέων· δεῖ δὲ ὁρᾶν ἐπὶ τῶν συνοδικῶν γενέσεων τὴν Σελήνην ἀπὸ συνόδου τίνι τρόπῳ πρώτῳ τῶν ἀστέρων τὴν συναφὴν ποιεῖται καὶ κατὰ τὴν τοπικὴν αὐτοῦ στάσιν καὶ τὴν φάσιν καὶ τὸν ἄνεμον ἀποφαίνεσθαι τὰ τῆς τύχης· ἐπὶ δὲ πανσελήνῳ σκόπει τὴν Σελήνην μετὰ τὴν πανσέληνον τίνι τῶν ἀστέρων πρώτην τὴν συναφὴν ποιεῖται, καὶ οὕτως ἀποφαίνεσθαι, καθὼς καὶ Δωρόθεος διδάσκει, λέγων ὅτι· μετὰ τὴν γενετικὴν ἡμέραν ζήτει τίς τῶν ἀστέρων πρῶτος κατ' ἐπίβασιν ἔρχεται ἐπὶ τὴν γεννητικὴν Σελήνην καὶ τὸν ὡροσκόπον καὶ πρὸς τὴν φύσιν τῶν ἀστέρων ἀποφαίνει τὰ τῆς τύχης. A. O.

F. 121. ρνε'. Περὶ ἐπιστολῆς ἀναδόσεως ἐκ τῶν Ζωροάστρου[1].

Ἐὰν ἐπιστολὴ ἀναδοθῇ σοι καὶ θέλῃς ἐπιγνῶναι τὴν ἔννοιαν τῶν ἐγγεγραμμένων, πότερον δόλος ἐστὶν ἢ οὔ, καὶ πότερον δίκαιον ἢ ἄδικον ἢ ἀγαθὸν ἢ πονηρόν, τὸ δ' αὐτὸ καὶ ὅταν τις ἀποσταλεὶς ἀγγε-

5 ἐγχειρομένοις praebent apogr. 11 l. προάγουσιν? 12 μόνον B. 14 τρόπους καὶ οὔτε B. 16 προσφανεῖς A. 17 τρόπῳ omis. B ; delendum putat Kroll. 18-21 Verba καὶ κατὰ τὴν ... ποιεῖται omis. A. 20 τίνι] τι cod. 21 ὅτως (sic) A. 25 ἀποφαίνου coni. Kroll. 26 Cod. Marcianum (A) descripsit Olivieri, Parisinum 2506, f. 98v (B) Cumont. 28 θέλις B. 29 πότερον B : πότε A (bis). 30 ἀποσταλῇ B.

[1] Hermippus " viciens centum milia versuum a Zoroastre condita indicibus quoque voluminum eius positis explanavisse „ traditur (Plin, *H. N.*, XXX, 2, § 4). Ex hac immensa mole paucula fragmenta supersunt (de quibus *Mystères de Mithra*, I. p. 33 egi), quorum nonnulla ad astrologiam pertinent. Praeter excerpta in *Geoponicis* servata, vide Pitra, *Anal. sacra*, V (1888), p. 163, 35 (Πότε ἑπτάμηνον ἔσται), p. 174, 35. Cod. Paris. 2417, f. 35, habet capitulum inscriptum Ζωροάστρου περὶ πολέμου προσδοκωμένου. F. C.

of the Sun indicates what is just and gentle and boastful and brilliant and commanding and successful, especially by day; Mars, when it attains the bodyguard position of the latter, makes the native virile and bold and hot-tempered and reckless and violent and formidable and authoritative and effective in undertakings, and liable to failure in 5 what is accomplished, especially by day; Venus, when it attains the bodyguard position of the Sun, indicates what is pleasant and glorious and charming and well-aimed and lacking nothing and favorable for marriage, especially by night; Mercury, when it attains the bodyguard position, makes them self-ruling, equal to Olympians, educated, prudent, sharp-minded, especially as a morning star in the east; yet when the bodyguards are not 10 in angular positions, they still bring about kingship or great dignities in this way, even if they only decline from the luminaries when these are angular or succedent; but when the luminaries decline and are not even succedent, though they are guarded, even if the bodyguards are fine and properly arranged, they do not advance to kingship or tyranny, but only produce dignities and 15 distinguished friends of kings; one must observe in the case of syzygy nativities the Moon from the conjunction, in what manner it first makes its application to one of the stars, and according to his local position andphase and wind, to declare the matters of fortune; at the full moon, observe the Moon after the full moon, to which of the stars it first makes its application, 20 and thus to declare, as also Dorotheus teaches, saying: after the birth day seek which of the stars comes first by ingress upon the natal Moon and the Ascendant, and according to the nature of the stars declares the matters of fortune. A. O.

25

Ch. 121. 155. On the Delivery of a Letter, from the Works of Zoroaster [1].

If a letter is delivered to you and you wish to know the meaning of what is written in it, whether there is deceit in it or not, and whether it is just or unjust, good or evil, and likewise when a messenger is sent 30

5 employed praebent apogr. 11 1. promote 12 only B. 14 ways and not B. 16 appear A. 17 way omis. B ; delendum putat Kroll.n18-21 Verba and according to ... it is written omis. A. 20 tins] what cod. 21 so (sic) A.n25 of coni. Kroll. 26 Cod. Marcianum (A) descripsit Olivieri, Parisinumn2506, f. 987 (B) Cumont. 28 thelis B. 29 pōteron B : when A (bis). 30 sent B.

1 Hermippus "is said to have explained twenty times one hundred thousand verses composed by Zoroaster, with the indices of his volumes also set forth" (Plin., H. N., XXX, 2, § 4). From this immense mass only a few fragments survive (of which I have treated in Mystères de Mithra, I, p. 33), some of which pertain to astrology. Besides the excerpts preserved in the Geoponica, see Pitra, Anal. sacra, V (1889), p. 163, 35 (Πότε ἑπτάμηνον ἔσται), p. 174, 35. Cod. Paris. 2417, f. 35, contains a chapter entitled Ζωροάστρου περὶ πολέμου προσδοκωμένου.

F. C.

λίαν φέρῃ πρός σε, οὕτω γνώσῃ τὸ κεκρυμμένον· πῆξον τὰ κέντρα καὶ τὰς ἐποχὰς τῶν ἀστέρων ὡς ἐπὶ γενέσεως, καὶ ἐὰν μὲν Κρόνος ὡρ(οσκο)π(ῇ) ἢ μ(εσου)ρ(ανῇ), ἐν ᾗ ὥρᾳ ἔλαβες τὴν ἐπιστολήν, ἐστὶν ἡ ἀγγελία λίαν χαλεπή· εἰ δὲ συνήντησε Σελήνῃ ἢ τετραγωνίσῃ, διπλοῦς ὁ ἀγών ἐστι καὶ αὐστηρότερος. ἐὰν δὲ Κρόνος στηρίζῃ ὡροσκοπῶν ἢ μεσουρανῶν, δεινὴν ἀγγελίαν ἀναγκαίων τινῶν περιέχει. εἰ δὲ καὶ Ἑρμῆς συμπαρῇ, ἐπιβεβαιώσει πάντα ἐπὶ τὸ χεῖρον· ἡ δὲ ἐπιστολὴ ὑπὸ ἀνθρώπου πονηροῦ γέγραπται· ὁ δὲ ἀποδοὺς καὶ ὁ γράψας ἐχθροί σού εἰσι καὶ ἀντίδικοι· μάλιστα δὲ οὗ τὸ χειρόγραφόν ἐστι πάντων σοι πολεμιώτατος. ἐὰν δὲ μετὰ Κρόνου συνῇ Ζεύς, ἐστὶ τὰ γεγραμμένα μικτά, ὅπου μὲν ἀγαθά, ὅπου δὲ φαῦλα· κακὸν μέντοι γε οὐ κατισχύσει· ἔστι δὲ τὸ ἐπιστόλιον παρ' ἀνδρὸς ὑπερέχοντος, μισοπονήρου, δικαίου. εἰ δὲ μετὰ Κρόνου συμπαρῇ Ἀφροδίτη, ἐστὶ μὲν κοινὰ τὰ γεγραμμένα ἐκ φαύλων καὶ ἀγαθῶν, μετὰ δὲ γυναικὸς γνώμης γέγραπται ἡ ἐπιστολή· ὁ δὲ τρόπος τοῦ γεγραφότος μικτὸς ἐκ πονηρίας καὶ χρηστότητος, μᾶλλον ἐπὶ τὸ ἀγαθὸν ῥέπων.

Ἐὰν Ἄρης ὡρ(οσκο)πῇ ἢ μ(εσου)ρ(ανῇ) ἢ ἐπὶ καταφορᾶς τοῦ Ἡλίου γένηται, ἐπιβουλὴν μεγάλην περιέχει ἡ ἐπιστολή· ὁ δὲ κομίζων τὴν ἐπιστολὴν συνίστωρ ἐστὶ τῆς ἐπιβουλῆς καὶ ἐννοῶν τὰ χαλεπά. ἐὰν δὲ στηρίζων τύχῃ ὁ Ἄρης ὡρ(οσκό)π(ῳ) ἢ μ(εσου)ρ(ανήματι), μέγιστον ἀγῶνα περιέχει καὶ ἀπώλειάν τινα μειζόνων· γέγραπται δὲ ὑπὸ πονηροῦ ἀνδρὸς ὀξυθύμου, θερμοῦ, ἀσεβοῦς. ἐὰν δὲ Ζεὺς συμπαρῇ, κοινά ἐστι τὰ γεγραμμένα· ἐὰν δὲ Ἀφροδίτη, κοινὰ μὲν τὰ ἐνόντα εἰσίν, ὑπὸ δὲ γυναικὸς ἢ σπάδωνος γέγραπται· ἐὰν δὲ Σελήνη συνῇ τῷ Ἑρμῇ, τὰ αὐτὰ νοείσθω ὅπερ καὶ ἐπὶ Κρόνου· ἐὰν Ἄρης αὐτῷ σύνεστι καὶ εἰ μὲν μὴ στηρίζει ὁ ἀστήρ, περιέχει ἡ ἐπιστολὴ ῥᾳδιουργίαν καὶ νοσφισμὸν καὶ δόλον καὶ περιεργίαν καὶ ψεῦδος· ὁ δὲ γράψας ἐστὶ κοινωνὸς ἢ χειριστὴς πραγμάτων ἢ ἐμπορικὴν ἔχων ἐργασίαν· ἐὰν δὲ στηρίζῃ, χείρονά ἐστι τὰ νοούμενα καὶ δολιώτερα καὶ ἀγωνιστικώτερα. εἰ δὲ Σελήνη συμπαρῇ, χείρονα ἀποτελέσει, ὥσπερ καὶ ἐπὶ Κρόνου εἴρηται, καὶ ὁ ἀποκομιστὴς συνίστωρ ἐστὶ τοῦ κακοῦ ἢ ἐπεβούλευσεν ἐν τῇ ὁδῷ τῇ σφραγῖδι καὶ τῇ ἐπιστολῇ.

Εἰ δὲ Ἑρμῆς ὡρ(οσκο)π(ῇ) ἢ μ(εσου)ρ(ανῇ), μεγάλα ἀγαθὰ περιέχει καὶ περὶ βίου καὶ σωτηρίας, τῶν τε ὄντων καὶ τῶν γεγονότων, καὶ τὰ πάντα ἀληθῆ· ὁ δὲ γράψας τὴν ἐπιστολήν, εἰ μὲν Ζεὺς συμπαρῇ, ἀνήρ ἐστιν ὑπερέχων τῇ δόξῃ καὶ δίκαιος· εἰ δὲ Ἀφροδίτη, νεανίσκος νεωστὶ ἐμβεβηκὼς εἰς πράγματα, ἱλαρὸς δὲ καὶ παιγνιώδης καὶ ἀγαθός, ὁ δὲ ἐπιστοληφόρος δίκαιος, εὔνους.

Εἰ δὲ Ζεὺς ὡρ(οσκο)π(ῇ) ἢ μ(εσου)ρ(ανῇ), περιέχει ἀγαθὰ μεγάλα

2 τὴν ἐποχὴν A. 3 ἔλαβε B. 7 ἐπιβεβαιώση B : ἐπιβεβαιώ, σ superscr., A. ὑπὸ A : ἐπὶ B. 11 μέντι A. 14 γνώμην A. 19 ἐπὶ τῆς ἐπιβουλῆς B : ἐστὶ τῆς βουλῆς A. ἐνῶν codd. 20 τύχει A. 25 l. ἅπερ? 26 εἰ ... ἀστήρ] μόνον στοιχεῖ ἀστήρ B. 28 κοινῶν A. 30 ἡ ☾ B. ἀποτελεύσει B.

to you, in this way you shall know what is hidden: fix the angles and the positions of the stars as for a nativity, and if Saturn holds the horoscope or culminates at the hour in which you received the letter, the message is exceedingly grave; and if the Moon is in conjunction or in square with it, the conflict is twofold and more severe. But if Saturn is stationary while occupying the horoscope or the midheaven, the message contains terrible news concerning certain necessities. And if Mercury is present together with it, it will confirm everything for the worse; and the letter has been written by a wicked man; and both the one who delivered it and the one who wrote it are your enemies and adversaries; and above all, the one whose handwriting it is, is your greatest enemy. But if Jupiter is together with Saturn, the contents of the letter are mixed, partly good and partly bad; yet evil shall not prevail; and the letter is from a man of superior standing, who hates wickedness and is just. And if Venus is present together with Saturn, the contents of the letter are a mixture of bad and good, and the letter has been written with a woman's counsel; and the character of the writer is mixed of wickedness and goodness, leaning more toward the good.

If Mars is in the horoscope or at midheaven or is at the setting of the Sun, the letter contains a great conspiracy; and the one who carries the letter is privy to the conspiracy and is aware of the harmful intentions. 20 But if Mars happens to be stationary at the horoscope or midheaven, it contains the greatest conflict and a certain destruction of greater things; and it has been written by a wicked man who is quick-tempered, hot-headed, and impious. If Jupiter is present together with it, the contents of the letter are matters of common concern; if Venus is present, the contents are likewise matters of common concern, but it has been written by a woman or a eunuch; if the Moon 25 is in conjunction with Mercury, the same interpretation should be understood as in the case of Saturn; if Mars is in conjunction with it and if the star is not stationary, the letter contains fraud and embezzlement and deceit and meddling and falsehood; and the one who wrote it is a partner or an administrator of affairs or one engaged in commercial business; but if it is stationary, the intended meanings are worse and more deceitful and more contentious. 30 If the Moon is present together with it, it will produce worse outcomes, just as was stated in the case of Saturn, and the carrier is privy to the evil or plotted against the seal and the letter along the way.

If Mercury is in the horoscope or at midheaven, the letter contains great good things concerning livelihood and salvation, both of present and past matters, and everything is true; and the one who wrote the letter, if Jupiter is present together with it, 35 is a man distinguished in reputation and just; if Venus is present, he is a young man newly entered into affairs, cheerful and playful and good, and the letter-bearer is just and well-disposed.

But if Jupiter is in the ascendant or at midheaven, it contains great good things

2 τὴν ἐποχὴν A. 3 ἔλαβε B. 7 ἐπιβεβαιώση B : ἐπιβεβαιώ, o superscr., A. ὑπὸ A : ἐπὶ B. 11 μέντι A. 14 γνώμην A. 19 ἐπὶ τῆς ἐπιβουλῆς B: ἐστὶ τῆς βουλῆς A. ἐνῶν codd. 20 τύχει A. 25 1. άπερ ? 26 εἰ ... ἀστήρ] μόνον στοιχεῖ ἀστήρ B. 28 κοινών A. 30 ή (B. ἀποτελεύσει B.

καὶ ἀληθινὰ καὶ εὐφρόσυνα ὑπέρ τε ὄντων καὶ προγεγονότων πραγμάτων καὶ μελλόντων· ἀπέσταλται δὲ ὑπὸ ἄρχοντος μεγάλου καὶ ἀληθινοῦ· ὁ δὲ γράψας ἔνδοξος καὶ φίλος ὑμέτερος. εἰ δὲ σὺν Σελήνῃ ὡρ(οσκο)π(ῇ), ἐπαύξεται τὰ δηλούμενα ἀγαθά· εἰ δ' ὁ Ζεὺς στηρίζῃ, διπλοῦν τὸ ἀγαθόν ἐστι. εἰ δὲ καὶ Ἑρμῆς συμπαρῇ, αὔξει μὲν τὰ δηλούμενα ἀγαθά· περιέχει δὲ περὶ κέρδους τινὸς καὶ πλεονασμοῦ, γέγραπται δὲ μετὰ γνώμης ἀνδρῶν δύο, ὧν ὁ μὲν δίκαιος καὶ ἀγαθὸς ὁ δὲ ἕτερος δίκαιος ἀλλὰ δόλιος, ὁ δὲ ἀποδιδοὺς τὴν ἐπιστολὴν εὐγνώμων σοι κατὰ διάνοιαν. ἐὰν δὲ συνῇ αὐτῷ Κρόνος ἢ Ἄρης, κοινὰ ἡγοῦ τὰ ἐνόντα, τινὰ μὲν ἀγαθά, τινὰ δὲ φαῦλα.

Εἰ δὲ Ἀφροδίτη ὡρ(οσκο)π(ῇ) ἢ μ(εσου)ρ(ανῇ), περιέχει ἡ ἐπιστολὴ ἱλαρὰ καὶ εὐφρόσυνα· γέγραπται δέ, εἰ μὲν ἐν ἀρσενικῷ ζῳδίῳ ὡρ(οσκο)π(ῇ), ὑπὸ γυναικὸς ἀγαθῆς καὶ καλῶς πρός σε διακειμένης· εἰ δὲ Ἀφροδίτη στηρίζῃ, διπλοῦν ἔσται τὸ εὐαγγέλιον· εἰ δὲ Σελήνη ἢ Ἑρμῆς συμπαρῇ, ἐπιβεβαιωθήσεται τὸ ἀγαθόν, πλεῖον δὲ διὰ τοῦ Ἑρμοῦ· ἀλλὰ διὰ τὸν Ἑρμῆν περιέξει διαφορικοὺς λόγους καὶ καλλιλόγους· γέγραπται δὲ ὑπὸ νεανίσκου ἱλαροῦ μέν, ἀλλὰ πυκνοῦ καὶ κρυψίνου καὶ κοινωνικοῦ καὶ νοσφιστοῦ καὶ ἐπιόρκου καὶ ψεύστου καὶ ἐκ τῶν σῶν νοσφιζομένου καθαρῶς καὶ ἀνυπονοήτως. εἰ δὲ μὴ παρῇ Ἑρμῆς, ὑπὸ γυναικὸς κοινῆς γέγραπται· ὁ δὲ ἐπιστοληφόρος δίκαιος τῇ φύσει καὶ εὔνους πρός σε. εἰ δὲ Κρόνος ἢ Ἄρης συμπαρῇ τῇ Ἀφροδίτῃ, κοινὰ τὰ γεγραμμένα καὶ καλὰ καὶ δεινά· τὰ δὲ ἀγαθὰ ἐπιτακτικά, παρρησιαστικά· γέγραπται δὲ ὑπὸ ἀνδρὸς ὑπερέχοντος μετά τινος σπουδῆς παρρησιαστικὰ καὶ ἄστοχα· .... οἱ ..... δύνει, ἔγκλησίν τινα περιέχει ἡ ἐπιστολή· τὸ δὲ χειρόγραφόν ἐστί τινος σφόδρα ὑπερηφάνου· ἀλλὰ καὶ ὁ κομίζων αὐτὴν τοιοῦτός ἐστιν.

Εἰ δὲ Σελήνη ὡρ(οσκο)π(ῇ) αὐτὴ καθ' ἑαυτήν, μηδενὸς τῶν πλανητῶν ὑπὸ γῆν ἀναφερομένου ἢ μ(εσου)ρ(ανοῦντος), περιέχει ἡ ἐπιστολὴ προσδοκίαν τινὸς καὶ ἐπαγγελίας κοινὰς καὶ ὑπὲρ πεπραγμένων καὶ τετελειωμένων· ἡ δὲ ἐπιστολή ἐστι λόγος ἐπιστάτου ἢ ἰδίου τινὸς ἢ κοινωνοῦ καὶ χειριστοῦ ἢ συγγενοῦς· εἰ δὲ σύνοδον ἄγει, εἴσκλησιν περιέχει ἡ ἐπιστολή. ὁ δὲ ἀποδιδοὺς περίεργος καὶ πολυπράγμων.

Εἰ δὲ μήτε Σελήνη μήτε τις τῶν ε' ἀστέρων ὡρ(οσκο)π(ῇ) ἢ μ(εσου)ρ(ανῇ), περιέχει τὸ ἀφ' ἑκάστου ζῳδίου σημαινόμενον ἀπὸ τῶν ζ' ἀστέρων. Κριὸς ὡρ(οσκο)π(ῶν) ἢ μ(εσου)ρ(ανῶν) ἐπιτακτικὰ ποιεῖ τὰ γεγραμμένα· Ταῦρος ὡρ(οσκο)π(ῶν) ἢ μ(εσου)ρ(ανῶν), ταραχώδη καὶ ὀργίλα· Δίδυμοι, πραέα καὶ αὐστηρὰ καὶ πλείονα, ἃ καὶ τελεσθήσεται· Καρκίνος περὶ ἐνεστώτων δηλοῖ· Λέων ἐξ ὑπερεχόντων καὶ αὐστηρότη-

9 καινὰ B: καλὰ in textu, in marg. οἶμαι κοινά A. 12 εὐφρόσυνος B. μὲν ἀρσενικὸν ζώδιον B. 21 καὶ Ἄρης codd. 24 Ante et post οἱ lacuna quinque circiter litt. in codd. 29 κοινὰς A: κοινῆς B. An καινάς? 33 ε' omis. A. 34 ζώδιον B. ἀπό. An ἀπόντων? (sic aut ἄνευ? W. K.) 35 ἐπὶ τὰ κτητικά B. 37 πραέων B.

and true and joyful tidings concerning both present and past matters and things to come; and it has been sent by a great and truthful ruler; and the one who wrote it is distinguished and a friend of yours. But if it is together with the Moon in the ascendant, the good things indicated are further increased; and if Jupiter is stationary, the good is doubled. And if Mercury is also present, it increases the good things indicated; but it also contains reference to some gain and profit, and it has been written with the counsel of two men, of whom the one is just and good, while the other is just but deceitful, and the one who delivers the letter is well-disposed toward you in his thinking. But if Saturn or Mars is in conjunction with it, consider the contents as mixed, some things good and some bad. 101

But if Venus is in the ascendant or at midheaven, the letter contains cheerful and joyful tidings; and it has been written — if Venus is in the ascendant in a masculine sign — by a good woman who is well disposed toward you; and if Venus is stationary, the glad tidings will be doubled; and if the Moon or Mercury is present, the good will be confirmed, and more so through Mercury; but on account of Mercury it contains varied and eloquent words; and it has been written by a young man who is cheerful, but crafty and secretive and sociable and thieving and perjurious and lying, and who pilfers your possessions cleanly and unsuspectedly. But if Mercury is not present, it has been written by a woman of common station; and the letter-bearer is by nature just and well-disposed toward you. But if Saturn or Mars is present together with Venus, the contents are mixed, both fair and harsh; and the good things are of a commanding, frank nature; and it has been written by a superior man with some urgency, frankly and carelessly; .... the .... sets, the letter contains some accusation; and the handwriting is that of someone exceedingly arrogant, and so too is the one who brings it.

But if the Moon herself ascends alone, with none of the planets rising from beneath the earth or culminating, the letter contains a certain expectation and common promises, and concerning things that have been done and completed; and the letter is a communication from an overseer or some private individual or a partner and agent or a relative; but if she is in conjunction, the letter contains an invitation. And the one who delivers it is meddlesome and officious.

But if neither the Moon nor any of the five stars is in the ascendant or culminating, the meaning is determined by what each zodiac sign signifies from the seven stars. Aries in the ascendant or culminating makes what is written commanding; Taurus in the ascendant or culminating, turbulent and angry; Gemini, mild and austere and manifold, which will also be fulfilled; Cancer indicates matters concerning the present; Leo, from those in authority and with austerity

9 καινὰ B: καλά in textu, in marg. οἶμαι κοινά A. 12 εὐφρόσυνος B. μὲν ἀρσενικὸν ζῴδιον B. 21 καὶ Ἄρης codd. 24 Ante et post of lacuna quinque circiter litt. in codd. 29 κοινάς A : κοινῆς B. An καινάς ? 33 ε' omis. A. 34 ζῴδιον B. ἀπὸ. An ἀπόντων ? (sic aut ἄνευ? W. K.) 35 ἐπὶ τὰ κτητικά B. 37 πραέων B.

τος· Παρθένος μυστικὰ δηλοῖ ἃ καὶ τελεσθήσεται. Ζυγὸς ἐξ ὑπερεχόντων ἀλλὰ βιωτικὰ μᾶλλον· Σκορπίος, ἐπαγγελίαν καὶ προσδοκίαν τινὸς ἀγαθοῦ δηλοῖ, ἃ καὶ τελεσθήσεται· Τοξότης, ἐπιτακτικὰ καὶ αὐστηρά, ἃ καὶ τελεσθήσεται· Αἰγόκερως, ἱλαρὰ μὲν καὶ ὑπό τινος συμ-
5 βιωτοῦ δηλοῖ, οὐδὲν δὲ ἀληθές· Ὑδροχόος, ἐπικερδῆ μὲν παρέχει, ἃ καὶ ἐπὶ τέλος ἀχθήσεται· Ἰχθύες, εἴσκλησιν δηλοῦσι καὶ ἐπιβουλήν.

A. O.

F. 127v. Σχόλιον ἐκ τῶν Θεοφίλου[1] περὶ ζωῆς.

Ἐπὰν στήσῃς τὸν ἐπικρατήτορα, σκόπει τὰς ἀναιρετικὰς ἀκτῖνας
10 τῶν κακοποιῶν, τετράγωνον διαμέτρους ἀστέρος μέχρι τῆς ἐνενηκονταμοιρίας καὶ ἐκ τῶν ἀναφορικῶν χρόνων γίνεται δήλη ἡ ποσότης τῆς ζωῆς· δύναται δὲ ἀγαθοποιὸς ἀκτινοβολεῖν εἰς τὰ ἑπόμενα τῆς ἀναιρετικῆς ἐνενηκονταμοιρίας μέχρι ε' ἢ καὶ πλειόνων, ἐὰν ᾖ τὸ αὐτὸ ὅριον ἀνταναλῦσαι τὴν κάκωσιν.

A. O.

15 F. 137. Δωροθέου περὶ ἐπεμβάσεων.

Δεῖ δὲ καὶ ταῖς ἐπεμβάσεσι τῶν ἀστέρων προσέχειν. Κρόνος γὰρ ἐπὶ Δία ἐρχόμενος, ὅσα παρέχει ὁ Ζεὺς βλάπτει καὶ πᾶσαν πρᾶξιν καὶ ὁρμὴν σβέννυσι· καὶ ὁ Ζεὺς εἰς Κρόνον ζημίας καὶ τὰ τελούμενα ἐπιβλαβῆ. ὁ Κρόνος ἐπὶ τὸν τόπον Ἄρεως ἀθαρσεῖς καὶ ἀπροθύμους ποιεῖ·
20 ὁ Κρόνος εἰς Ἥλιον κινδύνους καὶ κρίσεις ἐπιφέρει διὰ ἀρχῆς καὶ μᾶλλον στηρίζων· ὁ Κρόνος ἐπὶ Ἀφροδίτην τὰ τῆς Ἀφροδίτης ἀγαθὰ βλάπτει. ὁ Κρόνος ἐπὶ Ἑρμῆν τὰ ὑπὸ Ἑρμοῦ διδόμενα βλάπτει. ὁ Κρόνος εἰς Σελήνην ὁμοίως κακός, ψόγους γὰρ καὶ ὀνείδη ἐπιφέρει, χεῖρον δὲ εἰ καὶ στηρίζῃ ὁ Κρόνος. ὁ Κρόνος διαμετρῶν Σελήνην κακὸς καὶ μᾶλ-
25 λον ὕπαυγος· νόσους γὰρ παρέχει καὶ αὐτὸς καὶ ὁ Ἄρης οὕτως ὁρῶν τὴν Σελήνην.

Ὁ Ζεὺς ἐπὶ Κρόνον προϋπαρχούσῃ λύπῃ κουφισμὸν παρέχει· οἱ τοιοῦτοι δὲ ἀλλοτρίου ἔργου προστήσονται καὶ ἑκόντες δαπανήσουσι· ὁ Ζεὺς ἐπὶ Ἄρην καὶ πρᾶξιν καὶ χάριν παρέχει καὶ αὔξει πάντα καὶ
30 ἐχθροὺς ὑποχειρίους ποιεῖ. ὁ Ζεὺς εἰς τὸ τετράγωνον τοῦ Ἄρεως ἢ Κρόνου ὁμοίως ἀγαθὰ δηλοῖ, ὡσαύτως καὶ Ἀφροδίτη, πάντοτε γὰρ οἱ

2 βιοτικὰ A. 6 εἰς κλῆσιν (sine ι subscr.) codd. 10 l. τετραγώνους W.K. ἀστέρος : l. ἑξαγώνους vel τριγώνους? W. K. 12 l. ἀκτινοβολῶν W. K. 15 Marcianum 334, f. 168 (A) descripsit Kroll, Marcianum 335, f. 137 (B) descripsit Olivieri. Apographa contulimus. Archetypus uncialibus quas dicunt litteris scriptus erat. 17 πρᾶξιν καὶ omis. A. 18 καὶ ♄ εἰς ♃ ζημίσεις A. 20-22 ὁ Κρόνος ... στηρίζων post διδόμενα βλάπτει transp. A qui pro στηρίζων, στηριζομένη habet. 31 Ἀφροδίτη] Ἑρμῆς B.

[1] De Theophilo, cf. *Catal. Flor.*, p. 129, n. 1.

; Virgo indicates secret matters, which will also be fulfilled. Libra, from those in authority but rather concerning matters of daily life; Scorpio indicates the promise and expectation of some good, which will also be fulfilled; Sagittarius, commanding and austere matters, which will also be fulfilled; Capricorn indicates cheerful things and from some companion, but nothing true; Aquarius provides profitable matters, which will also be brought to completion; Pisces indicates an invitation and a plot.

A. O.

F. 127. Scholion from Theophilus on Life. [1]

When you have established the dominant ruler, examine the destructive rays of the malefics, the square and opposition of a star up to the ninetieth degree, and from the ascensional times the quantity of life becomes clear; a benefic is able to cast rays into the degrees following the destructive ninetieth degree up to 5 or even more, if it is within the same term, to counteract the affliction.

A. O.

F. 137. Dorotheus on Transits.

One must also pay attention to the transits of the stars. For Saturn coming upon Jupiter harms whatever Jupiter provides and extinguishes every action and impulse; and Jupiter coming to Saturn brings losses and makes what is undertaken harmful. Saturn upon the place of Mars makes men cowardly and unwilling; Saturn into the Sun brings dangers and judgments through authority, and more so when stationary; Saturn upon Venus harms the good things of Venus. Saturn upon Mercury harms what is given by Mercury. Saturn into the Moon is likewise evil, for it brings blame and reproaches, and worse if Saturn is also stationary. Saturn in opposition to the Moon is evil, and more so when under the beams; for it brings diseases, and Mars too when thus regarding the Moon.

Jupiter coming to Saturn provides relief from pre-existing sorrow; such persons will take charge of another's work and will spend willingly; Jupiter upon Mars provides both action and favor and increases all things and makes enemies submissive. Jupiter in the square of Mars or Saturn likewise indicates good things, and so too does Venus, for always the

2 βιοτικά A. 6 εἰς κλῆσιν (sine i subscr.) codd. 101. τετραγώνους W.K. ἀστέρος : 1. εξαγώνους vel τριγώνους ? W. K. 12 1. ἀκτινοβολών W. K. 15 Marcianum 334, f. 168 (A) described by Kroll, Marcianum 335, f. 137 (B) described by Olivieri. Apographs collated by us. The archetype was written in what are called uncial letters. 17 πράξιν καὶ omitted by A. 18 και 1 εἰς π Ζημίσεις A. 20-22 ὁ Κρόνος ... στηρίζων transposed after διδόμενα βλάπτει by A, who has στηριζομένη instead of στηρίζων. 31 Ἀφροδίτη] Ἑρμῆς B.

1 On Theophilus, cf. Catal. Flor., p. 129, n. 1.

ἀγαθοὶ εἰς τὸ τετράγωνον τοῖς φθοροποιοῖς ἐρχόμενοι, ἡδονὰς καὶ ὑγείας καὶ τιμὰς παρέχουσιν.

Ὁ Ἄρης ἐπὶ τὸν Ἥλιον ἐλθὼν ἢ τὸν Δία καὶ μᾶλλον ἐν ἡμέρᾳ γε φαῦλος, καὶ μᾶλλον εἰ δύνει, εἰ δὲ καὶ στηρίζει, ἐπισφαλέστερος· κινδύνους γὰρ σωματικοὺς καὶ κρίσεις ἕνεκεν ἀρχαίων σημαίνει· τὸ αὐτὸ δὲ ποιεῖ ὁ Ἄρης καὶ εἰς τὸ διάμετρον τοῦ Ἡλίου καὶ τοῦ Διὸς ἐλθών· ἀλλὰ καὶ ὁ Ἥλιος κατὰ πάροδον ἢ ὁ Ζεὺς ἐπεμβαίνων τῷ Ἄρει ἢ διαμετρῶν τὰ ἴσα ποιεῖ· ἐν δὲ ταῖς ἐπεμβάσεσι ταύταις, εἰ μὲν κατὰ πῆξιν τρίγωνος ἦν ὁ κακοποιὸς τοῦ ζῳδίου, ἐν ᾧ γέγονεν ἡ κατ' ἐπέμβασιν βλάβη, ἐλαφρότερον τὸ κακόν, ἐπειδὴ τὰ διάμετρα σχήματα πάντων ὑψηλότερα, τὰ δὲ τετράγωνα ἰσχυρότερα τῶν κατὰ σῶμα. τῶν δὲ τετραγώνων μᾶλλον τὰ δεξιὰ σκόπει, ἃ καὶ καθυπερτερεῖν λέγεται· ἐν τούτοις γὰρ ἐπεμβαίνοντες οἱ φθοροποιοὶ καὶ καθυπερτεροῦντες τοὺς ἀστέρας, ἰσχυρότερον βλάπτουσιν, οἱ δὲ ἀγαθοποιοὶ ἐν τοῖς τετραγώνοις πλοῦτον, εὐφροσύνην καὶ τιμὰς διδοῦσιν· ἐν δὲ τοῖς τριγώνοις τόποις οἱ μὲν ἀγαθοὶ ἔτι μᾶλλον ἀγαθύνονται, οἱ δὲ κακοποιοὶ ἀμβλύτερον ἐνεργοῦσι.

Κρόνος δὲ καὶ Ἄρης ἐν ταῖς ἐπεμβάσεσιν ταῖς πρὸς Ἥλιον, Σελήνην, Δία ταῖς τε σωματικαῖς καὶ ταῖς κατὰ τετράγωνον ἢ διάμετρον, ὁμοίως καὶ ἐν ταῖς ἀποκαταστάσεσι καὶ ἀνταποκαταστάσεσι, τουτέστιν ὅταν εἰς τὸν κατὰ πῆξιν τόπον τῆς γενέσεως αὐτῶν ἔλθωσι ἢ ἐν τῷ διαμέτρῳ, βλαπτικώτεροι γίνονται, εἴπερ ἐξ ἀρχῆς κακῶς ἔκειντο. ἀλλ' ὁ μὲν Ἄρης τῶν με' ἐτῶν πληρωθέντων ἐλαφρότερος, ὁ δὲ Κρόνος τῶν λ' ἐτῶν πληρωθέντων ἠπιώτερος· ὁμοίως δὲ καὶ ἐν τοῖς δ' κέντροις ἐπεμβαίνοντες ἢ τοῖς φωστῆρσιν οἱ φθοροποιοὶ λυπηροί· ἀλλ' εἰ μὲν ἐξ ἀρχῆς ἦσαν ἐν ἀγαθοῖς τόποις καὶ οἰκείοις, ἀμβλυτέρας ποιεῖ τὰς κατὰ πάροδον κακώσεις, ὥσπερ καὶ οἱ ἀγαθοὶ ἐξ ἀρχῆς ἐν φαύλοις τόποις διακείμενοι ἀσθενεῖς κατὰ πάροδον γίνονται.

Ἰστέον δὲ ὅτι αἱ μὲν κατὰ πῆξιν ἐποχαὶ τῶν ἀστέρων ἠρεμοῦσιν, αἱ δὲ κατ' ἐπέμβασιν πάντως πρὸς τὰς ἐξ ἀρχῆς ἐποχὰς σχηματίζονται, οἷον τρίγωνοι, τετράγωνοι, διάμετροι.

Ἀναγκαῖον δὲ τὸ κεφάλαιον τῶν ἐπεμβάσεων εἰς τὸ εἰπεῖν πότε τὰ σημαινόμενα γίνεται. πᾶς δὲ ἀστὴρ κατὰ πάροδον ἑαυτὸν διαμετρῶν φαῦλός ἐστι καὶ εἰς τὸν κατὰ πῆξιν τόπον ἐρχόμενος κακός ἐστιν καὶ μᾶλλον εἰ ἐν ἡμερινῇ γενέσει ὁ Ἄρης κατὰ πάροδον τὸν Ἥλιον ἴδοι, ἐπὶ δὲ τῶν νυκτερινῶν Κρόνος τὴν Σελήνην· χεῖρον δὲ καὶ στηριγμοὶ ἐν ταῖς τοιαύταις ἐπεμβάσεσι κατὰ πάροδον· ὁ μὲν Ἄρης τριγωνίζων οὐ κατὰ πάροδον ἀλλὰ κατὰ πῆξιν τὸν Ἥλιον ἢ τὸν Δία ὕστερον ἐν ταῖς πρὸς αὐτοὺς ἐπεμβάσεσιν οὐ πάνυ κακός.

1 τὰ τετράγωνα B. 4 δύνη B. 12 καθυπερτεροῦν A. 17 ὁ Ἄρης A. πρὸς Ἥλιον συνόδοις B. 18 τε omis. B. 20 τῆς γενέσεως αὐτῶν ἔλθη A : αὐτῶν ἔλθωσι (omiss. τ. γ.) B. 21 βλαπτικώτερ(ος) γίνεται A. 23 τῷ δ' (κέντρῳ) B. 25 ἐν ἀγαθῶν τόποις B : ἐν ἀγαθ(οῖς) τόπ(οις)? A. 26 ἐν φαύλῳ τόπῳ A. 30 △ □ et diametri signum codd. 32 συμβαινόμενα A. 34 ἡμέρᾳ γενήσῃ B. ὁ ante Ἄρης omis. B. ἴδη A.

the benefics coming to the square of the malefics provide pleasures, health, and honors.

Mars coming upon the Sun or Jupiter, and especially so by day, is malefic, and more so if it is setting; and if it is also stationary, it is even more dangerous; for it signifies bodily dangers and lawsuits on account of ancient matters. Mars does the same also when it comes to the opposition of the Sun and Jupiter; but likewise the Sun passing through or Jupiter transiting Mars or in opposition produces the same effects. In these transits, if the malefic was in trine by fixity to the sign in which the harm by transit occurred, the evil is lighter, since the opposition aspects are the most powerful of all, while the squares are stronger than the conjunctions. Of the squares, pay more attention to the right ones, which are also said to overcome; for malefics transiting in these and overcoming the stars cause greater harm, while benefics in the squares bestow wealth, joy, and honors; but in the trine places the benefics are even more beneficent, while the malefics act with less force.

Saturn and Mars, in their transits in aspect to the Sun, Moon, and Jupiter, both bodily and by square or opposition, and likewise in their returns and counter-returns — that is, when they come to the position fixed at their own nativity or to its opposition — become more harmful, provided they were badly placed from the beginning. But Mars becomes milder after the completion of 45 years, and Saturn becomes gentler after the completion of 30 years. Likewise, the malefics are troublesome when transiting the four angles or the luminaries; but if they were originally in good and appropriate places, they make the afflictions by transit less severe, just as the benefics, when originally placed in bad positions, become weak in transit.

It should be known that the positions of the stars by nativity remain fixed, while those by transit are in all cases configured in relation to the original positions — such as trines, squares, and oppositions. 30

The chapter on transits is essential for stating when the indicated events occur. Every planet in transit that opposes itself is malefic, and when it comes to its natal position it is harmful — especially if Mars in a diurnal nativity aspects the Sun in transit, and in nocturnal nativities Saturn aspects the Moon. Worse still are stations during such transits; Mars, however, forming a trine not by transit but by nativity with the Sun or Jupiter, is not particularly malefic in subsequent transits to them.

1 τὰ τετράγωνα B. 4 δύνη B. 12 καθυπερτερούν A. 17 ὁ Ἄρης A. πρὸς Ἥλιον συνόδοις B. 18 τε omis. B. 20 τῆς γενέσεως αὐτῶν ἔλθη A : αὐτῶν ἔλθωσι (omiss. τ. γ.) B. 21 βλαπτικώτερος) γίνεται A. 23 τῷ δ' (κέντρῳ) B. 25 ἐν ἀγαθῶν τόποις B : ἐν ἀγαθοῖς τόποις)? A. 26 ἐν φαύλῳ τόπῳ A. 30 Δ O et diametri signum codd. 32 συμβαινόμενα A. 34 ἡμέρα γενήση B. ὁ ante Ἄρης omis. B. ἴδη A.

Ὁ Ἄρης ἐπὶ Κρόνον ἐλθὼν ἀόκνους καὶ ἑτοίμους καὶ πρακτικοὺς ποιεῖ καὶ κατ' ἐχθρῶν διεγείρει· Ἄρης ἐπὶ Δία καὶ Ἀφροδίτην καὶ Ἑρμῆν ἃ παρέχουσιν οὗτοι εἰς τὸ χεῖρον μετατρέπει· ὁ Ἄρης ἐπὶ τὸν Ἥλιον ἐλθὼν εἰ μᾶλλον καὶ ὕπαυγος εὑρεθῇ κατὰ πάροδον ἐκ πυρετοῦ δαμάζει ἢ ἐκ πυρὸς ζημίαν δίδωσιν· εἰ δὲ πατέρα τις ἔχει, καὶ τοῦτον ἀναιρεῖ ἢ γέροντα τὸν ἐν τάξει ὄντα πατρός, καὶ πρὸς μεγάλους δὲ ἄνδρας κακὸς καὶ ἐν παντὶ ἔργῳ χαλεπὸς καὶ μάλιστα ἐν δημοσίοις. Ἄρης εἰς Σελήνην σωματικὴν νόσον ἢ χρηματικὴν βλάβην καὶ μετὰ καμάτου τὰς εὐεργεσίας παρέχει, ἐχθροὺς δὲ ἐπόψονται μόνον ἤγουν κράτος κατ' ἐχθρῶν ἔξουσιν. Ἄρης ἐπὶ Ἀφροδίτην ἀνωμαλίας χάριν ἀφροδισίων ποιεῖ. Ἄρης ἐπὶ Ἑρμῆν δόλους, ὑπονοίας, ἀσχημοσύνας καὶ ἔχθρας εἰς φίλους ποιεῖ, δούλων τε δρασμὸν ἢ κλοπὰς καὶ βίου ἢ πράξεων ἐλάττωσιν, κατ' ἐξοχὴν γὰρ τόν τε βίον μειοῖ καὶ τὰς πράξεις λύει. Ἀφροδίτη εἰς Κρόνον καλὴ πρὸς πρᾶξιν καὶ πάντα ὥσπερ καὶ Ἄρης εἰς Κρόνον ἀγαθός. Ἀφροδίτη εἰς Δία ταράσσει καὶ λυπεῖ διὰ γυναικῶν καὶ τὰς ἐλπίδας ψεύσεται καὶ οὐδὲν ὧν ἄν τις ἐννοήσῃ γενήσεται· Ἀφροδίτη ἐπὶ Ἥλιον συνεχεῖς γυναικῶν κοινωνίας παρέχει καὶ ψόγον διὰ γυναικῶν, ταράσσει δὲ τὰς ψυχὰς καὶ πρὸς οἰκίας ἀκαταστασίας ποιεῖ· Ἀφροδίτη ἐπὶ τὸν Ἑρμῆν αὔξει ἃ ὁ Ἑρμῆς ποιεῖ ἤγουν παρέχει. Ἀφροδίτη εἰς Σελήνην ἱλαρὰ καὶ ἔμπρακτος, διὰ μέντοι γυναικεῖον πρόσωπον λύπην ἢ ψόγον ἐπάγει· Ἑρμῆς ἐπὶ τὸν Δία πρὸς πᾶν πρᾶγμα ἄριστος καὶ μάλιστα τοῖς βουλομένοις ἔρχεσθαι πρὸς δυνάστας. Ἑρμῆς εἰς Ἄρεα θαρσαλέους, ἐπινοητικοὺς καὶ πρὸς τὰ πράγματα διεγηγερμένους. Ἑρμῆς εἰς Ἀφροδίτην ἐπεγερτικὸς εἰς τὰ ἀφροδίσια, ὠφελεῖ δὲ καὶ περὶ τὰς πράξεις καὶ εἰς τὰ λοιπὰ ἔργα. Ἑρμῆς ἐπὶ Σελήνην ὑγείαν καὶ ῥῶσιν παρέχει καὶ δύναμιν τοῖς μέλεσι δίδωσιν.

Οἱ φωστῆρες ἐν μὲν ἀγαθοποιῶν τόποις ὠφέλιμοί εἰσιν, ἐν δὲ κακοποιῶν, βλαπτικοί· ὁ δὲ κακοποιὸς εἰς τὰ κέντρα ἐρχόμενος πάνυ βλαπτικός· ὁ μὲν γὰρ ὡροσκόπος τὸν βίον ἔλαχε πάντα, τὸ δὲ μεσουράνημα πράξεις καὶ τέκνα καὶ δόξαν, τὸ δὲ δῦνον γάμον καὶ γῆρας, τὸ δὲ ὑπόγειον τοὺς κρυφίους τύπους τοῦ σώματος καὶ θεμέλια καὶ κτίσεις καὶ ἀγοράς· Σελήνη εἰς τὸν ἑαυτῆς τόπον ἐλθοῦσα μετεωρισμὸν διανοίας παρέχει· εἰ δὲ ἐν τροπικῷ ζῳδίῳ τύχοι, ἀπὸ πράξεως εἰς ἑτέραν πρᾶξιν μετατίθησιν· εἰ δὲ μετὰ Ἀφροδίτης καὶ Διὸς τύχοι κατὰ πῆξιν, πολλὴν εὐφροσύνην παρέχει. Σελήνη εἰς τὸν Ἥλιον ἐν Λέοντι ἐλθοῦσα καλὴ πρὸς συστάσεις. Σελήνη ἐπὶ τὸν Ἄρην ἐλθοῦσα αἰφνι-

10 μόνον vix sanum. ἤγουν B : ἤτοι ut vid. A. 13 δραμὸν (sic) A. 14 ἡ Ἀφροδίτη A. 15 l. ἀγαθὴ vel ἀγαθά? 17 συνεχῶν B. 19 l. οἰκείους? 20 ἤγουν B : ἤτοι ut vid. A. ἡ Ἀφροδίτη A. 22 ὁ ἑρμῆς A. 23 ἐπινοήτους B : ἐπινοητικοὺς ut vid. A. 24 διεγειγερμένους A. ὁ ἑρμῆς A. 26 ὁ ἑρμῆς A. 27 μέλλεσι A : μέρεσι B : corr. 29 βλαπτικός B. 31 καὶ δόξαν καὶ τέκνα B. 32 κρίσεις A. 33 ἡ σελήνη A.

Mars coming to Saturn makes men industrious, ready, and active, and stirs them up against their enemies. Mars coming to Jupiter, Venus, and Mercury turns to the worse what these planets provide. Mars coming to the Sun, if he is found under the rays in transit, subdues through fever or brings damage by fire; and if one has a father, he also destroys him, or an old man who holds the position of a father; and he is harmful toward great men and troublesome in every undertaking, especially in public affairs. Mars moving to the Moon brings bodily illness or financial harm and provides benefits only with toil; they will merely behold their enemies, that is, they will have power over their enemies. Mars moving to Venus causes irregularities in matters of love. Mars moving to Mercury produces deceits, suspicions, disgraceful acts, and enmities toward friends, as well as the flight of slaves or thefts and a diminution of livelihood or activities; for he especially diminishes one's livelihood and destroys one's affairs. Venus moving to Saturn is favorable for action and everything, just as Mars moving to Saturn is good.Venus moving to Jupiter disturbs and causes grief on account of women, and will disappoint one's hopes, and nothing that one may conceive will come to pass. Venus moving to the Sun brings frequent associations with women and censure on account of women; it disturbs the soul and causes instability in households. Venus moving to Mercury increases what Mercury produces, that is, what he provides. Venus moving to the Moon is cheerful and effective, yet through a feminine figure it brings grief or censure. Mercury moving to Jupiter is best for every matter, and especially for those who wish to approach men of power. Mercury moving to Mars makes men bold, inventive, and roused to action. Mercury moving to Venus stirs up erotic desires, and benefits one also in practical affairs and other works. Mercury moving to the Moon provides health and vigor and gives strength to the limbs.

The luminaries in the places of benefics are beneficial, but in those of malefics, harmful; the malefic coming to the angles is very harmful; for the Ascendant governs the whole of life, the Midheaven governs actions, children, and glory, the Descendant governs marriage and old age, and the IC governs the hidden parts of the body, foundations, buildings, and markets. The Moon coming to her own place produces elevation of mind; but if she happens to be in a tropical sign, she transfers from one activity to another; but if she happens to be with Venus and Jupiter by position, she provides great joy. The Moon coming to the Sun in Leo is favorable for introductions. The Moon coming to Mars suddenly

10 μόνον vix sanum. ἡγουν B : ἤτοι ut vid. A. 13 δραμόν (sic) A. 14 ἡ Ἀφρο δίτη A. 15 1. ἀγαθὴ vel ἀγαθὰ? 17 συνεχών B. 191. οἰκείους ? 20 ἡγουν B : ἤτοι ut vid. A. ἡ Ἀφροδίτη A. 22 ὁ ἑρμῆς A. 23 ἐπινοήτους B : ἐπινοητικούς ut vid. A. 24 διεγειγερμένους A. ὁ ἑρμῆς A. 26 ὁ ἑρμῆς A. 27 μέλλεσι A : μέρεσι B : corr. 29 βλαπτικός B. 31 καὶ δόξαν καὶ τέκνα B. 32 κρίσεις A. 33 ἡ σελήνη A.

δίους κινδύνους σημαίνει, εἰ μὴ ἀγαθοποιὸς αὐτὴν ἴδοι· ὁμοίως καὶ εἰς τὸν Ἥλιον ἐλθοῦσα Σελήνη, τοῦ Ἄρεως ὁρῶντος. Ἥλιος εἰς τὸν Ἄρεα ἢ Ἄρης εἰς Ἥλιον καὶ Ἥλιος ἢ Ἄρης εἰς Σελήνην συνόντος Ἡλίου αἱμαγμὸν δηλοῖ ἢ βλάβην ἐκ πυρός. Σελήνη εἰς Ἀφροδίτην κακοποιῶν μὴ ὁρώντων καλὸς ὁ χρόνος· εἰ δὲ σύνεστιν ὁ Ἄρης τῇ Σελήνῃ ἢ τῇ Ἀφροδίτῃ, μίξεις γυναικῶν σημαίνει. Σελήνη ἐπὶ Κρόνον ψυχρά, ὄντος δὲ ἐν τῷ ἰδίῳ τριγώνῳ ὠφελεῖται παρ' ἀρχόντων. Σελήνη ἐπὶ Ἑρμῆν ἀγαθοποιούμενον ἀγαθὰ δηλοῖ, κακοποιούμενον δὲ χαλεπά. Σελήνη ἐπὶ τὸν ὡροσκόπον μετεωρίζει τὴν ψυχήν· ἐπὶ δὲ τὸ μεσουράνημα ἐν προαγωγαῖς καὶ δόξαις ποιεῖ· αἱ δὲ δόξαι ὁποῖαι ἔσονται γνώσῃ ἐκ τοῦ ἐπιμαρτυροῦντος ἀστέρος τῇ Σελήνῃ· Σελήνη ἐπὶ τὸ δῦνον καλὴ πρὸς ἐχθρῶν ἐπιβουλάς· ὁμοίως καὶ ἐπὶ τὸ ὑπόγειον καλὴ πρὸς δόλους καὶ ἐπιβουλὰς ἐχθρῶν καὶ λαθραῖα πράγματα καὶ ἀπόκρυφα καὶ πρὸς <τὴν> τῶν τοιούτων κοινωνίαν. οὐ πάντων δὲ τῶν ἀστέρων τὰς ἐπεμβάσεις δέον σκοπεῖν, ἀλλὰ τὰς τῶν χρονοκρατόρων μόνας ἤτοι τὰς τοῦ ὑπαντήτορος καὶ ὁριοκράτορος· φησὶ γὰρ ὁ Πτολεμαῖος. κἂν μὲν οἱ αὐτοὶ καὶ τῶν χρόνων καὶ τῶν ἐπεμβάσεων κυριεύσωσιν, ἄκρατόν ἐστι τὸ ἀποτέλεσμα. ἡμεῖς δὲ τῇ συνεχεῖ πείρᾳ ἑπόμενοι εὑρίσκομεν, ὅτι αἱ ἐπεμβάσεις αὗται μεγάλως συνεργοῦσιν εἰς τὰ τῶν καιρῶν ἀποτελέσματα, οὐ μόνον εἰς τοὺς κατὰ πῆξιν κυρίους τόπους ἐρχομένων τῶν ἀστέρων ἀλλὰ καὶ εἰς τὸν τόπον τῶν χρόνων τῶν ἐκ τοῦ περιπάτου εὑρισκομένων· τοῦτο γὰρ ἐγγυώμενον εὑρίσκομεν καὶ τὸν μέγαν Πτολεμαῖον ἐν τῷ β' καὶ γ' καὶ δ' βιβλίῳ τῶν ἀποτελεσματικῶν.

Καὶ ταῦτα μὲν ὁ Δωρόθεος· λέγει δὲ καὶ Ὀρφεὺς περὶ ἐπεμβάσεων ταῦτα· ὁ Κρόνος ἐπεμβὰς Διὶ σφάλματα βίου ποιεῖ καὶ κτημάτων ἐστὶ φθορεὺς καὶ γάμον σκεδάζει γυναικὸς καὶ εἰς πᾶν ἔργον βλάπτεται· ὁ Κρόνος εἰς Ἄρην αἴτιος συνοχῶν δεσμῶν νόσων, λυπεῖ δὲ ἕνεκεν τέκνων, ὄλεθρον σημαίνει κτημάτων, τινὰς φυγοπάτριδας ποιεῖ ἢ θητεύοντας καὶ πενητεύοντας. ὁ Κρόνος εἰς Ἥλιον μετὰ κόπου τὰς πράξεις τελεῖ· φευκτέον δὲ τὸν πλοῦν καὶ τὰς ὁδοιπορίας διὰ φόβον ληστῶν. ὁ Κρόνος εἰς Ἀφροδίτην ἐχθραίνει τοὺς συγγενεῖς καὶ τοὺς φίλους, ἀπάτας καὶ ταραχὰς καὶ ζημίας ἐπάγει, ὁ δὲ ἔχων γυναῖκα αἰσχυνθήσεται διὰ τὴν αὐτῆς μαχλοσύνην. ὁ Κρόνος εἰς Ἑρμῆν φιλονεικίας καὶ κρίσεις σημαίνει καὶ ζημίας καὶ ταραχὰς καὶ θανάτους ἀδίκους συγγενῶν· φευκτέον δὲ τάς τε ἀγορὰς καὶ τὸ ἀνακοινοῦσθαι ἑτέροις τὰς πράξεις· δολοπλοκίας γὰρ ποιεῖ καὶ ἀπάτας. ὁ Κρόνος εἰς Σελήνην ἐπαναστάσεις τόπων ποιεῖ ἢ χρονίας νόσους ἢ κτημάτων ὄλεθρον καὶ ζημίαν. ὁ Κρόνος εἰς ἑαυτὸν μεταναστάσεις, ἐπὶ ξένων τόπων

1 μὴ A : μὴν B. ἴδῃ B. 3 τὸν Ἥλιον A. 8 l. ἀγαθοποιουμένη et κακοποιουμένη? 12 δούλους A. 13 τὴν suppl. 15 τὰς χρονοκράτορας B. ὑπαντήνορος A. 21 l. τὸν ... εὑρισκόμενον? 26 βλαπτικὸς B. 27 λύπης B. 29 εἰς ἥλιον B : εἰς τὸν Ἄρεα (ἥλιον m²?) A. 31 τοὺς ante φίλους omis. B. 34 θανάτους A : δυνάτους B. 35 ἀδίκους καὶ A. 36 ἑτέρας πράξεις B. δολοπλοκίαν B.

signifies sudden dangers, unless a benefic should behold her; likewise also when the Moon comes to the Sun with Mars looking on. The Sun to Mars, or Mars to the Sun, and the Sun or Mars to the Moon when the Sun is in conjunction, indicates bloodshed or harm from fire. The Moon to Venus when malefics are not looking on, the time is favorable; but if Mars is in conjunction with the Moon or with Venus, it signifies sexual unions of women. The Moon to Saturn is cold, but when Saturn is in his own triplicity, benefit comes from rulers. The Moon to Mercury when benefic indicates good things, but when malefic, difficulties. The Moon to the Ascendant elevates the soul; to the Midheaven it brings promotions and honors; what sort of honors these will be you shall know from the star testifying to the Moon. The Moon to the Descendant is favorable against the plots of enemies; likewise also to the IC it is favorable against treacheries and plots of enemies and secret affairs and hidden matters and association with such persons. But one must not consider the transits of all the stars, but only those of the time-lords, that is, those of the hyparcter and the bound-ruler; for Ptolemy says: if the same planets lord both the times and the transits, the outcome is unmixed.But we, following continuous experience, find that these transits greatly contribute to the outcomes of the times, not only when the stars come to the places dominant by position, but also to the place of the times found from the progression; for we find this guaranteed also by the great Ptolemy in the second, third, and fourth books of the Tetrabiblos.

Such are the words of Dorotheus; and Orpheus also says these things concerning transits: Saturn transiting Jupiter causes failures of livelihood and is a destroyer of possessions, scatters the marriage of a woman, and causes harm in every undertaking. Saturn transiting Mars is the cause of imprisonments, bonds, and diseases; it brings grief on account of children, portends the ruin of possessions, and makes some into exiles or persons in servitude and poverty. Saturn transiting the Sun accomplishes actions with toil; one must avoid sea voyages and journeys on account of fear of robbers. Saturn transiting Venus causes enmity toward relatives and friends, brings deceptions, disturbances, and losses; and he who has a wife will be put to shame on account of her wantonness. Saturn transiting Mercury portends quarrels and lawsuits, losses, disturbances, and unjust deaths of relatives; one must avoid the marketplaces and sharing one's affairs with others, for it produces schemes and deceptions. Saturn transiting the Moon causes uprisings of places, or chronic illnesses, or the ruin and loss of possessions. Saturn transiting itself causes migrations, in foreign places

4

1 μὴ A : μὴν B. ibid B. 3 τὸν ΄Hlion A. 81. benevolent et kakopoiou-nmene 12 slaves A. 13 τὴν suppl. 15 τὰς chronokratoras B. ἥπάντινο-νρος A. 211. τον ... ευρισκόμενον 26 vlaptikos B. 27 lypis B. 29 εἰς ἥλιον B :neὶς τὸν Area (ἥλιον m) A. 31 τους ante ἀπηριος omis. B. 34 deaths A: possible B. 35 wrongdoers and A. 36 acts of others B. conspiracies B.

τε πλάνας σημαίνει, ταραχάς τε καὶ εἱρκτὴν καὶ δεσμά, γονέων θανάτους, οἴκου καὶ χρημάτων ἀφανισμόν. ὁ Κρόνος εἰς τὸν ὡροσκόπον εἰς ἄλλην χώραν μεθιστᾷ, ποιεῖ δὲ καὶ ἀπάτας, ζημίας, κινδύνους. ὁ Κρόνος εἰς τὸ μεσουράνημα εἰς ξένην γῆν ἀπάγει καὶ δόξαν δίδωσιν ἀλλ' ἕνεκα χρέους λυπεῖ. ὁ Κρόνος εἰς τὸ δῦνον καὶ τὸ ὑπόγειον ἢ τῶν οἰκείων οἴκων καὶ κτημάτων ἀπελαύνει ἢ εἰς ἀλλοδαπὴν ἀπάγει ἢ δορυαλώτους ποιεῖ ἢ τοὺς δούλους θανατοῖ.

Ὁ Ζεὺς εἰς Κρόνον ἀνώμαλον τὴν πρᾶξιν τοῦ βίου, ποτὲ μὲν ἀγρῶν καὶ θεμελίων κτῆσιν διδοὺς καὶ οἴκων ἢ ἀλλότριον βίον διέπειν, ποτὲ δὲ τῶν προτέρων ἔργων καὶ πράξεων ἀποσφαλλομένους ποιῶν, ἄλλοις δαπάνας καὶ ζημίας <καὶ> μακρονοσίας ἐπάγων. ὁ Ζεὺς εἰς ἑαυτὸν ὅσας θλίψεις εὕροι τούτων λυτροῖ καὶ κέρδη παρέχει, φήμας τε κενὰς καὶ θρύλλους ἐπάγει, εἰ μὴ τύχῃ ἐν ἰδίῳ οἴκῳ κατὰ πῆξιν. ὁ Ζεὺς εἰς Ἥλιον ἀργίαν ταῖς πράξεσι δίδωσι καὶ φθείρει τοὺς οἴκους ἢ νόσων ἢ κτημάτων ἀπώλειαν καὶ μάταιον τέλος τῶν πόνων καὶ ἐναντίον τελεῖ. ὁ Ζεὺς εἰς Ἄρην ἀγαθός· εἰ γὰρ εὕροι ἐν κακότητι καὶ συνοχῇ καὶ θλίψει, πάντων ἀπολύει, εἰ δὲ ἐν χαρᾷ εὕρῃ διάγοντα, μείζονα τὴν εὐφροσύνην δίδωσιν, καὶ μειζόνων προσώπων φίλους ποιεῖ καὶ κτήσεις παρέχει καὶ τοὺς ἐχθροὺς λυπεῖ καὶ κέρδη καὶ δόξαν δίδωσι. ὁ Ζεὺς εἰς Ἀφροδίτην πλοῦτον σημαίνει ἀπροσδόκητον καὶ τῶν ἐχθρῶν ὑπέρτερον δείκνυσι καὶ τοῖς μὲν ἀγάμοις γάμον, τοῖς δὲ γεγαμηκόσι τέκνα παρέχει καὶ ταῖς πράξεσι τέλος ἐπιτίθησιν. ὁ Ζεὺς εἰς Ἑρμῆν φίλους μεγάλων ἀνδρῶν ποιεῖ, ὧν καὶ τὴν παρουσίαν οἰκονομεῖν πιστεύονται, καὶ αὐξάνουσι τὸν ἴδιον οἶκον· καὶ δῶρα ἐκ φίλων παρέχει· καὶ οὗτοι μὲν εὐφραίνονται, λυποῦσι δὲ τοὺς ἐχθρούς, εἰ δὲ δίκην ἔχουσι, νικῶσι· δεῖ μέντοι τὸν τοῦ Ἑρμοῦ ἀγαθύνεσθαι. ὁ Ζεὺς εἰς Σελήνην τοῖς μὲν γεγαμηκόσι τεκνογονίαν, τοῖς δὲ δικαζομένοις εὐτυχίαν καὶ κέρδος· πλὴν ὀλίγον πρότερον βλάψας ὕστερον νίκην καὶ εὐπραγίαν παρέχει· ἐνίοτε δὲ καί τινας χρυσείαις κοσμεῖ σειραῖς. ὁ Ζεὺς εἰς τὸν ὡροσκόπον καὶ τὸ δῦνον κοινός ἐστιν εἴς τε ἀγαθὰ καὶ κακά, ποτὲ μὲν κρίσεις ἐπιφέρων καὶ μάχας καὶ ζημίας καὶ ἔχθρας, ποτὲ δὲ τούτων λυτροῖ καὶ κέρδη καὶ κτῆσιν δίδωσιν, ἄλλοτε φιλίαν ἄλλοτε χηρείαν σημαίνει καὶ αἰσχρὰν φήμην γάμων καὶ ταραχὴν διὰ ταῦτα, πολλάκις δὲ καὶ συγγενικὸν φόνον ποιεῖται καὶ κληρονομίαν ἐκ τούτων παρέχει, καὶ τὸν πλανήτην ἐπανάγει εἰς τὴν πατρίδα· εἰς δὲ τὸ μεσουράνημα καὶ τὸ ὑπόγειον θανάτους γονέων καὶ νόσους καὶ κόπους καὶ θλίψεις· ἄλλοις γάμον παρέχει·

1 πλάνον ut vid. A. 4 δίδ A : διὰ cum spatio V litt. B. 6 ἀλλοδαπὰ (?) B. 7 θανατεῖ codd. 8-9 ἀγρῶν καὶ] ἀγρῶν ἢ codd. : corr. 10 ποιεῖ A. 11 καὶ suppl. 12 εὕρη A. 13 θρύλλον A. τῷ ἰδίῳ B. ὁ Ζεὺς εἰς Ἥλιον - τελεῖ post δόξαν δίδωσι transp. B. 15 τελεῖ corr. : τέλος codd. 16 εὕροι ἐν κακ. - χαρᾷ omis. A. 23 παρουσίαν A : περιεργίαν B. 24 οὗτοι] l. αὐτοὶ? 26 τοῦ omis. A. 30 κοινὸν A. 31 ἢ ζημ. codd. 32 κτίσιν A. αἰχθρὰν A. 34 πρανήτ(ην) A. 35 τὴν omis. A.

wanderings, and signifies turmoil, imprisonment, and bonds, the deaths of parents, the ruin of household and wealth. Saturn in the ascendant transplants one to another land, and also brings about deceits, losses, and dangers. Saturn in the midheaven leads one away to a foreign land and bestows glory, but causes distress on account of debt. Saturn in the descendant and the subterranean either drives one away from one's own home and possessions, or leads one off to a foreign land, or makes one a prisoner of war, or puts slaves to death.

Jupiter in relation to Saturn makes the conduct of life irregular, at times granting the acquisition of fields, foundations, and houses, or the management of another's livelihood, at times causing men to fail in their former works and pursuits, and bringing upon others expenditures, losses, and prolonged illnesses. Jupiter in relation to itself redeems from whatever afflictions it may find and provides gains, yet also brings empty rumors and gossip, unless it chances to be in its own house according to its fixity. Jupiter in relation to the Sun brings idleness to one's affairs and ruins households, or brings about the loss of estates and the fruitless and contrary end of one's labors. Jupiter in relation to Mars is beneficial; for if it finds one in misfortune, constraint, and affliction, it delivers one from all of these, and if it finds one living in joy, it bestows even greater gladness, and makes one the friend of persons of higher station, and provides possessions, and distresses enemies, and gives gains and glory. Jupiter in relation to Venus signifies unexpected wealth, shows one superior to one's enemies, and for the unmarried provides marriage, and for the married provides children, and brings one's affairs to completion.Jupiter in relation to Mercury makes one the friend of great men, whose affairs they are trusted to manage, and they increase their own household; and it provides gifts from friends; and these men rejoice while they distress their enemies, and if they have a lawsuit, they prevail; yet the influence of Mercury must be made favorable. Jupiter in relation to the Moon brings to the married the begetting of children, and to those engaged in litigation good fortune and gain; yet having caused a little harm beforehand, it afterwards provides victory and success; and at times it also adorns certain persons with golden chains. Jupiter in relation to the ascendant and the descendant is mixed with respect to both good and ill, at times bringing lawsuits, conflicts, losses, and enmities, and at times delivering one from these and giving gains and acquisitions, at other times signifying friendship and at other times widowhood, and shameful rumor concerning marriages and turmoil on account of these things, and often also brings about the murder of a kinsman and provides inheritance therefrom, and brings the wanderer back to his homeland; but in relation to the midheaven and the subterranean, deaths of parents and illnesses and toils and afflictions; for some it provides marriage;

1 shot ut vid. A. 4 díd A ; dià cum spatio V litt. B. 6 ἀλλοδαπα () B.n7 θανατεῖ codd. 8-9 fields and] fields or codd. : corr. 10 what A. 11 and suppl.n12 find A. 13 legend A. τῷ ἰδιῳ B. ὁ Εὺς εἆς Ἥλιον - telēĩ post doxanndidosi transp. B. 15 full corr. : end codd. 16 euros in bad. - happy A.n23 παρουσίαν A : περιεργιαν B. 24 οὗτοι] 1. αὐτοὶ 26 of omis. A. 30 κοινὸννA. 31 or zem. codd. 32 ktisin A. aichthran A. 34 praniten) A. 35 tén omis. A.

ἑτέρους τῆς πατρίδος μετανιστᾷ· τὸ δὲ τέλος τῶν πράξεων ἔσται ἐπίμοχθον.

Ὁ Ἄρης εἰς Κρόνον ὅσα ὁ Κρόνος εἴωθε βλάπτειν, σῴζει οὗτος ταῦτα· πάσας γὰρ νόσους καὶ λύπας καταπαύει καὶ πλοῦτον καὶ νίκην καὶ εὐφροσύνην διδοῖ· ὁ Ἄρης εἰς Δία ὀλέθριος καὶ ἀπηνής, χρημάτων δαπάναι εἰς μάτην ἔσονται· καὶ ἐν δίκαις βλάπτει καὶ ἐχθροὺς ἀνιστᾷ. ταῖς δ' ἐγκύοις τὰ ἔμβρυα φθείρεται ἢ τεχθέντα τάχιστον τελευτᾷ· βλάβας καὶ ὕβρεις σημαίνει καὶ τόπων μεταναστάσεις ποιεῖται· τάς τε πράξεις ἀχρειοῖ καὶ χάριν τέκνων ἢ γυναικὸς λυπεῖ καὶ ἔχθρας ἀφ' ἡγεμόνων διδοῖ καὶ ἐκ τοῦ δήμου χόλον. ὁ Ἄρης εἰς ἑαυτόν, ἐκ τόπου μετανιστᾷ ἢ νόσους ποιεῖ ἢ σιδήρῳ αἱμάσσει ἢ πυρὶ φλογίζει, εἰς μέντοι τὸν βίον πρῆξιν καὶ κῦδος ὀπάζει. ὁ Ἄρης εἰς Ἥλιον ἐλαττοῖ τὰ κτήματα κἀν ταῖς πράξεσι κακός, λύπας ποιεῖ καὶ βλάπτει τὸν νοῦν, τινὰς χάριν κρυφίων ἔργων λυπεῖ· εἰ δὲ καὶ στηρίζῃ, χαλεπωτέρους θορύβους τε καὶ μάχας διὰ πράγματα κινεῖ καὶ ἀρχαίων ἕνεκεν πατρώιον ἔχθος διδοῖ, προδοσίας τε ἐκ τῶν φίλων καὶ ἔχθρας ἐπάγει. ὁ Ἄρης εἰς Ἀφροδίτην μάχην ἐκ γυναικὸς καὶ χόλον ὑπόπτευε· ποιεῖ γὰρ χωρισμὸν ἐπιπολὺ καὶ ὑποψίας μοιχικάς· ἐνίοτε καὶ τὰ τῶν ἀνδρῶν πάντα συλῶσιν. ὁ Ἄρης εἰς Ἑρμῆν ζημίας καὶ δίκας τὰς πλείους ψευδεῖς καὶ δολίους καὶ ἀποκρύφων ἔργων αἰσχύνας καὶ ἀπάτας καὶ ἐπιορκίας, προδόσεις, φυγάδας τε καὶ δεσμοὺς ποιεῖ. ὁ Ἄρης εἰς Σελήνην εἰ μὲν θῆλυ τὸ ζῴδιόν ἐστι περὶ νόσου μόνης φοβοῦ καὶ μάλιστα τῶν ὀφθαλμῶν, εἰ δ' ἄρσεν, τὴν πρᾶξιν τοῦ βίου ταράσσει, εἰ δὲ καὶ στηρίζῃ, ἔτι μᾶλλον· τέκνων γὰρ ἀποστερεῖ καὶ ἀδελφοὺς θανατοῖ, κινδύνους καὶ θορύβους ἐπάγει καὶ εἰς ἀλλοδαπὴν ἀπάγει ἢ τὴν οἰκίαν μετήμειψε καὶ ἀπὸ ἄλλου ἔργου ἄλλο ἔργον ἔδωκεν, εἰ μὴ τοῦ Κρόνου τὸ ζῴδιον τύχῃ καὶ ταῦτα κωλύσῃ· ἐν δὲ τοῖς κέντροις πᾶσι χαλεπός, ἀστασίας ἐπάγων καὶ ταραχὰς ἐν τοῖς οἴκοις καὶ τῷ βίῳ λύπας καὶ μάλιστα διὰ γάμον ἐν τῷ δύνοντι· καὶ γὰρ καὶ ὠμοτοκίας ποιεῖ· εἰς δὲ τὸ μεσουράνημα τὴν κοίτην τῶν συζύγων αἰσχύνουσιν ἢ καὶ νόσους ἐν τούτῳ τῷ κέντρῳ παρέχει.

Ὁ Ἥλιος εἰς Κρόνον ἀρχαίων μνήμας ἐπάγει καὶ τῷ βίῳ τε πλοῦτον καὶ χαράν· ὁ Ἥλιος εἰς Δία μέγα κῦδος ὀπάζει καὶ φήμας καλὰς καὶ εὐφροσύνας καὶ ἐξ ἀφανῶν ἐμφανεῖς ποιεῖ. ὁ Ἥλιος εἰς Ἄρην νόσῳ κατακλίνει ἢ τῆς πατρίδος μετανιστᾷ, χρήματα φθείρει καὶ ἀκουσίους ζημίας ποιεῖ καὶ τοῖς φίλοις ἐχθρὸν καὶ ἐξ ἰδίων ταραχὰς ἐπεγείρει, εἰ μὴ καὶ ὁ Ζεὺς κατ' ἐπέμβασιν ἐκεῖ γένηται. ὁ Ἥλιος εἰς ἑαυτὸν ἢ τὴν

5 τὸν Δία B. 7 δ' ἐγκύαις B : δεγγύοις A. τάχιον B. 10 χολὴν B. 11 σιδήρων A. 12 πνῆξιν B. 15 τε καὶ A : καὶ B. 16 ἄχθος A. 17 χολὴν B. 20 δολίας B. 21 φυγάδ... A. An φυγαδείας vel φυγάδας καὶ δεσμίους? 24 ἀποστεροῖ A. 25 οἰκείαν A. 26 εἰς ἄλλο B. 28 τῶν βίων A. 33-34 ὁ Ἥλιος - ποιεῖ omis. A. 35 φθείρη A. 36 ἐγείρει A.

he causes others to emigrate from their homeland, and the outcome of their affairs will be toilsome.

Mars in Saturn: whatever Saturn is wont to harm, this one preserves; for it puts an end to all diseases and sorrows and grants wealth, victory, and joy. Mars in Jupiter: destructive and harsh, expenditures of money will be made in vain; it harms in lawsuits and stirs up enemies. For pregnant women, the embryos are destroyed, or those born die very quickly; it portends harm and outrages and brings about changes of place; it renders one's affairs useless and causes grief on account of children or a wife, and brings enmity from rulers and anger from the populace. Mars in itself: it causes removal from a place, or brings diseases, or draws blood with iron, or scorches with fire; yet for one's livelihood it grants activity and glory. Mars in the Sun: it diminishes possessions and is harmful in one's affairs, causes sorrows and harms the mind, and causes grief to some on account of secret deeds; and if it is also stationary, it stirs up more grievous disturbances and quarrels over matters and brings ancestral enmity on account of old affairs, and brings betrayals and enmity from friends. Mars in Venus: expect a quarrel from a woman and anger; for it causes prolonged separation and suspicions of adultery; and sometimes they steal all the men's possessions.Mars in Mercury: it brings about losses and mostly false and deceitful lawsuits, and shames and deceits and perjuries on account of secret deeds, betrayals, exile, and imprisonments. Mars in the Moon: if the sign is feminine, fear only illness, and especially of the eyes; if it is masculine, it disturbs the conduct of one's life, and even more so if it is also stationary; for it deprives one of children and causes the death of siblings, brings dangers and disturbances, and leads one to a foreign land, or causes a change of home and gives one task after another — unless the sign of Saturn happens to be present and prevents these things. In all the angles it is difficult, bringing instability and turmoil in the household and sorrows in life, especially on account of marriage when in the setting sign; for it also causes premature births; and in the midheaven, they disgrace the marriage bed of spouses, or it also brings diseases in this angle.

The Sun in Saturn brings memories of ancient things and wealth and joy to life; the Sun in Jupiter bestows great glory and fair renown and gladness, and makes the obscure manifest. The Sun in Mars lays one low with sickness or drives one from one's homeland, destroys wealth and causes involuntary 35 losses, makes one hostile to friends and stirs up troubles from one's own household, unless Jupiter also happens to be there by epembasis. The Sun in itself or the

5 ton Dia B. 7 d' enkýais B : deggyois A. táchion B. 10 cholḗn B. 11 sidḗrōn A. 12 pnêxin B. 15 te kai A : kai B. 16 áchthos A. 17 cholḗn B.

20 dolías B. 21 phygád... A. An phygadeías vel phygádas kai desmíous? 24 aposteroí A. 25 oikeían A. 26 eis állo B. 28 tōn bíōn A. 33-34 d'Ēlios - poieî omis. A. 35 phtheírē A. 36 egeírei A.

Σελήνην, νόσους καὶ ἀχρημοσύνας ποιεῖ καὶ ἐκ τῶν ἰδίων τόπων κινεῖ· πολλάκις δὲ καὶ ἐκ τῶν θλίψεων πλοῦτον φέρει. ὁ Ἥλιος εἰς Ἀφροδίτην ἀκαταστασίας αἴτιος, ταράσσει τὸν οἶκον χάριν γυναικῶν, εἰς δὲ τὰς δόσεις κέρδη παρέχει. ὁ Ἥλιος εἰς τὸν Ἑρμῆν πλανᾷ τὸν νοῦν καὶ
5 τὴν ψυχὴν λυπεῖ ἀπατῶν καὶ δαπάνας ματαίας ποιῶν· ὁ Ἥλιος εἰς τὰ κέντρα ἀπὸ τῶν οἴκων εἰς ἄλλους τόπους μετανιστᾷ καὶ νόσους ποιεῖ καὶ τὸ σῶμα χαλεπαίνει, ἐν δὲ μεσουρανήματι πρῆξιν καὶ κῦδος ὀπάζει.

Ἡ Ἀφροδίτη εἰς Κρόνον ἐπίκτησιν δηλοῖ καὶ δόξαν ἐν τῷ δήμῳ καὶ
10 ἐκ κρυφίων βοηθεῖ, ἀλλ' εἰς τὸν γάμον κακοεργός· ἀναστατοῖ γὰρ ἢ ἄλλως

λέχος ἀντήλλαξε καὶ ἥττονι φωτὶ συνῆψεν.

ἡ Ἀφροδίτη εἰς Δία, πέψεις, κινδύνους, νόσους, ἔχθρας, κρίσεις διὰ τοὺς οἰκείους καὶ ἐν τοῖς οἴκοις καὶ τοῖς οἰκείοις φιλονεικίας· εἰ δὲ ἡ
15 τούτου γυνὴ ἔγκυός ἐστιν, ἐκτιτρώσκει. ἡ Ἀφροδίτη εἰς τὸν Ἄρην στάσεις καὶ δαπάνας ἐκ γυναικῶν καὶ τόπου μετανάστασιν καὶ ταραχὰς εἰς τὸν βίον. ἡ Ἀφροδίτη εἰς Ἥλιον ἀκαταστασίαν ποιεῖ καὶ τὸν νοῦν πλανᾷ καὶ τὰς πράξεις καὶ ῥαθυμίας ποιεῖ καὶ ψόγους καὶ στάσεις ἐν τοῖς οἰκείοις. ἡ Ἀφροδίτη εἰς ἑαυτήν, κοινή ἐστι καὶ ἐπίμοχθος, πῇ μὲν
20 ἀγαθή, πῇ δὲ φαύλη. ἡ Ἀφροδίτη εἰς τὸν Ἑρμῆν κληρονομίας δηλοῖ καὶ κτήματα αὐξάνει καὶ τέλος ἐν ταῖς πράξεσιν ἐπιτίθησιν· καὶ ἐν δίκαις νίκας παρέχει. ἡ Ἀφροδίτη εἰς τὴν Σελήνην εὐφροσύνην δηλοῖ καὶ ἐν πράξεσι τέρπει, κέρδος ἄμοχθον διδοῖ καὶ γάμῳ συζεύγνυσι, καὶ τεκνογονίαν ἐν θηλυκῷ ζῳδίῳ οὖσα ποιεῖ. ἡ Ἀφροδίτη εἰς ὡροσκόπον
25 καὶ μεσουράνημα ἱλαρὰ καὶ φαιδρὰ καὶ εὔπρακτος καὶ πλείονα τὴν κτῆσιν καὶ τὰ κέρδη ποιεῖ, εἰ δὲ καὶ στηρίζει ἔτι πλέον. ἡ Ἀφροδίτη εἰς τὸ δῦνον στάσεις ἐκ γυναικός. ἡ Ἀφροδίτη εἰς τὸ ὑπόγειον κρυπτὰ πάθη καὶ λύπας ἐξ ἀλόχων, εἰ δὲ καὶ στηρίζει, καὶ μορίων <καὶ> ἕδρας πάθη ποιεῖ καὶ τῶν κοσμίων ἀπώλειαν καὶ δάκρυα ἐπιφέρει τοῖς
30 οἴκοις.

Ὁ Ἑρμῆς εἰς τὸν Κρόνον αὔξει τὰς πράξεις καὶ τὴν κτῆσιν, τοὺς δὲ ἐχθροὺς βλάπτει· ὁ Ἑρμῆς εἰς Δία πάντῃ ἀγαθός, ἐξ ἐμπορίας κέρδη διδοὺς καὶ φίλους ποιῶν ἐμφανῶν καὶ δόξαν ἐν οἴκοις παρέχων καὶ κράτος. ὁ Ἑρμῆς εἰς Ἄρην ἐμπράκτους δηλοῖ καὶ τῶν φόβων ἀπολύει
35 καὶ τέλος τοῖς πόνοις ἐπιτίθησιν. ὁ Ἑρμῆς εἰς Ἥλιον ἄστατος εἰς τέχνην καὶ πρᾶξιν, ἕως διέλθοι τὰς μοίρας τοῦ Ἡλίου, μετὰ τοῦτο

4 ὁ Ἥλιος εἰς τὸν B : εἰς δὲ τὸν A. 10 ἐκτρυφίων A. 12 λέχος ἀντήλαξε A : λέχη ἀντήλλαξε B. 13 τὸν ante Δία add. A. 14 οἴκους A. An οἴκους καὶ οἰκείους? ὁ τούτου A. 15 ἔγγυος codd. 16 ταραχὴν A. 17 ἀκαταστασίας A. 20 ἀγαθά ... φαῦλα A. διδοῖ B. 22 τὴν ante Σελήνην omis. A. διλοῖ A : διδοῖ B, corr. 23 συζεύγνυσιν A : συζευγνύει (Kroll) vel συνεγγύει (Olivieri) B. 26 στηρίζῃ B. 28 καὶ suppl. 32 ἐμπηρείας A. 33 ἐμφανεῖς codd. 36 μ' μ' A : μ' μοίρας B.

Moon causes sicknesses and poverty and sets one moving from one's own places; but often it also brings wealth out of afflictions. The Sun in Venus is the cause of instability, disturbs the household on account of women, but provides gains in gifts. The Sun in Mercury leads the mind astray and 5 grieves the soul through deception and causes vain expenditures; the Sun in the angles causes removal from one's homes to other places and produces sicknesses and afflicts the body, but at midheaven it bestows achievement and glory.

Venus in Saturn signifies acquisition and glory among the people and 10 helps from hidden sources, but is harmful in marriage; for it overturns or otherwise exchanged the marriage bed and joined with a lesser light.

Venus in Jupiter signifies digestions, dangers, diseases, enmities, legal disputes on account of family members, and quarrels in the household and among relatives; and if 15 this man's wife is pregnant, she miscarries. Venus in Mars signifies seditions and expenditures caused by women, migration from one's place, and disturbances in life. Venus in the Sun creates instability, leads the mind astray, causes negligence and reproaches and seditions among family members. Venus in herself is common and laborious, in some respects 20 good, in other respects bad. Venus in Mercury signifies inheritances and increases possessions and brings matters to completion; and in lawsuits grants victories. Venus in the Moon signifies joy and brings delight in affairs, gives effortless gain and unites in marriage, and being in a feminine Sign brings about the begetting of children. Venus in the Ascendant 25 and Midheaven makes things cheerful and bright and successful, and increases acquisition and profits; and if she is also stationary, even more so. Venus in the Descendant signifies seditions caused by a woman. Venus in the Subterranean angle signifies hidden ailments and sorrows from spouses; and if she is also stationary, it causes afflictions of the genitals and anus and brings about the loss of decorous things and brings tears upon 30 the household.

Mercury in Saturn increases activities and possessions, and harms enemies; Mercury in Jupiter is entirely good, giving profits from trade, making illustrious friends, providing glory in households and power. Mercury in Mars indicates those active in affairs, releases them from fears, and puts an end to their labors. Mercury in the Sun is unstable in craft and action until it passes through the degrees of the Sun; after this

4 the Sun in the B : but in the A. 10 ektruphiōn A. 12 léchos antélaxe A : léchē antéllaxe B. 13 ton ante Día add. A. 14 oíkous A. Or oíkous kaì oikeíous? ho toútou A. 15 énguos codd. 16 tarachén A. 17 akatastasías A. 20 agathá... phaúla A. didoî B. 22 tén ante Selénēn omis. A. diloî A : didoî B, corr. 23 suzéugnysin A : suzeugnyei (Kroll) vel suneggýei (Olivieri) B. 26 stērízē B. 28 kaí suppl. 32 empēreías A. 33 emphaneis codd. 36 m' m' A : m' moíras B.

γὰρ εὔπρακτος. ὁ Ἑρμῆς εἰς Ἀφροδίτην πλοῦτον καὶ ἀλλότρια χρήματα δωρεῖται καὶ κλῆρον ἐκ τεθνεώτων,

ἐκ δ' ἀλόχων πηῶν τε φιλοφροσύνην κατὰ δῶμα,

ποιεῖ δὲ φίλους παίδων καὶ δούλων. ὁ Ἑρμῆς εἰς Σελήνην, τοῖς μὲν οἰκείοις στάσεις καὶ τὸν δῆμον ταράσσει καὶ ἐν ἀγοραῖς ψεύδη καὶ φιλονεικίας καὶ διαβολὰς ἐγείρει, ἐκτὸς εἰ μὴ ἀγαθὸς ἴδοι. πολλάκις γὰρ οὕτως ἐπιθεωρήσας ἀγαθὸς ἐπικερδῆ τὴν τοῦτου τέχνην πεποίηται. ὁ Ἑρμῆς εἰς τὸν ὡροσκόπον καὶ τὸ μεσουράνημα φιλίαν μεγιστάνων καὶ πίστιν ἐκ λόγων καὶ ἐν δήμοις τιμάς· εἰς δὲ τὸ δῦνον λύπας καὶ ἔχθρας, φροντίδας, κρίσεις, διὰ δάνεια οἰκτρά, εἰς δὲ τὸ ὑπόγειον χεῖρον κινδύνους καὶ βλάβας ἐκ κρυφίων καὶ παλαιῶν.

Ἡ Σελήνη εἰς μὲν τὸν Κρόνον καὶ Ἄρην ἀργίαν ὄκνον καὶ ζημίας καὶ κινδύνους ἀφ' ὕψους ἢ ἀφ' αἵματος· τὸ μὲν ἐκ τοῦ Κρόνου τὸ δὲ ἐκ τοῦ Ἄρεως· ἐν δὲ τοῖς ἄλλοις ἀστράσι καλή. ἡ Σελήνη εἰς τὸν Ἥλιον ἢ εἰς ἑαυτὴν

νωχελίην θυμοῦ καὶ ἀεργείην ἅμ' ὀπάζει,

ἐν δὲ τοῖς κέντροις ἐνίοτε μετοικίας ποιεῖ.

Οὐ χρὴ δὲ μόνας ταύτας τὰς ἐπεμβάσεις σκοπεῖν, ἀλλὰ καὶ τὰς κατὰ τρίγωνον καὶ τετράγωνον καὶ διάμετρον καὶ ἑξάγωνον· οἷα γὰρ ἐν τῇ γενέσει κατὰ πῆξιν σημαίνει, τοιαῦτα καὶ ἐν ταῖς ἐπεμβάσεσιν· οἷον

Ζῆνα τριγωνίζων Φαίνων μάλα γ' ἐσθλὸς ὑπάρχει

καὶ

Πυρόεντι τρίγωνος ἐὼν Φαίνων μεγ' ἄριστος.

[W. K. et A. O.]

Ἔτι περὶ ἐπεμβάσεων <*Anubionis*>[1].

Ὁ Κρόνος ἐπεμβὰς εἰς τὸν Δία νόσους ἢ καμάτους ποιεῖ αἰφνιδίους ἢ πενίαν ἢ πρὸς συγγενῆ πρόσωπα ταραχὰς καὶ φόνους. ὁ Ζεὺς εἰς τὸν Κρόνον ἀγαθός· ὁ Κρόνος εἰς Ἄρεα ἔχθρας καὶ κακοφροσύνην ποιεῖ

1 ἔμπρακτος A. 3 ἀλέχων A. ποιῶν B. 6 καὶ διαβολὰς καὶ φίλον A. ἴδη A. 7 οὕτος A. ἀγαθὸν A. 9 τιμίας A. 12 ἀργίαν οἴκου A. 14 τὸν om. A. 16 νοχελίην B : νωχελίων A. 19 καὶ ante διάμετρον omis. A. 21 signum trigoni cum ων superscr. codd. ὑπάρχεται codd. 23 ὢν φαένων codd. : corr. (nisi fuit Φαέθων). 25 Marcianum 335 (B) descripsit Olivieri. Marcianum 334 (A), f. 171ᵛ, contulit Cumont. Περὶ ἐπεμβάσεων τῶν ἀστέρων A. 26 εἰς omis. B. 27 συγγενικά B. 28 τὸν ante Κρόνον omis. : εἰς Κρόνον iter. A. Ἄρεα A : Δία B.

[1] [Haec Anubionis esse sicut capitulum quod in codd. 334, f. 173ᵛ; 335, f. 140ᵛ sequitur (infra, p. 204), disticha in paraphrasi servata aperte monstrant. Solus enim astrologorum quos noverunt Byzantini Anubio hoc metro usus est. Cf. Kroll, *Philol. N. S.*, XI, 132. F. C.]

it is effective. Mercury in Venus bestows wealth and others' riches and an inheritance from the dead,

and from wives and kinsmen goodwill within the home, and it makes friends among children and slaves. Mercury in the Moon stirs up strife among those of the household and disturbs the people, and arouses lies, quarrels, and slanders in the marketplaces, unless a benefic should aspect it. For often, thus looking on favorably, it has made his craft profitable. Mercury in the Ascendant and the Midheaven brings friendship with great men and trust through words and honors among the people; but in the Setting it brings sorrows and enmities, anxieties, judgments, and pitiful debts; in the Subterranean it brings worse dangers and harms from hidden and long-standing matters.

The Moon in relation to Saturn and Mars brings idleness, sluggishness, and losses and dangers from a height or from blood; the one from Saturn, the other from Mars; but in relation to the other stars she is favorable. The Moon in relation to the Sun or in relation to herself

brings sluggishness of spirit and idleness together,

but at the angles it sometimes causes changes of residence.

One must not consider only these transits, but also those according to trine, square, opposition, and sextile; for such as it signifies at the nativity by position, such also in the transits; for example:

and Saturn in trine with Jupiter is very favorable indeed,
Saturn in trine with Mars is very excellent.

[W. K. and A. O.]

Further on Transits, <of Anubion> 1.

Saturn transiting into Jupiter causes sudden illnesses or hardships, or poverty, or disturbances and murders in relation to family members. Jupiter into Saturn is favorable; Saturn into Mars causes enmities and malevolence

1 ἔμπρακτος A. 3 ἀλέχων A. ποιῶν B. 6 καὶ διαβολὰς καὶ φίλον A. ἴδη A. 7 οὗτος A. ἀγαθὸν A. 9 τιμίας A. 12 ἀργίαν οἴκου A. 14 τόν om. A. 16 νοχελίην B : νωχελίων A. 19 και ante διάμετρον omis. A. 21 signum trigoni cum wv superscr. codd. ὑπάρχεται codd. 23 ὧν φαένων codd. : corr. (nisi fuit Φαέθων). 25 Marcianum 335 (B) descripsit Olivieri. Marcianum 334 (A), f. 171°, contulit Cumont. Περὶ ἐπεμβάσεων τῶν ἀστέρων A. 26 εἰς omis. B. 27 συγγενικά B. 28 τόν ante Κρόνον omis. : εἰς Κρόνον iter. A. Αρεα A : Δία B.

1 [That these belong to ANUBION, just as the chapter which follows in codd. 334, f. 173v; 335, f. 140v (below, p. 204), the distichs preserved in paraphrase plainly show. For among the astrologers known to the Byzantines, Anubion alone used this meter. Cf. Kroll, Philol. N. S., XI, 132. F. C.]

καὶ ἀπραξίας καὶ κόπους ἀνωφελεῖς. ὁ Ἄρης εἰς Κρόνον νίκας παρέχει, καὶ πράξεις καὶ ἡδίστην ζωήν. ὁ Κρόνος εἰς Ἀφροδίτην,

πολλάκις ἀζυγίας ὤλεσεν ἠϊθέους,

ἢ ζῆλον φέρει εἰς γαμετὰς ἢ βλάβην εἰς οἶκον ἢ δόλον, λύπην, νόσον, θάνατον ἢ φάρμακα ἢ στομάχων ἢ ἄρθρων πόνους ἢ πρότερα τέκνα βλάπτει· εἰ δὲ μηδὲν τούτων γένηται, ἄλλως θυμωθέντα εἰς κόπον ἐνέβαλε τὸν ἄνθρωπον. ἡ Ἀφροδίτη εἰς Κρόνον εἰρηνοποιεῖ τὰς γυναῖκας τοῖς ὁμευνέταις καὶ ἐκτὸς δόλου καὶ πόνου καὶ λύπας ποιεῖ καὶ ψόγον καὶ τοῖς μὲν γήμασι σωφροσύνην, τοὺς δὲ ἀζεύκτους ζευγνύει· ὁ Κρόνος εἰς Ἑρμῆν ἢ νόσον ἢ θάνατον σημαίνει ἀπὸ δ' αἰζηῶν ἀγαθῶν τὰ μέγιστα διδοῖ, ἡνίκα τῷ Κρόνῳ ἐπιβῇ, τουτέστι Ἑρμῆς εἰς τὸν Κρόνον. ὁ Κρόνος εἰς τὸν ὡροσκόπον ἐπιβὰς καὶ διαμετρῶν αὐτὸν ἐνίοτε τοὺς νεωτέρους θανατοῖ· τότε δὲ τοῦτο ποιεῖ, ὅταν καὶ χρονοκράτωρ ἐστὶ τῆς ὥρας ἡ Ἀφροδίτη· αἱ γὰρ ἐπισημασίαι τῶν ἀποτελεσμάτων τότε εἰσὶ βέβαιοι, ἡνίκα οἱ ἐπεμβαίνοντες καὶ χρονοκράτορες ὦσιν. ὁ Ζεὺς ἐπεμβὰς εἰς Ἄρην ἀγαθός· ὁ δὲ Ἄρης εἰς Δία, φαῦλος· ἀλλ' οὐκ ἀεὶ ὁ Ἄρης ἐπεμβαίνων τῷ Διὶ φαῦλα ἀποτελεῖ, ἀλλ' ὅταν διάμετρός ἐστι τῷ Ἡλίῳ. ὁ Ζεὺς εἰς Ἀφροδίτην καὶ μάλα χαίρει· ὄφελος γὰρ τῶν κόπων καὶ κέρδος διδοῖ. ἡ Ἀφροδίτη εἰς Δία οὐ πάνυ χαίρει· ἀχαριστίας γὰρ ποιεῖ καὶ ματαίας ἐλπίδας. ὁ Ζεὺς εἰς Ἑρμῆν καὶ ὁ Ἑρμῆς εἰς Δία πάνυ ἐπίδοξα καὶ ἐπικερδῆ καὶ μάλιστα τοῖς ἑρμαϊκὰ ἔργα μετιοῦσι· κἂν γὰρ διάμετροι ἀλλήλοις ὦσιν, οὐδὲν ἧττον ὠφελοῦσιν. ὁ Ἄρης εἰς Ἀφροδίτην ζήλους γυναικείους καὶ ταραχὰς <ποιεῖ> καὶ τὰς ἐγκύους βλάπτει ὠμοτοκίας ἐπάγων. ὁμοίως καὶ Ἀφροδίτη εἰς Ἄρην πλὴν ἥττων ἡ βλάβη,

Κύπριδι γὰρ χαίρει νικώμενος ὄμβριμος Ἄρης.

Ὁ Ἄρης εἰς Ἑρμῆν ἢ βλάβην ἢ νόσον καὶ ἐν πᾶσι τοῖς ἄλλοις κακός,

οὐδὲ φέρει νίκην ἀνδρὶ δικαζομένῳ.

Ὁ Ἑρμῆς εἰς Ἄρην νίκην ἐπάγει τοῖς δικαζομένοις καὶ οὔτε νόσος οὔτε βλάβη ἔσται, ἐν δὲ ταῖς ἐμπορίαις κακός. ἡ Ἀφροδίτη εἰς Ἑρμῆν εἰς πάσας πράξεις καλή· ὁ Ἑρμῆς δὲ εἰς Ἀφροδίτην κρείττων εἴς τε βίον καὶ τέχνην καὶ γάμον καὶ φιλίαν,

κἂν ἄλλοις ἔργοισιν ὀνήμονες· ἔξοχα δ' αὐτὸς
θήκατο κερδαλέην ἀνδράσιν ἐμπορίην,
ἐν δὲ δικασπολίῃ μάλα καίριος· ἀνέρι δ' αὐτός
νίκην ἱμερτὴν δῶκε δικαζομένῳ.

A. O.

8 ὁμέταις A. l. καὶ λύπης ... καὶ ψόγου? 12 ἐπεμβὰς A. 13 θανατεῖ B. χρονοκρατορ, σ superscr., ut vid. A. 14 τῆς ὥρας] τοῦ ὡροσκόπου codd. : corr. 23 ποιεῖ inser. ἐγγύους codd. : corr. 24 ἥττους ων (sic) A. 27 ἔμπασι A. 33 κἂν corr. : καὶ δ' codd. 36 δικαζομένων A. In codice A sequuntur sine intermissione (f. 172) excerpta quaedam quorum primum incipit : Ἰστέον ὅτι ἐνιαυτὸς πεσὼν εἰς τὸν ια'

and inactivity and fruitless toils. Mars entering Saturn grants victories, actions, and a most pleasant life. Saturn entering Venus,

often has it destroyed the unmarried through impiety,

brings either jealousy toward wives, or harm to the household, or deceit, grief, disease, 5 death, or poisonings, or pains of the stomach or joints, or it harms earlier-born children; but if none of these things occur, it has otherwise thrown the person into toil through anger. Venus entering Saturn makes women at peace with their bedfellows and brings about freedom from deceit, toil, and grief, and reproach, and chastity for those who are married, while it joins together those who are unyoked; Saturn 10 entering Mercury signifies either disease or death, but from vigorous good men it bestows the greatest benefits, whenever it enters Saturn — that is, Mercury entering Saturn. Saturn entering the horoscope and opposing it sometimes kills the younger ones; and it does this when Venus is also the time-lord of the hour; for the indications of outcomes are then 15 certain, whenever those making ingresses are also the time-lords. Jupiter entering Mars is favorable; but Mars entering Jupiter is unfavorable; yet Mars entering Jupiter does not always produce bad outcomes, but only when it is in opposition to 17 the Sun. Jupiter entering Venus rejoices greatly; for it grants the reward of toils and profit. Venus entering Jupiter does not rejoice greatly; for it produces 19 ingratitude and vain hopes.Jupiter entering Mercury and Mercury entering Jupiter are very glorious and profitable, especially for those who pursue Mercurial occupations; for even if they are in opposition to one another, they benefit nonetheless. Mars entering Venus 23 brings feminine jealousies and disturbances, and harms pregnant women by bringing on premature births. Likewise Venus entering Mars, except the 25 harm is lesser,

For the Cyprians rejoice when mighty Ares is conquered by rain.

Mars in aspect to Mercury brings either harm or disease and is evil in all other matters,

nor does it bring victory to a man engaged in litigation.

Mercury in aspect to Mars brings victory to those engaged in litigation and there will be neither disease

30 nor harm, but it is evil in matters of trade. Venus in aspect to Mercury is favorable for all activities; Mercury in aspect to Venus is better for livelihood and craft and marriage and friendship,

and in other works they are of benefit; but he himself excelled
in establishing profitable commerce for men,
35 and in matters of litigation he is most timely; and to a man
he himself gave lovely victory in his legal contest.

A. O.

8 ὁμέταις A. 1. καὶ λύπης ... καὶ ψόγου ? 12 επεμβὰς A. 13 θανατεῖ B. χρονοκρατορ, σ superscr., ut vid. A. 14 τῆς ὥρας] τοῦ ὡροσκόπου codd. : corr. 23 ποιεῖ inser. ἐγγύους codd. : corr. 24 ἥττους ων (sic) A. 27 ἔμπασι A. 33 καν corr. : καὶ δ' codd. 36 δικαζομένων A. In codice A sequuntur sine intermissione (f. 172) excerpta quaedam quorum primum incipit: Ἰστέον ὅτι ἐνιαυτὸς πεσὼν εἰς τὸν ια΄

F. 140v. ρϛγ'. Περὶ τῶν πρὸς ἀλλήλους σχηματισμῶν τῶν ἀστέρων, ἐκ τῶν Ἀνουβίωνος[1].

Ὁ Κρόνος Δία τριγωνίζων πολυκτημοσύνην ποιεῖ καὶ πολυχρύσους καὶ πολυαργύρους καὶ ἱερῶν προεστῶτας καὶ φόρων πράκτορας, ἐπιτρόπους, ἀλλοτρίων κληρονομοῦντας, πιστούς, ὑπὸ μεγάλων ἀνδρῶν τιμωμένους. καλὸν δὲ τοῦτο τὸ σχῆμα καὶ πρὸς πατέρας. εἰ δὲ τριγωνίζοντας ἀλλήλους ἴδοι ὁ Ἑρμῆς, μυστικοὺς σημαίνει καὶ γνωστικοὺς ἢ βασιλεῦσιν ὑπηρετουμένους ἢ πόλεσιν ἢ λειτουργοὺς καὶ θύτας· ἀνατρέφουσι δὲ καὶ ἀλλότρια τέκνα οἱ τοιοῦτοι, ὅταν ἐπὶ καλῶν τόπων ἱστάμενοι τύχωσι· τῶν μέντοι ἰδίων τέκνων οὐκ ἀπολαύουσιν· ἢ γὰρ ἀεὶ τελευτῶσιν οἱ γεννώμενοι ἐν τούτῳ τῷ σχήματι, ἢ ἐν ἀλλοτρίοις τραφέντες ὕστερον ἐπανίασι πρὸς τοὺς γονεῖς. εἰ δὲ τοῦ Κρόνου καὶ τοῦ Διὸς κατὰ τρίγωνον ὄντων καὶ ὑπὸ τοῦ Ἑρμοῦ μαρτυρουμένων ὁ Ἄρης ἴδοι αὐτούς, ἐλαττωθήσεται τὰ εἰρημένα πάντα, ἕξουσι γὰρ φθόνους καὶ μέμψεις ἐν ταῖς πράξεσι καὶ διαβολὰς καὶ ἐναντιώματα πολλά.

Ὁ Κρόνος τριγωνίζων Ἄρην εἰ καὶ Ζεὺς μὴ ὁρᾷ μήτε ὁ Ἑρμῆς, εὔποροι γίνονται καὶ ἐνεργεῖς καὶ δυνατοὶ ἐν ταῖς πράξεσι καὶ ἐν ταῖς πόλεσι δὲ ὁμοίως· πλὴν οἱ πρὸ αὐτῶν ἀδελφοὶ προτελευτῶσιν.

Ὁ Κρόνος Ἥλιον τριγωνίζων ἐπὶ ἡμερινῆς γενέσεως προκοπὰς ποιεῖ καὶ δόξας καὶ γνωστούς, ἐπισήμους ἄνδρας, οὐ τοὺς γεννηθέντας μόνους ἀλλὰ καὶ τοὺς πατέρας· διότι ὁ Ἥλιος καὶ ὁ Κρόνος τὸ πατρικὸν ἐπέχουσι πρόσωπον· ἐπὶ δὲ ἡμέρας εἰ ἐπὶ ἀρρενικοῖς εἶεν ζῳδίοις καὶ ἐν τῷ ὑπὲρ γῆν ἡμισφαιρίῳ, πολὺ κρεῖττον τὸ διάθεμα· ἐπὶ δὲ νυκτερινῆς γενέσεως τοὺς μὲν γεννηθέντας, ἀφ' ἑαυτῶν πορίζοντας ποιεῖ· τὰ δὲ τῶν γονέων οὐ συντηροῦσι.

Ὁ Κρόνος Ἀφροδίτην τριγωνίζων εὐσταθῆ τὸν βίον καὶ σεμνότητα· οἱ τοιοῦτοι δὲ ἀπὸ τῶν καταδεεστέρων φθονοῦνται, βραδύγαμοι μέντοι γίνονται.

Ὁ Κρόνος Ἑρμῆν τριγωνίζων συνετοὺς καὶ ἐμπείρους καὶ ταῖς γνώ-

τόπον ... Deinde Ἰστέον δὲ ὅτι ἀγαθοποιὸς μερίζων τοὺς χρόνους ... ὁ Οὐάλης δέ φησιν ὅτι ὁ καθολικὸς χρονοκράτωρ κατὰ πῆξιν κακῶς κείμενος· ὑπὸ κακοποιῶν ὁρώμενος ἐν ταῖς τῶν κακοποιῶν λεπτομερέστερον ἐπιδιαιρέσεσιν ... et alia quae ad hoc argumentum pertinere non videntur. Desinunt f. 173v ... πλὴν ἀγαθοποιῶν μαρτυρούντων ἧττον τὸ δεινόν. 1 Marcianum 335 (A) descripsit Olivieri; Marcianum 334, f. 173v (B) contulit Cumont. Περὶ τῶν σχηματισμῶν τῶν πρὸς ἀλλήλους τῶν ἀστέρων, in marg. τοῦ Ἀνουβίωνος B. 5 κληρονομούντων A. 7 ἴδη B. 13 Ἑρμοῦ B : Κρόνου A. 14 ἴδη B. 18 πλὴν e corr. B. 20 ἐπισήμοις codd. ἀνδράσι A. 21 ὁ ante Κρόνος omis. A. 22 εἶεν A : ὦσι B. 24 νυκτὸς A. 29 ἐμπορίας A.

[1] Cum hac Anubionis paraphrasi confer excerpta anonyma quae ex codice 6 edidit Kroll (p. 159 ss.), ubi plura dictionis epicae vestigia servata sunt.

G. 140. 143. On the Mutual Configurations of the Stars, from the Works of Anubion.

Saturn forming a trine with Jupiter produces great wealth and abundance of gold and silver, and men who preside over temples and collect taxes, stewards, those who inherit the property of others, trustworthy persons, honored by great men. 5 This is a favorable configuration also with respect to fathers. But if Mercury should observe them forming a trine with each other, it signifies mystics and those versed in knowledge who serve kings or cities, or ministers and sacrificers; such persons also raise the children of others, whenever they happen to be placed in favorable positions; yet they do not enjoy their own children, for 10 those born under this configuration either always die, or having been raised among strangers later return to their parents. But if when Saturn and Jupiter are in trine aspect and are witnessed by Mercury, Mars should look upon them, all the aforementioned qualities will be diminished, for they will have envies and reproaches in their activities and slanders and many adversities. 15

Saturn forming a trine with Mars, if neither Jupiter nor Mercury looks on, they become prosperous and active and powerful in their activities and likewise in the cities; yet the brothers born before them die first.

Saturn trine Sun in a diurnal nativity produces advancement and renown and acquaintances, distinguished men, not only those born but also their fathers; because the Sun and Saturn occupy the paternal role; but by day, if they are in masculine signs and in the hemisphere above the earth, the condition is much better; in a nocturnal nativity, those born it makes self-sufficient; but they do not preserve the goods of their parents. 25

Saturn trine Venus produces a stable life and dignity; such persons are envied by their inferiors, yet they marry late.

Saturn trine Mercury produces men who are intelligent, experienced, and in their judg-

τόπον ... Then Ιστέον δὲ ὅτι ἀγαθοποιός μερίζων τοὺς χρόνους DOOó Οὐάλης δέ φησιν ὅτι ὁ καθολικός χρονοκράτωρ κατὰ πῆξιν κακώς κείμενος· ὑπὸ κακοποιῶν δρώμενος ἐν ταῖς τῶν κακοποιών λεπτομερέστερον ἐπιδιαιρέσεσιν ... et alia quae ad hoc argumentum pertinere non videntur. Desinunt f. 173' ... πλὴν ἀγαθοποιῶν μαρτυρούντων ἧττον τὸ δεινόν. 1 Marcianurn 335 (A) descripsit Olivieri ; Marcianum 334, f. 173′ (B) contulit Cumont. On the configurations of the stars in relation to one another, in marg. of Anubion B. 5 κληρονομούντων A.
7 ἴδη B. 13 Ἑρμοῦ B : Κρόνου A. 14 ἴδη B. 18 πλήν e corr. B. 20 επισήμοις codd. ἀνδράσι A. 21 & ante Κρόνος omis. A. 22 εἶεν A : ὦσι B. 24 νυκτός A.
29 εμπορίας A.

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1 Compare with this paraphrase of Anubion the anonymous excerpts which Kroll edited from codex 6 (p. 159 ff.), where several traces of epic diction are preserved.

μαις βεβαίους· αἱ δὲ τούτων πράξεις ἀπὸ λόγων καὶ ψήφων ἢ ἐμπειρίας, ὅθεν αὐτοῖς ὁ βίος αὐτάρκης.

Ὁ Κρόνος Σελήνην τριγωνίζων συστάσεις ποιεῖ μεγάλας, πρὸς βασιλεῖς καὶ ἄρχοντας γνωρίζων καὶ ἐνδόξους ποιῶν καὶ μᾶλλον αὐξι-
5 φωτούσης τῆς Σελήνης· λειπούσης γὰρ αὐτῆς πολλὴν μείωσιν ἕξει τὰ εἰρημένα.

Ὁ Ζεὺς Ἄρεα τριγωνίζων ἀρχικούς, δράστας, παρ' ἡγεμόσι τιμωμένους ποιεῖ.

Ὁ Ζεὺς Ἥλιον τριγωνίζων πλουσίους, ἐνδόξους, ἀρχικοὺς ποιεῖ καὶ
10 τέκνων ἐστὶ δοτὴρ καὶ εὐγαμίας αἴτιος, καὶ βίον ἐπίσημον παρέχει.

Ὁ Ζεὺς Ἀφροδίτην τριγωνίζων χαρίεντα καὶ ποθεινὸν ποιεῖ, παρὰ φίλων προκόπτοντα ἢ γυναικῶν.

Ὁ Ζεὺς Ἑρμῆν τριγωνίζων φρονίμους, ἐπινοητικούς, ἐμπράκτους, παρὰ πολλῶν εὐδοκιμοῦντας· τούτων δὲ ἡ πρᾶξις ἀπὸ γραμμάτων ἢ
15 δημοσίων χρειῶν ἢ βασιλικῶν ὑπηρεσιῶν· τινὰς δὲ καὶ ἀστρονόμους ἐπισήμους σημαίνει.

Ὁ Ζεὺς Σελήνην ἰδὼν ἐνδόξους καὶ ἐμφανεῖς ἡγεμόνας ἢ δικαστάς, τοὺς μὲν δημηγόρους τοὺς δὲ στρατιωτικοὺς ποιεῖ, καὶ μᾶλλον αὐξιφωτούσης τῆς Σελήνης· εἰ δέ ἐστιν ἡ Σελήνη ἀφαιρετική, οὐκ αὐτοὺς
20 αὐθέντας ποιεῖ ἀλλὰ τοιούτοις προσώποις ὑπηρετουμένους.

Ὁ Ἄρης Ἥλιον τριγωνίζων ἀρχικοὺς ποιεῖ· εἰ δὲ καί ἐστιν ἡ γένεσις ἡμερινὴ καὶ τὸν μὲν δεξιὸν τόπον ὁ Ἥλιος κατέχει, τὸν δὲ λαιὸν ὁ Ἄρης, ἔτι βέλτιον τὸ σχῆμα· ἡγεμόνες γὰρ οὗτοι καὶ δυνάσται γίνονται.

Ὁ Ἄρης Δία τριγωνίζων τοῦ Διὸς ἐπικέντρου ὄντος καὶ τῆς Σελήνης
25 καλῶς ἑστώσης στρατιώτας ἐπισήμους ποιεῖ, ζωῆς καὶ θανάτου κυρίους, καὶ μᾶλλον ὅταν ἐπὶ ἀρρενικῶν ὦσι ζῳδίων· τὰ γὰρ ἀρρενικὰ ἐπὶ ἐξουσίας καὶ ἡγεμονίας παραλαμβάνονται, τὰ δὲ θηλυκὰ ἐπὶ ὑποταγῆς.

Ὁ Ἄρης Ἀφροδίτην τριγωνίζων, ἐμπόρους, εὐγάμους, φιλοκόσμους καὶ μεγαλόφρονας· οἱ τοιοῦτοι δὲ πολλῶν γυναικῶν λέχη θηρῶσιν, ἤτοι
30 μοιχοὶ γίνονται.

Ὁ Ἄρης τριγωνίζων Ἑρμῆν ἐμπράκτους καὶ συνετοὺς εἴς τε λόγους καὶ ἔργα, ἐπιτευκτικούς τε καὶ ὀξεῖς, ἐκ ψήφων ἢ γραμμάτων τὸν βίον συλλέγοντας.

Ὁ Ἄρης Σελήνην τριγωνίζων ἐπὶ μὲν ἡμερινῆς γενέσεως, λειψιφω-
35 τούσης <τῆς> Σελήνης, ἔμπρακτοι καὶ ἐπιτευκτικοὶ γίνονται, καὶ πάντων ὧν βουλεύσονται περιγίνονται· εἰ δὲ καὶ Ζεὺς αὐτοὺς ἴδῃ, ἔσονται ἀρχικοί, ἔνδοξοι, μεγάλα δυνάμενοι· ἐπὶ δὲ νυκτερινῆς γενέσεως

4-5 αὐξηφωτούσης B et sic semper. 5 λειπούσης B : λέγουσιν A. ἕξειν A. 7 δράσας A. 11 ποθεινὰ A. παρὰ A : περὶ B. 18 δημηγόρους corr. Kroll : δήμου codd. στρατιῶτας A. 22 ἡμερινῆς codd., corr. 26 ὅτε A. 28 An εὐπόρους? 31-32 εἴς ... ἔργα omis. A. εἴτε B, corr. 34 ἡμέρας codd.; corr. λειψηφωτούσης B : λυψιφωτούσης A. 35 τῆς inser. ἔπρακτοι sic B. 36 βουλήσονται mavult Kroll. περιγίνεται B. 37 δυναμένους codd. νυκτερινῆς corr. : ἡμέρας codd.

gains secure; and their occupations derive from learning and calculation or experience, whence their livelihood is self-sufficient.

Saturn in trine with the Moon creates great associations, making men known to kings and rulers and bringing them distinction, and especially when the Moon is waxing; for when she is waning, the aforementioned effects will be greatly diminished.

Jupiter in trine with Mars makes men of authority, active, honored by commanders.

Jupiter in trine with the Sun makes men wealthy, distinguished, of authority, and is a giver of children and a cause of good marriage, and provides a notable livelihood. Jupiter in trine with Venus makes a man gracious and beloved, advancing through friends or women.

Jupiter in trine with Mercury makes men prudent, inventive, effective, held in good repute by many; their occupation derives from letters or public offices or royal services; and it signifies some as distinguished astronomers.

Jupiter in aspect with the Moon makes distinguished and prominent commanders or judges, some as public speakers and others as military men, and especially when the Moon is waxing; but if the Moon is waning, it does not make them independent masters but rather men serving such persons.

Mars trine Sun makes men of authority; and if the nativity is diurnal and the Sun occupies the right place while Mars holds the left, the configuration is even better, for these men become rulers and potentates.

Mars trine Jupiter, when Jupiter is angular and the Moon is well-placed, produces distinguished soldiers, lords of life and death, and especially when they are in masculine signs; for masculine signs are associated with authority and command, while feminine signs are associated with subordination.

Mars trine Venus produces merchants, men well-suited for marriage, lovers of adornment, and high-minded; yet such men pursue the beds of many women, that is, they become adulterers.

Mars trine Mercury produces men active and intelligent in both words and deeds, successful and sharp, gathering their livelihood from calculations or letters.

Mars trine Moon in a diurnal nativity, when the Moon is waning, produces active and successful men who prevail in all their deliberations; and if Jupiter also aspects them, they will be of authority, distinguished, and capable of great things; but in a nocturnal nativity

4–5 αὐξηφωτούσης B and so always. 5 λειπούσης B : λέγουσιν A. ἕξειν A. 7 δράσας A. 11 ποθεινά A. παρὰ A : περὶ B. 18 δημηγόρους corr. Kroll : δήμου codd. στρατιώτας A. 22 ἡμερινής codd., corr. 26 8τε A. 28 An εὐπόρους ? 31–32 εἰς ... ἔργα omis. A. εἴτε B, corr. 34 ἡμέρας codd. ; corr. λειψη φωτούσης B : λυψιφωτούσης A. 35 της inser. ἔπρακτοι sic B. 36 βουλήσονται mavult Kroll. περιγίνεται B. 37 δυναμένους codd. νυκτερινής corr. : ἡμέρας codd.

ὁ Ἄρης τριγωνίζων Σελήνην οὖσαν ἐν τῷ ὑπεργείῳ βλάπτει καὶ σῶμα καὶ βίον, εἰ μάλιστα αὐξιφωτοῦσα ἡ Σελήνη.

Ὁ Ἥλιος τριγωνίζων Σελήνην καλὸν τὸ σχῆμα καὶ μάλιστα ὑπὸ Διὸς Ἀφροδίτης ὁρωμένης.

Ἡ Ἀφροδίτη Σελήνην τριγωνίζουσα, πραεῖς ποιεῖ καὶ ἱλαρούς, εὐμόρφους, τοὺς μέντοι γάμους ἀβεβαίους δηλοῖ.

Ὁ Ἑρμῆς Σελήνην τριγωνίζων δηλοῖ εὐμαθεῖς γενέσθαι καὶ συνετούς.

Περὶ τετραγώνων.

Ὁ Κρόνος Δία τετραγωνίζων, τοῦ Κρόνου καθυπερτεροῦντος, ἐλαττοῦται ἡ ὕπαρξις· αὐτοὶ δὲ ἐναντία ἑαυτοῖς βουλεύονται καὶ ἐν ταῖς πράξεσιν ἐμποδίζονται ἢ ἀνάστατοι γίνονται· τόν τε πατέρα βλάπτει τοῦτο τὸ σχῆμα καὶ τὰ πατρικὰ πάντα ἀφανίζονται. εἰ δὲ Ζεύς ἐστιν καθυπερτερῶν τὸν Κρόνον, ἥττων ἡ κάκωσις· τῷ τε γὰρ πατρὶ εὔκλειαν δώσει καὶ τῷ παιδὶ βίου πορισμὸν κατὰ τὸ μέτρον τοῦ σχήματος καὶ τῆς θέσεως.

Ὁ Κρόνος Ἄρεα τετραγωνίζων τοῦ Κρόνου καθυπερτεροῦντος ἀτακτοῦσι, τῷ δὲ σώματι ἔσονται φρικώδεις καὶ νοσεροί, ἐνίοτε καὶ ῥίγει καὶ πυρετῷ δαμάζονται· τὰ πατρικὰ δὲ κτήματα ὄλλυνται. οἱ δὲ τοιοῦτοι καὶ θανάτους ὁρῶσι τῶν ἀδελφῶν· εἰ δὲ ὁ Ἄρης καθυπερτερεῖ τοῦ Κρόνου πάντως οἱ πατέρες πρὸ τῆς μητρὸς τελευτῶσιν, αὐτῷ δὲ ἔσονται τῷ βίῳ μερικῶς ἐνεργεῖς καὶ ἔμπρακτοι, πλήν, ὡς εἴρηται, τῶν πατρικῶν κτημάτων τὸ σχῆμα ὀλέθριον· οἱ τοιοῦτοι καὶ ἀπὸ τῶν οἰκείων φθονοῦνται.

Ὁ Κρόνος Ἥλιον τετραγωνίζων τοῦ Κρόνου καθυπερτεροῦντος, ἔκπτωσις ἔσται τοῖς πατράσι ἢ σπασμός· πρὸ δὲ τῶν μητέρων οἱ πατέρες τελευτῶσι, σφάλλονται δὲ καὶ οἱ παῖδες ἐν πολλαῖς περιπίπτοντες ταῖς βλάβαις καὶ σωματικαῖς ὀχλήσεσιν, τὸ δὲ πλεῖον ῥιγοπυρέτοις· εἰσὶ δὲ καὶ περὶ τὰς πράξεις ψυκτικοί, τοῦ δὲ Ἡλίου καθυπερτεροῦντος τὸν Κρόνον, σκορπίζονται τὰ πατρῷα, τοὺς δὲ ἐχθροὺς τοῖς οἰκείοις ποιεῖ καὶ τὰς πράξεις ἐλαττοῖ καὶ ἐπαλλήλοις νόσοις περικυλίει ἀσήμους τε τῷ βίῳ καὶ ἐν ταῖς οἰκείαις πόλεσιν ἀγνοουμένους.

Ὁ Κρόνος τετραγωνίζων Ἀφροδίτην τοῦ Κρόνου καθυπερτεροῦντος ἐκπτώσεις γίνονται καὶ ἐκ θηλυκῶν προσώπων κακὰ πολλὰ καὶ πένθη· οὗτοι τὰ πολλὰ ἀτυχοῦσιν ἐν οἷς ἐπιβάλλονται, καὶ ἐν γυναιξὶν οὐκ ἔχουσι χάριτας. εἰ δὲ ἡ Ἀφροδίτη καθυπερτερεῖ τὸν Κρόνον, ἐνδόξους

2 scr. αὐξιφωτεῖ? 4 Ἀφροδίτη ὁρώμενος codd. 9 Περὶ τετραγώνων omis. B. 11 ἐναντίοι ἑαυτῶν A. 15 δίδωσι A : vestigium poeticae formae superest. κατὰ B : καὶ A. 17-24 Verba ὁ Κρόνος Ἄρεα ... φθονοῦνται omis. A. 19 ὄλυνται cod. 21 l. τὸν Κρόνον? μητρῶν A. 22 μερικῶς] μετρίως coni. Kroll. 28 βλάβεσι (omisso ταῖς) A : βλάβαισι scripserat Anubio. 30 οἰκίοις A. 34 ἔκπτωσις γίνεται A. 36 ἡ ante Ἀφροδίτη omis. A.

Mars in trine with the Moon when she is in the upper hemisphere harms both body and livelihood, especially when the Moon is waxing in light.

The Sun in trine with the Moon is a favorable configuration, especially when it is aspected by Jupiter and Venus.

Venus in trine with the Moon makes people gentle and cheerful, of fair appearance, but indicates that their marriages will be unstable.

Mercury in trine with the Moon indicates that those born will be quick to learn and intelligent.

On squares.

Saturn squaring Jupiter, when Saturn is in superior position, diminishes one's substance; they deliberate against their own interests and are hindered in their affairs or are thrown into disorder; this configuration also harms the father and all paternal inheritance is destroyed. But if Jupiter is in superior position over Saturn, the affliction is lesser; for it will bring glory to the father and to the child a means of livelihood in proportion to the degree of the configuration and its position.

Saturn squaring Mars, when Saturn is in superior position, they behave disorderly, and in body they will be subject to shivering and sickness, sometimes also overcome by chills and fever; the paternal possessions are destroyed. Such persons also witness the deaths of their brothers. But if Mars is in superior position over Saturn, the fathers in every case die before the mother, while they themselves will be partially active and effective in their livelihood; yet, as has been said, the configuration is ruinous for paternal possessions; such persons are also envied by their own kin.

Saturn squaring the Sun, with Saturn in superior position, 25 there will be downfall for the fathers, or convulsion; and the fathers die before the mothers, and the children also suffer, falling into many harms and bodily afflictions, most frequently ague-fevers; and they are also sluggish in their affairs. But when the Sun is in superior position to Saturn, the paternal inheritance is scattered, and it makes enemies of one's own people, diminishes one's affairs, and rolls them about in successive illnesses, obscure in life and unknown in their own cities. 30

Saturn squaring Venus, with Saturn in superior position, downfalls occur and many evils and griefs come from female persons; these people are mostly unfortunate in their undertakings, and have no favor with women. 35 But if Venus is in superior position to Saturn, renowned

2 read αὐξιφωτεί? 4 Ἀφροδίτη δρώμενος codd. 9 Περὶ τετραγώνων omis. B. 11 ἐναντίοι ἑαυτῶν A. 15 δίδωσι A : a trace of a poetic form survives. κατὰ B : καὶ A. 17–24 The words ὁ Κρόνος Ἄρεα ... φθονοῦνται omis. A. 19 δλυνται cod. 211. τὸν Κρόνον ? μητρῶν A. 22 μερικῶς] μετρίως coni. Kroll. 28 βλάβεσι (omisso ταῖς) A : βλάβαισι scripserat Anubio. 30 οἰκίοις A. 34 ἔκπτωσις γίνεται A. 36 ἡ ante Ἀφροδίτη omis. A.

28 βλά-

δίδωσι γάμους καὶ γυναῖκας ἀρχικάς, εὐνοϊκὰς καὶ φιλοστόργους, αἳ καὶ πάνυ ὑπὸ ἀνδρῶν φιληθήσονται.

Ὁ Κρόνος τετραγωνίζων Ἑρμῆν, τοῦ Κρόνου καθυπερτεροῦντος, ψύξεις περὶ τὰς πράξεις καὶ ἐναντιότητες πολλαὶ ἔσονται καὶ ἐναν-
5 τιογνωμίαι· ἔσονται δὲ οἱ τοιοῦτοι ἐν τοῖς ἔργοις ὑπ' ἄλλων κυριευόμενοι, οἱ δὲ βάσκανοι γίνονται, ἄλλοι τραυλοὶ ἢ κωφοί. εἰ δὲ ὁ Ἑρμῆς καθυπερτερεῖ τὸν Κρόνον, ἥττονα τὰ προειρημένα ποιεῖ.

Ὁ Κρόνος Σελήνην τετραγωνίζων τοῦ Κρόνου καθυπερτεροῦντος κακοθάνατος ἡ μήτηρ καὶ ὁ παῖς ἐν νόσοις πολλαῖς καὶ κινδύνοις ἔσσε-
10 ται καὶ συνεχέσι ῥευματισμοῖς· ἐπὶ δὲ ζῳδίων θηλυκῶν ἔτι χεῖρον· εἰ γὰρ ᾖ τούτῳ πεπρωμένος ὁ γάμος, δύσγονόν τε γυναῖκα λήψεται καὶ οὔτε φίλοι οὔτε τέκνα τούτῳ ἔσονται. τούτων δὲ καὶ ὁ βίος ἐλαττοῦται. εἰ δὲ ἡ Σελήνη τὸν Κρόνον καθυπερτερεῖ, πρός τε τῷ ἀπράκτους ποιεῖν καὶ ἐχθροὺς ταῖς μητράσι δείκνυσιν καὶ τὰ μητρικὰ φθείρει καὶ ῥεύματα
15 κινεῖ.

Ὁ Ζεὺς τετραγωνίζων Ἄρεα Ἄρεως Δία καθυπερτεροῦντος δόξα καὶ τιμὴ ἕπεται τούτοις καὶ σύστασις, οἱ μὲν ἐν στρατιαῖς διαπρέπουσιν, οἱ δὲ ἐν βασιλικαῖς αὐλαῖς ἀναστρέφονται ἢ ἐν δημοσίαις πράξεσι, πλὴν τὰ μητρικὰ ἢ πατρικὰ οὐ φυλάττονται καὶ ἐπὶ τέκνοις λύπαι ἔσονται ἢ
20 σπανότεκνοι γίνονται. εἰ μέντοι ὁ Ἄρης τὸν Δία καθυπερτερεῖ, ὀξεῖς μὲν καὶ ὁρμητὰς πλὴν σφαλλομένους ἐν τῷ βίῳ ποιεῖ, καὶ μάτην κάμνοντας ἔν τε δημοσίαις ἢ βασιλικαῖς πράξεσι διαβαλλομένους καὶ κατηγορουμένους.

Ὁ Ζεὺς Ἥλιον τετραγωνίζων καὶ τῷ πατρὶ καὶ τῷ τεχθέντι καλός,
25 προκοπὰς γὰρ ἐπάγει· καὶ ἐν μεγάλοις ἀνδράσι συστάσεις, καὶ ἄλλων ἡγεμονεύοντας ποιεῖ. τοῦ δὲ Ἡλίου τὸν Δία καθυπερτεροῦντος, λαμπρὸς μὲν ὁ πατήρ· τὰ δὲ ὑπάρχοντα τούτων μειοῦται ἐν περιστάσεσι κοιναῖς· πολλάκις δὲ καὶ ἐξ ἀναστάσεως ἐχθρῶν τοῦτο γίνεται.

Ὁ Ζεὺς τετραγωνίζων Ἀφροδίτην τοῦ Διὸς καθυπερτεροῦντος,
30 πολλοὺς οἱ τοιοῦτοι φίλους ἕξουσιν, καὶ μάλιστα ἀπὸ θηλυκῶν προσώπων κερδανοῦσι καὶ ἀστεῖον βίον ἕξουσι καὶ θεοσεβεῖς ἔσονται· εἰ δὲ ἡ Ἀφροδίτη τὸν Δία καθυπερτερεῖ, ἐρωτικοὶ ἔσονται καὶ φιλόκοσμοι καὶ πρὸς τούτων τερπόμενοι· πολλὰ μέντοι οἱ τοιοῦτοι ἐναντία πείσονται καὶ ἀποτυχίας ἐν τοῖς ἔργοις.

35 Ὁ Ζεὺς Ἑρμῆν τετραγωνίζων τοῦ Διὸς καθυπερτεροῦντος γραμματικοὶ ἢ γεωμέτραι γίνονται· ἐνίοις δὲ ὁ βίος ἔσται ἀπὸ κοινῆς προστασίας καὶ αἱ πράξεις ἀστεῖαι. εἰ δὲ ὁ Ἑρμῆς τὸν Δία καθυπερτερεῖ, τῷ μὲν βίῳ οὐκ ἄποροι ἔσονται, πλὴν ἄκρατοι ἐν ταῖς πράξεσι καὶ ἐναντία ἑαυτοῖς ποιοῦντες· καὶ τὰ μὲν ἀγαθὰ ὡς κακὰ ἀποφεύγουσι, τὰ

9 ἔσεται codd. 11 δύσγονον A : δυ cum signo diametri B. 14-17 καὶ τὰ μητρικὰ ... διαπρέπουσιν omis. A. 22 δημοσίοις ἢ βασιλικοῖς A. 25 προκοπὴν A. 27-28 περιστάσει κοινῇ A. 34 ἀποτυχίαι A. 38 ἄπορροι A.

it grants marriages and wives who are commanding, benevolent, and affectionate, and they will be greatly loved by men.

Saturn squaring Mercury, with Saturn in superior position, there will be coldness in affairs and many oppositions and conflicts of opinion; such persons will be dominated by others in their work, and some become envious, others stammerers or deaf. But if Mercury is in superior position to Saturn, it makes the aforementioned effects lesser.

Saturn squaring the Moon, with Saturn in superior position, the mother will die badly and the child will be in many illnesses and dangers and constant fluxes; in feminine signs it is even worse; for if marriage is fated for such a one, he will take a barren wife and he will have neither friends nor children. The livelihood of such persons is also diminished. But if the Moon is in superior position to Saturn, in addition to making them unproductive, it shows them as enemies to their mothers, and destroys maternal inheritances and stirs up fluxes.

Jupiter squaring Mars, with Mars in superior position to Jupiter, glory and honor attend these persons along with support; some distinguish themselves in military service, others move in royal courts or in public affairs, yet they do not preserve maternal or paternal inheritances, and there will be griefs regarding children or they will have few children. If however Mars is in superior position to Jupiter, it makes them sharp and impetuous but prone to failure in life, and laboring in vain while being slandered and accused in public or royal affairs.

Jupiter squaring the Sun is favorable for both the father and the native, 25 for it brings advancement; it also brings associations with great men, and makes them leaders of others. But when the Sun overrules Jupiter, the father is illustrious; yet their possessions are diminished in times of common adversity; and often this comes about through the rising up of enemies.

Jupiter squaring Venus, with Jupiter overruling,
30 such persons will have many friends, and will gain especially from female persons, and will lead a refined life and will be pious; but if Venus overrules Jupiter, they will be amorous and fond of adornment and take pleasure in these things; yet such persons will suffer many setbacks and failures in their affairs.

35 Jupiter squaring Mercury, with Jupiter overruling, they become grammarians or geometers; for some their livelihood will come from public administration and their activities will be refined. But if Mercury overrules Jupiter, they will not lack for a livelihood, yet they will be intemperate in their actions and acting contrary to their own interests; and they shun good things as though they were bad, while

9 ἔσεται codd. 11 δύσγονον A : δυ cum signo diametri B. 14–17 καὶ τὰ μητρικά ... διαπρέπουσιν omis. A. 22 δημοσίοις ἢ βασιλικοῖς A. 25 προκοπήν A. 27–23 περιστάσει κοινή 4. 34 ἀποτυχίαι A. 38 ἀπόρροι A.

δὲ κακὰ αἱροῦνται ὡς ἀγαθά· πολλάκις δὲ οἱ τοιοῦτοι καὶ αὐτόματόν τι ἀγαθὸν ἐπελθὸν ἀποφεύγουσι, καὶ οὓς εὐεργετήσουσιν ὑπὸ τῶν τοιούτων ἀχαριστοῦνται, καὶ ἀμοιβὰς οὐ λαμβάνουσιν, ἀφ' ἑαυτῶν δὲ πορίζονται τὰ καλά.

Ὁ Ζεὺς Σελήνην τετραγωνίζων τοῦ Διὸς καθυπερτεροῦντος ἐπὶ ἡμερινῆς γενέσεως ἢ νυκτερινῆς, τῇ τε μητρὶ αἴσιον καὶ αὐτὸν κρείττονα τῶν γονέων ποιεῖ, καὶ ἐν τιμαῖς καὶ προεδρίαις δοξάζει καὶ εὐφημίαις. τῆς δὲ Σελήνης καθυπερτερούσης τὸν Δία δοξαστικὸν μὲν τὸ σχῆμα καὶ ἐν ἡγεμόσι συστάσεις ποιοῦν, πλὴν κατά τινας χρόνους βλάπτει, ἢ ἣν ἔχει πρᾶξιν, ἐνίοτε ἐλαττοῖ.

Ὁ Ἄρης Ἥλιον τετραγωνίζων τοῦ Ἄρεως καθυπερτεροῦντος, πολύνοσοι, ἀπρόκοποι· εἰ δὲ καὶ προκόψουσιν, ἀλλ' ἐναντιώσεσι πολλαῖς περιπεσοῦνται. τοῦ Ἡλίου μέντοι καθυπερτεροῦντος τῷ τε παιδὶ καὶ τῷ πατρὶ χαλεπόν· σφάλλονται ἐν ταῖς πράξεσι καὶ τὰ κτήματα τούτων διασκεδάννυνται. φρενοβλαβεῖς τε ποιεῖ καὶ μαινομένους, ἔστιν ὅτε καὶ τυφλούς· χεῖρον δὲ ἐπὶ ἡμερινῆς γενέσεως.

Ὁ Ἄρης Ἀφροδίτην τετραγωνίζων τοῦ Ἄρεως καθυπερτεροῦντος, πονηραὶ κρίσεις καὶ ζημίαι καὶ μάχαι καὶ βλάβαι διὰ γυναῖκας. εἰ δὲ καὶ ἐν τροπικῷ ζῳδίῳ, μαλακοὶ ἔσονται· εἰ δὲ καὶ ζῳτικοὺς χρόνους ἔχει ὁ τοιοῦτος, τὴν ἑαυτοῦ γυναῖκα παρακοιμήσει ἢ μοιχευομένην εἰδὼς ἀνέξεται· καὶ ἡ γυνὴ δὲ ἀσελγοῦντος τοῦ ἀνδρὸς ἀνέξεται. εἰ δὲ Ἀφροδίτη τὸν Ἄρην καθυπερτερεῖ, τὰ ἴσα μὲν ποιεῖ, ὅμως λαθραίως καὶ αἰδημόνως.

Ὁ Ἄρης Ἑρμῆν τετραγωνίζων τοῦ Ἄρεως καθυπερτεροῦντος πολλῶν δεινῶν αἴτιος, βλάβας ἐπάγων καὶ συνοχὰς καὶ τὰς πράξεις ἐμποδίζων ἢ διαβολὰς διὰ πράξεις ποιῶν, χεῖρον δὲ ἐπὶ ἡμερινῆς γενέσεως, εἰ μάλιστα ἢ ἀμφότεροί εἰσιν ὑπὲρ γῆν, ἢ ὅμως ὁ Ἄρης· ἐπὶ δὲ νυκτερινῆς γενέσεως ἥττονα τὰ δεινά. εἰ δὲ τὸν Ἄρην ὁ Ἑρμῆς ἐπιδεκατεύει, δεινοὺς ἐξετέλεσε, πανούργους, ἀλλοτρίων ἁρπαγας· οἱ τοιοῦτοι γὰρ ἀπὸ ἄλλου εἰς ἄλλον μετέρχονται, ὅπως κακόν τι αὐτοῖς προστρεψάμενοι προδώσουσιν αὐτοὺς καὶ τῶν χρημάτων γυμνώσουσιν.

Ὁ Ἄρης Σελήνην τετραγωνίζων τοῦ Ἄρεως καθυπερτεροῦντος τὴν μητέρα χήραν ποιεῖ· καὶ τὸν πατρικὸν ἐλαττοῖ βίον καὶ αὐτὴν τὴν μητέρα ἀναιρεῖ δι' αἵματος ἢ βιαίου θανάτου· ὁ δὲ τεχθεὶς ἐπὶ ἱεροὺς καταφεύγει τόπους καὶ ὑπὸ φαντασμάτων καὶ εἰδώλων ἐνοχλεῖται· καὶ μᾶλλον τὸ κακὸν ἔσται ὅταν ὁ Ἄρης ἐν ὁρίοις ἐστὶ Κρόνου· εἰ δὲ <ἡ> Σελήνη τὸν Ἄρην ἐπιδεκατεύει ἄδοξον καὶ πενιχρὰν τὴν μητέρα, τῷ δὲ παιδὶ καθαίρεσιν τύχης καὶ πλάνας δηλοῖ.

Ὁ Ἥλιος Σελήνην τετραγωνίζων ἀλλήλους ἐπιδεκατεύοντες, ἐπὶ μὲν

6 γενέσεως ἡμέρας ἢ νυκτὸς A. καὶ νυκτερινῆς B. 15 διασκεδάννηνται A. 18 πινηρὸν A. 19 ζωτικὸν χρόνον ut vid. B. 27 ἐπὶ γὰρ B. 31 προσγραψάμενοι A : l. προστριψάμενοι (Bidez). 33 καὶ ante αὐτὴν omis. A. 34 μητέραν A. 36 ἡ inser.

they choose evils as though they were goods; and often such people flee from some spontaneous good that comes their way, and those whom they benefit are treated with ingratitude by such people, and they receive no recompense, but procure good things on their own.

Jupiter squaring the Moon, with Jupiter in superior position at a diurnal or nocturnal nativity, renders the mother fortunate and the native superior to his parents, and glorifies him with honors, distinctions, and good repute. But when the Moon is in superior position to Jupiter, the configuration is indeed glorious and brings associations with rulers, yet at certain times it harms, or diminishes the activity he pursues.

Mars squaring the Sun, with Mars in superior position: the natives are frequently ill and make no progress; and if they do advance, they will fall into many adversities. But when the Sun is in superior position, it is harsh for both the child and the father; they stumble in their affairs and their possessions are scattered. It also makes them mentally deranged and frenzied, and sometimes even blind; and it is worse at a diurnal nativity.

Mars squaring Venus, with Mars in superior position: wicked judgments, losses, quarrels, and injuries on account of women. And if it is also in a tropical sign, they will be effeminate; and if such a person also has Vital Years, he will sleep beside his own wife or will endure knowing she is committing adultery; and the woman likewise will endure her husband's licentiousness. But if Venus is in superior position to Mars, it produces the same effects, yet covertly and with a sense of shame.

Mars squaring Mercury, with Mars in superior position, is the cause of many terrible things, bringing harm and imprisonments and hindering actions or causing slanders on account of actions; worse in a diurnal nativity, especially if either both are above the earth, or at least Mars is; but in a noctural nativity the terrible things are less. But if Mercury decimates Mars, it produces terrible, villainous people, snatchers of others' property; for such people pass from one to another, so that having brought some evil upon them they will betray them and strip them of their possessions.

Mars squaring the Moon, with Mars in superior position, makes the mother a widow; and diminishes the paternal livelihood and kills the mother herself through blood or violent death; and the one born flees to sacred places and is troubled by phantoms and apparitions; and the evil will be greater when Mars is in the bounds of Saturn; but if the Moon decimates Mars, it indicates an inglorious and impoverished mother, and for the child a downfall of fortune and wanderings.

The Sun squaring the Moon, with each decimating the other, in the case of a

6 nativity of day or night A. and nocturnal B. 15 διασκεδάννηνται A. 18 πινηρὸν A. 19 ζωτικόν χρόνον ut vid. B. 27 ἐπὶ γὰρ B. 31 προσγραψάμενοι A : 1. προστριψάμενοι (Bidez). 33 και ante αὐτὴν omis. A. 34 μητέραν A. 36 ἡ inser.

τῶν κέντρων ἑστῶτες καὶ μαρτυρούμενοι ὑπὸ ἀγαθοποιῶν, ἐμπράκτους, ἐνδόξους ἐν συστάσεσι ποιοῦσιν· ὑπὸ δὲ κακοποιῶν ὁρώμενοι καὶ ζωῇ καὶ βίῳ λυπηροί· εἰ δὲ καὶ τοῦ Ἡλίου καὶ τῆς Σελήνης ὄντων ἀλλήλων ἐπὶ τῶν κέντρων καὶ ὑπὸ Κρόνου καὶ Ἄρεως ὁρωμένων ἡ Σελήνη τῷ Διὶ συνάπτει, λαμπροὶ μὲν ἔσονται, πλὴν βασκαινόμενοι ὑπὸ πολλῶν· ἀπόντος δὲ τοῦ Διός, πλείστην καὶ μεγάλην κάκωσιν ἕξει τὸ διάθεμα. ὁ Ἑρμῆς <καὶ ἡ> Ἀφροδίτη ἀλλήλους καθυπερτεροῦντες, ἀστείας τέχνας παρέχουσι ἢ ἐπεράστους ποιοῦσι ἢ διδασκάλους ἐπιφανεῖς· αἱ μέντοι λαλιαὶ τούτων ἐπίψογοι καὶ περὶ τὰ ἀφροδίσια οἱ τοιοῦτοι λάγνοι.

Ἡ Σελήνη Ἀφροδίτην τετραγωνίζουσα τῆς Σελήνης καθυπερτερούσης ἀσπόρους μέν, πολυψόγους δέ· οἳ καὶ διὰ θηλυκὰ ἢ καὶ ἀπὸ θηλυκῶν προσώπων βλάπτονται· εἰ δὲ ἡ Ἀφροδίτη καθυπερτερεῖ τὴν Σελήνην, ἐπάλληλα παρέχει τὰ ἀγαθά, ἐμπράκτους καὶ πολυβίους ποιοῦσα· οἷς καὶ γυναῖκας διδοῖ φιλοστόργους καὶ σώφρονας· αὐτόν τε εὔχαριν καὶ κόσμιον καὶ γλυκύλαλον ποιεῖ, πλὴν ἀστάτους ἐν τοῖς γάμοις ποιεῖ καὶ αὐτοὺς καὶ τὰς τούτων μητέρας· οὐκ ἔσονται γάρ, φησί, μονογαμοῦντες.

Ἡ Σελήνη Ἑρμῆν τετραγωνίζουσα τῆς Σελήνης καθυπερτερούσης κοῦφοι ἔσονται ἄστατοι εὐμετάβολοι, ἄπιστοι ὑπὸ μηδενὸς ἀκουόμενοι. τοῦ δὲ Ἑρμοῦ τὴν Σελήνην καθυπερτεροῦντος συνετοὶ μὲν καὶ λόγιοι πλὴν δι' ὄχλον καὶ πλήθους λυποῦνται· εἰ δὲ ὁ Ἑρμῆς καθυπερτερῶν τὴν Σελήνην αὐτὸς ὑπὸ κακοποιῶν καθυπερτερεῖται, πλαστογράφοι ἔσονται· οἳ καὶ ληφθέντες ἐπί τισι γραπτοῖς ἐν φυλακαῖς εἴργνυνται καὶ δεσμοῖς.

Περὶ διαμέτρων.

Ὁ Κρόνος Δία διαμετρῶν λυπηρὸς εἰς πρᾶξίν τε καὶ τέκνα· εἰ δὲ ὁ μὲν Κρόνος ὡροσκοπεῖ, ὁ δὲ Ζεὺς δύνει, ὀψίτυχοι ἔσονται.

Ὁ Κρόνος Ἄρην διαμετρῶν, περιστάσεσι βιωτικαῖς περιπίπτουσι καὶ ἐναντιώμασι χαλεποῖς καὶ φθόνοις καὶ ἐνδείαις καὶ σωματικαῖς ὀχλήσεσι καὶ κινδύνοις ζωῆς τε καὶ τέκνων οἰκείων τε ἔχθρας καὶ στάσεις ποιεῖ καὶ πατέρας προαναιρεῖ τῆς μητρὸς καὶ ἀλλεπάλληλα παρέχει τὰ κακά· εἰ δὲ καὶ ἐπὶ ὑγρῶν εἰσι ζῳδίων, ἐξ ὑγρῶν τὰς ὀχλήσεις, ναυαγοῦντας ποιοῦσιν ἢ ἐκ ποταμῶν καὶ ῥευμάτων ἐπιφορὰς ἐπάγουσιν.

3 ἀλλήλων delendum. 4 καὶ ante Ἄρεως omis. A. 7 καὶ ἡ ante Ἀφροδ. addidi. 8 ποιοῦσι omis. A. 15 εὔχαρον B. 17 μητέρας τούτων A. μονόγαμοι B : μουνογαμοῦντες scripserat Anubion. 20 ἄστατοι omis. A. εὐμετάβλητοι A. 22 l. ὄχλου vel ὄχλων. 24 καὶ ληφθέντες A : ἢ λειφθέντες B. 26 Περὶ διαμέτρων omis. B. 27 τε omis. A. 28 ὡροσκοπῇ A. ... δυνῇ A. 29 ὁ ante Κρόνος omis. B. 33 ἐξ ὑγρῶν A : καὶ ὑγρῶν B. 34 ποιεῖ B.

Standing at the angles and witnessed by benefics, they make men active and distinguished in social gatherings; but when acted upon by malefics, they are grievous both in life and livelihood; and if the Sun and Moon being in angles with one another and aspected by Saturn and Mars, the Moon applies to Jupiter, they will be illustrious, yet envied by many; but if Jupiter is absent, the configuration will bring the greatest and most severe affliction. Mercury and Venus overcoming one another produce refined skills, or make men charming, or eminent teachers; yet the speech of such persons is prone to censure, and in matters of love they are licentious.

The Moon squaring Venus, the Moon being in the superior position, makes them barren but much censured; and these are harmed on account of females or by female persons; but if Venus overcomes the Moon, it provides successive goods, making them active and long-lived; to these it also gives affectionate and chaste wives; and it makes the native himself gracious, well-ordered, and sweet-spoken, yet it makes both themselves and their mothers unstable in marriage; for, it says, they will not be content with one marriage.

The Moon squaring Mercury, the Moon being in the superior position, they will be frivolous, unstable, changeable, untrustworthy, heeded by no one. When Mercury overcomes the Moon, they are intelligent and learned, yet they are troubled by crowds and the multitude; but if Mercury, while overcoming the Moon, is itself overcome by malefics, they will be forgers; and being caught in connection with certain documents, they are confined in prisons and bonds.

On Oppositions.

Saturn in opposition to Jupiter brings grief in business and children; but if Saturn is in the ascendant and Jupiter is setting, they will be late in achieving success.

Saturn in opposition to Mars causes people to fall into life's adversities and serious obstacles, envies and deprivations, bodily afflictions, and dangers to life and children, creates enmities and strife among relatives, destroys fathers before the mother, and brings one trouble after another; and if they are also in watery signs, they cause afflictions from watery sources, making people suffer shipwrecks or bringing upon them floods from rivers and streams.

3 ἀλλήλων delendum. 4 και ante Αρεως omis. A. 7 καὶ ἡ ante Αφροδ. addidi. 8 ποιοῦσι omis. A. 15 εὔχαρον B. 17 μητέρας τούτων A. μονόγαμοι B : μουνογαμοῦντες scripserat Anubion. 20 άστατοι omis. A. εὐμετάβλητοι A. 22 1. ὄχλου vel ὄχλων. 24 καὶ ληφθέντες A : ἢ λειφθέντες B. 26 Περί διαμέτρων omis. B. 27 τε omis. A. 28 ὡροσκοπή A. δυνή A. 29 6 ante Κρόνος omis. B. 33 from liquid A: and liquid B. 34 ποιεῖ B.

πολλάκις δὲ καὶ ἀπὸ ἐνύδρων ἀδικοῦνται θηρίων ἢ φαρμάκοις τισὶ τελευτῶσιν. εἰ δὲ τὸ σχῆμα ἐν τοῖς τετράποσι ζῳδίοις ἐστίν, ἐκ συμπτώσεως θνήσκουσιν, ἢ ἐγγὺς τοῦ θανεῖν ἔρχονται, ὅταν ὁ Ζεὺς ἴδῃ· εἰ γὰρ μὴ ἴδῃ, ἄφυκτα τὰ κακά. ἀλλ' ἐπὶ μὲν τῶν κέντρων διαμετροῦντες θάνατον ἐπιφέρουσιν ἢ χωρισμοὺς οἰκείων καὶ τῆς πατρίδος· τοὺς δὲ εἰς ὑποταγὴν ἄγουσι καὶ δουλείαν, κἂν ἐλεύθεροι ὦσιν· ἐπὶ δὲ τῶν ἐπαναφορῶν τὰς ἐλπίδας ἐκκόπτουσιν, ἔτι δὲ καθαιρέσεις ἐπάγουσιν ἐν μέσοις τοῖς χρόνοις. ἂν δ' ἐν τοῖς ἀποκλίμασιν ἧττον μὲν βλάπτουσιν, λύπας δὲ ὅμως καὶ μόχθους καὶ ἐκπτώσεις ἐπάγουσιν.

Ὁ Κρόνος Ἥλιον διαμετρῶν τοῦ Διὸς μὴ μαρτυροῦντος, καματηρὸς ἔσται ὁ πατὴρ καὶ φειδωλὸς καὶ σεσινωμένος, τά τε κτήματα καὶ τὰ πατρικὰ φθείρεται, ὅσα τῷ παιδὶ καταλείπεται· ἀλλ' οὔτε εὐθάνατος ἔσται ὁ πατήρ, ὁ δὲ τεχθεὶς ἐν πολλοῖς ἔσται μόχθοις καὶ μᾶλλον ὅταν ἐπὶ θηλυκῶν ζῳδίων τὸ σχῆμα γένηται.

Ὁ Κρόνος Ἀφροδίτην διαμετρῶν πόρνους, ἀσχήμονας, ἀγάμους ποιεῖ· εἰ δὲ καὶ γήμωσι, ἐφυβρίστους ἢ ξένας λήψονται ἢ δούλας ἢ σεσινωμένας, καὶ αὐτοὶ δὲ ἐκτὸς τῶν ἀφροδισιακῶν χαρίτων εἰσίν.

Ὁ Κρόνος τὸν Ἑρμῆν διαμετρῶν δυσγλώττους ἢ τραυλοὺς σημαίνει καὶ μάλιστα τοῦ Ἑρμοῦ ἐν ἀφώνῳ ζῳδίῳ ὄντος ἢ ὑπαύγῳ· εἰ δὲ σὺν τῷ Ἑρμῇ καὶ τὴν Σελήνην διαμετρεῖ ὁ Κρόνος, χεῖρον βλαβήσεται ἡ λαλιά, εἰ μὴ ὁ Ἄρης ἰδὼν ποθεν λύσει τὴν κάκωσιν· πλὴν τῆς μὲν ἀφωνίας, ὁ Ἄρης ἀπαλλάττει, πολυμόχθους δὲ ποιεῖ, ὅμως συνετοὺς λίαν καὶ ἐμπείρους· ὄνησις δέ τις αὐτοῖς ἀπὸ τῆς συνέσεως καὶ ἐμπειρίας οὐκ ἔσται οὔτε κτῆσις οὔτ' ὠφέλεια· ἀεὶ δ' ἐμμέριμνοι καὶ κατάστυγνοι διάγουσι, τύφου γέμοντες καὶ τῶν προγενεστέρων ἀδελφῶν ὄψονται θανάτους ἢ προγενέστεροι τῶν ἄλλων ἔσονται· τούτων καὶ ὁ πατὴρ προτελευτᾷ τῆς τεκούσης.

Ὁ Κρόνος Σελήνην διαμετρῶν τὴν μητρικὴν κτῆσιν ἀπόλλυσιν καὶ αὐτῇ τῇ μητρὶ θλίψεις καὶ κρυπτῶν τόπων πόνους ἐπάγει ἢ λυπηρὰ σημαίνει· εἰ δὲ μὴ ὁ Ζεὺς ἢ Ἀφροδίτη ὁρᾷ, ἔσται χαλεπῶς ἔχουσα τῷ σώματι καὶ ζημίας ὑπομένουσα· ἐν δὲ τοῖς τετράποσιν, ἀπὸ τῶν ὁμοίων ἡ βλάβη· εἰ δὲ ἐν θηριώδεσιν, ἐκ θηρίων· εἰ δὲ ἐν ἀνθρωποειδέσι, ἐξ ἀνθρώπων· εἰ δὲ ἐν καθύγρῳ, ἐξ ὑδάτων ἢ κακοχυμίας τοῦ σώματος· καὶ τῷ γεννηθέντι δὲ ὁμοίως, εἰ μὴ ἴδοι Ζεὺς Ἀφροδίτην, σῖνος ἔσται. τινῶν μὲν τὴν ὄψιν ἐτύφλωσεν, ἄλλους τῆς πατρίδος ἐξήλασεν, ἑτέρους ἐν διαφόροις τόποις τοῦ σώματος ἔβλαψεν.

1 Post ἀπὸ legitur in B δ' cum lacuna. ἀδικούντων A. 3 ἔρχεται B. 7 ἔτι δὲ καθαιρέσεις A : καθαιρέσεις τε B. 10 καματρὸς B. 11 καὶ τὰ A : τά τε B. 12 ὅσω B. 14 θηλυκῶ ζωδίω A. 16 γημοῦσι A : γημῶσι B : corr. 19 ὑπαύγου A : in B obscurum. 22 ἀφώνου A. 23 αὐτῷ A. ἐμπορίας A. 24 ὠφελία codd. ἐμέριμνοι A. 25 τῶν omis. B. 26 θανάτον B. 27 προτελευτεῖ τὰς τεκούσας A. 29 τόπων omis. B. 30 σημεῖα A. δ' ὁ μὴ ὁ A. 31 τετραπόδοις B. 34 ἴδῃ B. 35 ἄλλοις A. 36 τόποις omis. A.

But often they are also harmed by aquatic creatures or perish by certain poisons. And if the configuration is in the four-footed signs, they die from a fall, or come close to death, when Jupiter looks on; for if he does not look on, the evils are inescapable. But when they are in opposition at the angles, they bring death or separation from family and homeland; they also lead people into subjugation and slavery, even if they are free; while at the succedent houses they cut off hopes and moreover bring demotions in the midst of their times. But when they are in the declining houses they cause less harm, yet nonetheless bring grief, hardships, and downfalls.

Saturn in opposition to the Sun, when Jupiter does not bear witness, the father will be laborious and miserly and maimed, and the possessions and the paternal estate deteriorate, whatever is left to the child; and the father will not die a good death, and the one born will be in great toils, and especially when the configuration occurs in feminine Signs.

Saturn in opposition to Venus makes men lecherous, shameless, and unmarried; and if they do marry, they will take insolent or foreign women, or slaves, or maimed women, and they themselves are also outside the graces of Venus.

Saturn in opposition to Mercury signifies those who are ill-spoken or who stammer, especially when Mercury is in a voiceless sign or under the rays of the Sun; and if Saturn opposes both Mercury and the Moon, the speech will be more severely harmed, unless Mars, looking from somewhere, resolves the affliction; yet Mars frees them from speechlessness, but makes them very laborious, though highly intelligent and experienced; yet there will be no benefit for them from their intelligence and experience, neither acquisition nor profit; they always live in anxiety and gloom, full of pride, and they will witness the deaths of their elder brothers, or they will be the eldest of the others; and for these, the father also dies before the mother.

Saturn in opposition to the Moon destroys the maternal estate and brings upon the mother herself afflictions and labors of hidden places, or portends sorrowful things; and if neither Jupiter nor Venus looks on, she will be in a grievous bodily condition and will endure losses; and among four-footed signs, the harm comes from creatures of the same kind; and if in bestial signs, from wild beasts; and if in human-shaped signs, from men; and if in a watery sign, from waters or from bad humors of the body; and likewise for the one born, unless Jupiter looks upon Venus, there will be bodily injury. In some cases it has blinded their sight, in others it has driven them from their homeland, and in others it has harmed them in various parts of the body.

1 Post &ȣ legitur in B d' cum lacuna. of wrongdoers A. 3 comes B.7 ετιν7 ετίνδε removals A : removals te B. 10 butler B. 11 and te A : ta te B.n12 as many B. 14 female sign A. 16 gimosi A : gimosi B : corr. 19 ὑπαύγουnA : in B obscurum. 22 aphonou A. 23 αὐτῷ A.ἐπορίας A. 24 ὠφελία codd.nἐμεριμνοι A. 25 τῶν omis. B. 26 thanaton B.27 pre-finalises the tekusas A.n29 places omis. B. 30 points A. δ ὁ μὴ ὁ A.31 tetrapodios B. 34 ἀδι B.n35 others A. 36 τοποις omis. A.

Ὁ Ζεὺς Ἄρην διαμετρῶν ἀνώμαλον ποιεῖ τὸν βίον πάνυ τοῖς τοιούτοις καὶ οἱ φίλοι ἐχθροὶ γίνονται, οἱ δὲ καὶ ἐκ προπετείας καὶ ταραχῆς λογισμῶν ζάλαις λυποῦνται.

Ὁ Ζεὺς Ἥλιον διαμετρῶν τῶν πατρικῶν ὀλετὴρ κτημάτων· ὁ δὲ γεννηθεὶς ἐν ὑποταγῇ ἔσται τῶν ἐπιτρόπων αὐτοῦ ἢ δούλων ἢ τοιούτων ὁμοίων.

Ὁ Ζεὺς Ἀφροδίτην διαμετρῶν ἀπροκόπους ποιεῖ, ἀληθὴς δὲ φίλος τούτοις οὐδείς, ἀλλ' ἕτερα μὲν νοῶν, ἕτερα δὲ λέγων, ἕξει δὲ καὶ φίλων ἐπαναστάσεις καὶ οἱ εὐεργετηθέντες ὑπ' αὐτοῦ ἐχθροὶ ἔσονται αὐτοῦ, καὶ οἷς δωρεὰς παρέξει, ἀμοιβὰς κακὰς παρ' αὐτῶν ἀντιδέξεται· ἐν ἄλλοις δέ τισιν εὐτυχήσει καὶ βίος ἄρκιος ἔσται αὐτῷ, καὶ πρὸς μὲν τὴν γνησίαν γαμετὴν ἀστατήσει, πρὸς δὲ τὰ μοιχικὰ ἐπιτευκτικὸς ἔσται.

Ὁ Ζεὺς Ἑρμῆν διαμετρῶν, φαῦλος καὶ μάλιστα τοῖς δικολόγοις καὶ ῥήτορσι· ποιεῖ γὰρ ὄχλων ἐπαναστάσεις καὶ ὀργὰς καὶ διαβολὰς πρὸς μείζονας ἔκ τινων βασκάνων· ὄψονται καὶ ἀδελφῶν θανάτους καὶ δίκας ἕξουσι πρὸς τοὺς ἀδελφοὺς καὶ τοὺς κατὰ γένος προσήκοντας. [Ἰστέον δὲ ὅτι οὐ μόνον κατὰ πῆξιν ταῦτα τὰ σχήματα ἀποτελεστικὰ γίνεται ἀλλὰ καὶ κατὰ τὰς ἐπεμβάσεις, οἷον κατὰ πῆξιν ἦν Ἥλιος Σκορπίῳ, Ἄρης Παρθένῳ, κατὰ δὲ ἐπέμβασιν γενόμενος Ἄρης Ταύρῳ διέτεμε τὸν κατὰ πῆξιν Ἥλιον, καὶ ἐδήλωσε κίνδυνον ἀφ' ὕψους ἢ πυρός].

Ὁ Ζεὺς Σελήνην διαμετρῶν εἰ μὲν αὐξιφωτοῦσα προεδρίαν καὶ βίον διδοῖ καὶ ἐπίσημον καὶ ἀρχικὸν σημαίνει,

Ἤθεσιν ὁρμητήν τε καὶ οὐκ εἴκοντά περ ἄλλῳ.

ταῦτα δὲ ποιεῖ κατ' ἐξοχὴν ἡνίκα ἡ Σελήνη ἐλαττόνων ἐστὶ μοιρῶν, ὁ δὲ Ζεὺς πλειόνων· εἰ δὲ λειψιφωτοῦσα, δεινόν, τὰ γὰρ εἰρημένα πάντα μειοῖ, καὶ ἄλλα δὲ ἐναντιώματα καὶ σφάλματα σημαίνει.

Ὁ Ἄρης Ἥλιον διαμετρῶν ἐν ἡμερινῇ γενέσει βιαιοθανάτους ποιεῖ ἢ καὶ τὰς τοῦ πατρὸς ὄψεις σινοῖ, τῇ δὲ γενέσει κινδύνους ἀφ' ὕψους καὶ ἐναντιώσεις ποιεῖ πολλάς· ἐν δὲ νυκτὶ ἀδρανεῖς ποιεῖ καὶ τῷ βίῳ ἐκπτώτους.

Ὁ Ἄρης διαμετρῶν Ἀφροδίτην, ῥέμβους καὶ ἀστάτους ποιεῖ· βάσκανον δὲ ἡ Ἀφροδίτη εἰς γάμον καὶ τέκνα· εἰ δὲ καὶ ἐν τροπικῷ, τοιαῦτα ποιεῖ ἃ καὶ τετράγωνοι ὄντες· *** γίνονται γὰρ πλαστογράφοι, καὶ τῶν φαρμακείων συνίστορες· ἀεί τε δανείοις καὶ ἐγγύαις ὑποπίπτουσιν καὶ πίστιν δικαίαν ἀποστέργουσιν, ὧν ἕνεκα καὶ παρ' ἡγεμόνων κρίνονται καὶ

3 ζάλης B. 7 ἀποκροπὰς A. 10 παρ' αὐτοῦ A. 12 ἄστατος ut vid. A. ἐπιτευτικὸς A. 14 ὄχλου A. ὀργὴν A. 17-20 Ἰστέον ... πυρός seclusi. 20 ἢ πυρὸς omis. B. 23 τοῖς ante ἤθεσιν add. A. 25 λειψόφωτος δεινός A. 27 ἡμέρα γενέσεως θανάτους A. 28 σῖνος B : σημαίνει A. 29 ποιεῖ omis. B. 33 Signum posui lacunae ante verba γίνονται γάρ, deest Ἄρης Ἑρμῆν διαμετρῶν etc., cf. p. 175, v. 20. 34 δανείας A. 35 ἀποστεροῦσιν codd. : corr. Kroll, cf. p. 175, v. 22.

Jupiter in opposition to Mars makes the life of such persons very irregular, and friends become enemies; some are distressed by the storms arising from rashness and confusion of thought.

Jupiter in opposition to the Sun is a destroyer of the father's possessions; and the one born will be in subjection to his guardians, or slaves, or others of like kind.

Jupiter in opposition to Venus makes men without advancement, and no true friend exists for them; but one thinks one thing and says another, and he will have uprisings from friends, and those who have been benefited by him will become his enemies, and to those to whom he grants gifts he will receive evil recompense in return; yet in certain other matters he will prosper, and his livelihood will be sufficient, and toward his lawful wife he will be unstable, but toward adulterous relations he will be successful. Jupiter in opposition to Mercury is harmful and especially to advocates and orators; for it produces uprisings of crowds and wrath and slanders from certain envious persons toward those of greater standing; they will also witness the deaths of brothers and will have lawsuits against their brothers and their kinsmen by birth. [It should be known that these configurations are effective not only according to the natal position but also according to transits; for example, if at the natal position the Sun was in Scorpio and Mars in Virgo, when Mars by transit comes to Taurus it opposes the natal Sun, and it indicated danger from a height or from fire.] Jupiter in opposition to the Moon, if she is waxing in light, grants precedence and livelihood and signifies distinction and authority,

Impetuous in character and yielding to no other.

These effects occur especially when the Moon is in fewer degrees and Jupiter in more; but if she is waning in light, it is dire, for it diminishes all that has been said, and portends other adversities and failures as well.

Mars in opposition to the Sun in a diurnal nativity causes violent deaths or damages the eyesight of the father, and brings dangers from heights and many adversities to the nativity; but by night it renders them powerless and fallen in life.

Mars in opposition to Venus makes men restless and unstable; Venus is malefic with respect to marriage and children; and if also in a tropical sign, it produces the same effects as when they are in square aspect: *** for they become forgers and accomplices in poisonings; they continually fall into debts and sureties and shun honest faith, on account of which they are also judged before rulers and

3 ζάλης B. 7 ἀποκροπάς A. 10 παρ' αὐτοῦ A. 12 ἄστατος ut vid. A. ἐπιτευτικός A. 14 ὄχλου A. ὀργὴν A. 17-20 Ιστέον ***πυρός seclusi. 20 ἢ πυρὸς omis. B. 23 τοῖς ante ἤθεσιν add. A. 25 λειψόφωτος δεινός A. 27 ἡμέρα γενέσεως θανάτους A. 28 σινος B : σημαίνει A. 29 ποιεῖ omis. B. 33 Signum posui lacunae ante verba γίνονται γάρ, deest Ἄρης Ἑρμῆν διαμετρών etc., cf. p. 175, τ. 20. 34 δανείας A. 35 ἀποστερούσιν codd. : corr. Kroll, cf. p. 175, ν. 22.

φόβους ὑφίστανται· ἄλλοι τῆς πατρίδος ἐξελαύνονται, καὶ μᾶλλον ἡνίκα ὁ Ἑρμῆς ἐστι ἐν ὁρίοις Κρόνου ἢ ζῳδίῳ ἢ ἐν ἰδίοις ὁρίοις ἢ ζῳδίῳ.

Ὁ Ἄρης Σελήνην διαμετρῶν ὀλιγοχρονίους ποιεῖ ἢ κινδύνοις περιπίπτοντας, τινὲς μὲν ἄγαμοι, τινὲς δὲ τὰς γυναῖκας θάπτουσιν· τούτοις καὶ ἡ τελευτὴ δεινή, ἢ γὰρ μανίας ἢ τομὰς ὁ Ἄρης ποιεῖ. 5

Ἡ Ἀφροδίτη Σελήνην διαμετροῦσα τὰ πρὸς γάμον οὐκ ἀγαθά· ἢ γὰρ οὐ διδοῖ τέκνα ἢ παρέχουσα ταῦτα θανατοῖ ἢ ἄλλως πως ἀποστερεῖ· ἕνεκα δὲ τῶν γυναικῶν αὐτῶν ὕβρεις καὶ θλίψεις καὶ βλάβας πάσχουσι, καθόλου γὰρ Σελήνη καὶ Ἀφροδίτη τετράγωνοι ἢ διάμετροι ἐπὶ παντὸς πράγματος ζηλοτυπίαν παρέχουσιν. 10

Ὁ Ἑρμῆς Σελήνην διαμετρῶν ἀπὸ πλήθους καὶ δήμου στάσεις ἐγείρει καὶ κραυγάς, καὶ ἐν λόγοις ἀθαρσεῖς ποιεῖ. [ὅσα δὲ δηλοῦσι τρίγωνοι πρὸς ἀλλήλους οἱ ἀστέρες, τοσαῦτα καὶ ἑξάγωνοι ὄντες πλὴν ἀσθενέστερα καὶ ἥττονα ποιοῦσιν].

Ἡ Σελήνη Ἥλιον διαμετροῦσα ὄλβου καὶ δόξης παραίτιος γίνεται. 15 καθόλου δὲ πᾶς ἀστὴρ τὸν ἴδιον οἶκον διαμετρῶν ἃ παρέχει αὐτὸς πάντα ἀφ' ἑαυτοῦ μειοῖ. A. O.

F. 168. Περὶ μετοικισμῶν· Δευκαλλίωνος.

Ὅταν θέλῃ τις μετοικῆσαι ἐκ τόπου εἰς τόπον ἢ ἐξ οἰκίας εἰς οἰκίαν ἔστω ὁ τοῦ ζῳδίου κύριος ἐν δυνάμει, ἤτοι φάσιν ἔχων ἑῳαν ἢ χρηματιστικὴν θέσιν, ἐν ἰδίοις ὢν τόποις· ἔστω δὲ καὶ ἡ Σελήνη ἐν ἰδίῳ οἴκῳ καὶ ὑψώματι τοῖς ἀριθμοῖς προστιθεῖσα καὶ τῷ φωτὶ καὶ ὑπὸ ἀγαθοποιῶν μαρτυρουμένη, ἢ αὐτοῖς συνάπτουσα ἢ συνοῦσα· οὕτω γὰρ ἂν γένοιτο ἡ μετοίκησις ἀρίστη καὶ εὔσημος καὶ ὀνήσιμος. μὴ λανθανέτω δέ σε καὶ ὁ κλῆρος τῆς τύχης καὶ ὁ κύριος αὐτοῦ, τοῦ εἶναι αὐτοὺς ἐν καλῇ θέσει καὶ μαρτυρίᾳ. καὶ ὁ τοῦ β' τόπου καὶ ὁ τοῦ η' οἰκοδεσπότης ἐπίκεντροι ἔστωσαν καὶ ὑπὸ καλοποιῶν μαρτυρούμενοι. A. O.

F. 174. Ῥητορίου[1] πόθεν δεῖ ἐκβάλλειν τὰ ἔτη ἐπὶ τῆς <περὶ> γονέων σκέψεως.

Ὁ Ῥητόριός φησι· πάντοτε δεῖ ἐκβάλλειν τὰ ἔτη ἐπὶ τῆς περὶ γονέων σκέψεως ἀπὸ τῶν κλήρων αὐτῶν καὶ βλέπειν τὸ ζῴδιον ἐν ᾧ καταλήγῃ

5 τελευτὴ A : τε B. 7 θανατεῖ A. 8 αὐτὸν B. 12 Quae uncis inclusimus aliunde irrepsisse videntur. 16 ἃ παρέχει αὐτὸς omis. A. 17 Sequuntur in B sine intervallo ea quae coniunctio duarum planetarum efficit. Incipit : Κρόνος σὺν Διὶ ἀγαθοὺς οἰκονόμους καὶ ἐπιτρόπους... desinit f. 176ᵛ ... ἀλλ' ὅταν ὁρᾶται ὑπὸ Διός. Quae omnia Anubionis quoque esse videntur. 18 Marcianum 335 (A) descripsit Olivieri, Parisinum 2506, f. 40 (B) contulit Cumont. 19 μετοικίσαι A. 23 ἑαυτοῖς codd. 24 μετοίκισις A. ἢ ὀνήσ. A. 26 μάρτυρες ut vid. B. 28 Marcianum 335 (A) descripsit Olivieri, Parisinum 2506, f. 77 (B) contulit Cumont. 29 περὶ suppl. 31 ἀπὸ τ. κλ. α. omis. B. βλέπει B : βλέπε A.

[1] De Rhetorio, cf. supra, p. 186, n. 1.

they suffer fears; others are driven from their homeland, and especially when Mercury is in the terms of Saturn, whether in a sign or in its own terms or sign.

Mars in opposition to the Moon makes people short-lived or subject to dangers; some remain unmarried, others bury their wives; for these, the end is terrible, for Mars brings madness or surgical operations. δ

Venus in opposition to the Moon bodes ill for marriage; for it either grants no children, or having granted them, destroys them or deprives one of them in some other way; and on account of the women themselves they suffer insults, afflictions, and injuries, for in general the Moon and Venus in square or opposition in every matter cause jealousy.

Mercury in opposition to the Moon stirs up seditions and clamors from the multitude and the people, and produces timidity in speech. [Whatever the stars signify when in trine aspect to one another, they also signify when in sextile, but they produce these effects more weakly and to a lesser degree.]

The Moon in opposition to the Sun becomes a cause of prosperity and glory. In general, every planet in opposition to its own house diminishes all that it itself provides. A. O.

Γ. 168. On the Relocations of Deucalion. When someone wishes to relocate from place to place or from house to house, let the lord of the Sign be in strength, that is, having a morning appearance or a chrematistic position, being in its own places; and let the Moon also be in her own house and exaltation, adding to her numbers and light, and testified to by benefics, or applying to them or conjoined with them; for in this way the relocation will be most excellent, auspicious, and beneficial. And let not the Lot of Fortune and its lord escape your notice, so that they are in a good position and testimony. And let the lord of the 2nd house and the lord of the 8th house be angular and testified to by benefics. A. O.

f. 174. Of Rhetorius [1] From where one must derive the years in the matter of the examination <concerning> parents.

Rhetorius says: one must always derive the years in the examination concerning parents from their lots and look at the sign in which the year terminates, and those watching over it by fixity or by transit; and to

5 τελευτή A : τε B. 7 θανατεῖ A. 8 αὐτὸν B. 12 Quae uncis inclusimus aliunde irrepsisse videntur. 16 & παρέχει αὐτὸς omis. A. 17 Sequuntur in B sine intervallo ea quae coniunctio duarum planetarum efficit. Incipit: Κρόνος σὺν Δι ἀγαθοὺς οἰκονόμους καὶ ἐπιτρόπους... desinit f. 176. ... ἀλλ᾽ ὅταν ὁρᾶται ὑπὸ Διός. Quae omnia Anubionis quoque esse videntur. 18 Marcianum 335 (A) descripsit Olivieri, Parisinum 2506, f. 40 (1) contulit Cumont 19 μετοικίσαι A. 23 ἑαυτοῖς codd. 24 μετοίκισις A. ἡ ὀνήσ. A. 26 μάρτυρες ut vid. B. 28 Marcianum 335 (A) descripsit Olivieri, Parisinum 2506, f. 77 (B) contulit Cumont. 29 nepi suppl. 31 ἀπὸ τ. κλ. α. omis. B. βλέπει B : βλέπε A.

1 On Rhetorius, cf. above, p. 186, n. 1.

τὸ ἔτος καὶ τοὺς ἐφορῶντας κατὰ πῆξιν ἢ κατὰ πάροδον· καὶ πρὸς τὸ λαβεῖν τὸν ἐνιαυτὸν τῶν γονέων, ζήτει καὶ τοὺς περιπάτους Ἡλίου καὶ Σελήνης πρὸς τοὺς κακοποιοὺς ἢ ἀγαθοποιοὺς καὶ τοὐναντίον τοὺς περιπάτους τῶν κακοποιῶν καὶ ἀγαθοποιῶν πρὸς Ἥλιον καὶ Σελήνην κατὰ τὰς ἀναφορὰς καὶ τὰς περιόδους καὶ ἀποκαταστάσεις αὐτῶν, ἔτι δὲ καὶ τὰς περιόδους τῶν ἀστέρων. A. O.

F. 193v. Ἀπὸ τοῦ Θεοδοσίου[1] περὶ τοῦ γνῶναι τὴν ἡμέραν ἐν ᾗ τις τεθνήξεται.

Στερεοῦ μὲν ἢ δισώμου ὡροσκοποῦντος ζῳδίου κατὰ τὴν ἐαρινὴν τροπήν, βλέπομεν τὴν Σελήνην εἰς τὴν αὐτὴν τροπὴν ἐν ποίῳ ζῳδίῳ ἐστίν, εἰ μὲν ἐν τῷ πρώτῳ ἑξαμήνῳ τῷ ἀπὸ ἰσημερίας τὸ προσδοκώμενόν ἐστιν· εἰ δὲ ἐν τῷ δευτέρῳ ἑξαμήνῳ, βλέπομεν αὐτὴν κατὰ τὴν μετοπωρινὴν τροπὴν ὡσαύτως ἐν ποίῳ ζῳδίῳ ἐστί· καὶ κατ' ἐκείνην τοῦ ζῳδίου τὴν ἡμέραν λέγομεν γενέσθαι τὸ προσδοκώμενον· τροπικοῦ δὲ ὡροσκοποῦντος ζῳδίου, εἰ μὲν ἐν τῷ πρώτῳ τεταρτημορίῳ τοῦ χρόνου ἐστὶν ἡ ἐλπίς, βλέπομεν τὴν Σελήνην κατὰ τὴν ἐαρινὴν τροπήν· εἰ δὲ εἰς τὸ δεύτερον τεταρτημόριον, κατὰ τὴν θερινήν· εἰ δὲ εἰς τὸ γ', κατὰ τὴν μετοπωρινήν· εἰ δὲ εἰς τὸ δ', κατὰ τὴν χειμερινὴν τροπὴν ἐν ποίῳ ζῳδίῳ ἐστί· καὶ κατ' ἐκείνην τοῦ ζῳδίου τὴν ἡμέραν ἀποφαινόμεθα.

Ἄλλως: Καταδήλου γεγονότος τοῦ θανάτου ἀπὸ τῶν λοιπῶν μεθόδων σκόπει κατὰ τὴν ἐαρινὴν τροπὴν τὸ μεσουράνημα ποίου ἀστέρος ἐστὶν ἡμέρα, καὶ ἐπὰν τοῦτον τὸν ἀστέρα ἤγουν τὸν ὁριοκράτορα εὕρῃς μεσουρανήματος, ζήτει καὶ τὸν ὁριοκράτορα τοῦ ὑψώματος αὐτοῦ καὶ λέγε τούτου ὑψουμένου καὶ ἐν καλῷ τόπῳ ἑστῶτος καὶ ἐφορωμένου παρὰ τῶν ἀγαθοποιῶν δόξαν καὶ εὐρωστίαν, ταπεινουμένου δὲ ἢ ὑπὸ τὰς ἡλιώτιδας αὐγὰς ὄντος ἢ στηρίζοντος ἢ ὑποποδίζοντος ἢ τετραγωνιζομένου ἢ διαμετρουμένου παρὰ τῶν κακοποιῶν θάνατον. ὑποδείγματος χάριν ἔτους ,ϛφογ' κατὰ τὴν ἐαρινὴν τροπὴν Λέοντος μοίρα ιη' δ'· μεσουράνημα Ταύρου θ' β', ὁ ὁριοκράτωρ τοῦ μεσουρανήματος Ἑρμῆς, τὸ ὕψωμα τούτου Παρθένου μοίρα ιε'· ὁ κύριος τῶν ὁρίων Ἀφροδίτη. ἀνάγκη ταύτης κακουμένης τὸ ἀποτέλεσμα γίνεσθαι.

A. O.

1 κατὰ ante πάρ. omis. B. 7 Marcianum 335 (A) descripsit Olivieri. Parisinum 2506, f. 57 (B) contulit Cumont. 11 πρώτω B : α' A. ἰσημερι', ν superscr., B. 12 δευτέρω A : β' B. 13 ἐκεινην A : ἐκείνου B. 14 ἡμέραν] 'ό B. 24 μεσουρανήματος] μρ codd. 25 ὑψωμένου A. 26 εὐρρωστίαν B. ταπεινωμένου B : ταπεινομένου A : corr. 29 Annus est 1065 p. C. n. Post numerum in B legitur λ τ' ωρ λέγω τὸν ὡροσκόπον.

[1] Utrum Theodosius hic idem sit atque discipulus quem Stephanus philosophus affatur (p. 182, 4) an non, incertum est.

obtain the year of the parents, seek also the courses of the Sun and Moon in relation to the malefics or benefics, and conversely the courses of the malefics and benefics in relation to the Sun and Moon, 5 according to their risings and periods and returns, and further also the periods of the stars. A. O.

G. 1935. From Theodosius, on knowing the day on which a person will die.[1]

When a fixed or bicorporeal sign is on the ascendant at the vernal equinox, we observe the Moon at that same equinox and in which sign it is; if it is in the first six-month period from the equinox, the expected event is at hand; but if it is in the second six-month period, we likewise observe it at the autumnal equinox and in which sign it is; and we say that the expected event will occur on that sign's day. When a tropical sign is on the ascendant, if the hope lies within the first quarter of the time, we observe the Moon at the vernal equinox; if in the second quarter, at the summer solstice; if in the third, at the autumnal equinox; if in the fourth, at the winter solstice, and in which sign it is; and according to that sign's day we make our pronouncement.

Another method: Once death has been made evident by the other methods, look at the vernal equinox to determine which star's day the midheaven belongs to, and when you have found this star — that is, the bound-lord of the midheaven — seek also the bound-lord of its exaltation, and declare that when this planet is exalted and standing in a favorable place and observed by the benefics, there will be glory and good health, but when it is in depression or under the sun's rays or stationary or in inferior position or in square or in opposition from the malefics, there will be death. By way of example: in the year 6573, at the vernal equinox, Leo 18° 15′; midheaven Taurus 9° 30′; the bound-lord of the midheaven is Mercury; its exaltation is Virgo 15°; the lord of the bounds is Venus. If she is afflicted, the outcome must necessarily come to pass.

A. O.

1 against ante par. omis. B. 7 Marcianum 335 (A) descripsit Olivieri. Parisinumn2506, f. 57 (B) contulit Cumont. 11 first B : a' A. isimeri', ν superscr., B. n12 second A : b' B. 13 ékeinin A : ékeinou B. 14 ἡμεραν] ὅ B. 24 mesuranivματος] μρ codd. 25 exalted A. 26 εὐσλοδιαν B. humbled B : humbled A : corr. 29 Annus est 1065 p. C. n. Post numerum in B legitur à t' wpnsay the astrologer.

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1 Whether this Theodosius is the same as the disciple whom the philosopher Stephanus addresses (p. 182, 4) or not remains uncertain.

F. 420. Τοῦ πρωτοσπαθαρίου καὶ στρατηγοῦ τῶν Κιβυρραιωτῶν[1] περὶ τῶν παρατηρουμένων ἀστέρων παρὰ τοῖς πλευστικοῖς, τῶν ποιούντων ζάλας καὶ ταραχὰς ἐν τῇ θαλάσσῃ.

Τῇ ιδ' τοῦ Σεπτεμβρίου μηνὸς ἄστρον τῆς Ὑψώσεως τοῦ τιμίου σταυροῦ καὶ γίνεται ταραχὴ τῆς θαλάσσης ἐξ ἀνέμου βορρᾶ εἴτε λιβὸς ἐπικρατοῦσα μέχρι ὡρῶν δύο· τῇ κ' τοῦ αὐτοῦ μηνὸς ἄστρον τῆς ἁγίας Θέκλης καὶ γίνεται ταραχὴ τῆς θαλάσσης ἐν ὥρᾳ μιᾷ· τῇ ς' τοῦ Ὀκτωβρίου ἄστρον παρατηρούμενον τοῦ ἁγίου Θωμᾶ, κακοταρία γίνεται πολλὴ τῆς θαλάσσης καὶ οὐδέποτε ἄνευ τάλου (ζάλης?) διῆλθε τὸ τοιοῦτον ἄστρον· τῇ ιβ' τοῦ αὐτοῦ μηνὸς ἄστρον τὸ καλούμενον Ταύρου οὐρὰ καὶ γίνεται κακοταρία πολλὴ καὶ ζάλη μεγάλη ἐν τῇ θαλάσσῃ· τῇ κς' τοῦ αὐτοῦ μηνὸς ἄστρον τοῦ ἁγίου Δημητρίου ποιοῦν ζάλην μεγάλην ἐν τῇ θαλάσσῃ. τῇ ια' τοῦ Νοεμβρίου μηνὸς ἄστρον τοῦ ἁγίου Μηνᾶ καὶ γίνονται κακοταρίαι καὶ ταραχὴ θαλάσσης πλέον τῶν λοιπῶν ἄστρων. τῇ ιδ' τοῦ αὐτοῦ μηνὸς ἄστρον τοῦ ἁγίου Φιλίππου καὶ αὐτὸ ποιοῦν θαλάσσης κακοταρίαν. ἀπὸ δὲ τῆς ιε' τοῦ αὐτοῦ μηνὸς ἄρχεται ἡ λεγομένη πλειοδυσία· καὶ κατὰ ἑβδόμην ἡμέραν ἤγουν ἀπὸ τῆς ιε' ἕως τῆς κβ' δύνει ἄστρον· ὁμοίως καὶ καθεξῆς καὶ ἐν ταῖς αὐταῖς ἡμέραις, ὅτε τὸ ἄστρον δύνει, γίνεται ἐν τῇ θαλάσσῃ κακοταρία· ἐπικρατεῖ δὲ ἡ τοιαύτη Πλειὰς ἡμέρας μθ', ἐν δὲ τῷ μέσῳ τούτων τῶν ἡμερῶν ἐστιν ἄστρον τοῦ ἁγίου Νικολάου ποιοῦν καὶ αὐτὸ κακοταρίαν. ἀπὸ δὲ τῆς αὐτῆς ς' τοῦ Δεκεβρίου μηνὸς μέχρι τῆς ς' τοῦ Ἰαννουαρίου γίνονται κακοταρίαι πολλαὶ καὶ ζάλαι ἐν τῇ θαλάσσῃ· ἀπὸ δὲ τῆς αὐτῆς ς' μέχρι εἰκάδος τοῦ Μαρτίου μηνὸς πλέουσιν οἱ πλευστικοὶ μήτε κακοταρίαν πολλὴν ἔχοντες μήτε μὴν γαλήνην τελείαν· ἐν τῷ μέσῳ δὲ τῶν ἡμερῶν τούτων ἀστέρων παρατήρησις οὐχ ὑπάρχει· ἀπὸ δὲ τῆς κε' τοῦ Μαρτίου μηνὸς ἡνίκα τὸ ἔαρ ἔρχεται, ἄρχονται οἱ παχνίται· καὶ ὁ πρῶτος παχνίτης ἐπικρατεῖ ἡμέρας ζ', ὁμοίως καὶ οἱ λοιποί· εἰσὶ δὲ παχνίται ζ' κατὰ τὴν ἀκολουθίαν τῆς πλειοδυσίας· καὶ εἰς τὴν πρώτην ἡμέραν τοῦ πρώτου παχνίτου γίνεται ἄνεμος σφοδρὸς ὁ λεγόμενος εὖρος καὶ ἀστραπαὶ καὶ βρονταί, ὥστε μὴ δύνασθαι πλέειν ἐν τῇ τοιαύτῃ ἡμέρᾳ τινὰ καὶ ἐπικρατεῖ ἡμερῶν δύο καὶ μετέπειτα πλατύνει καὶ δέχονται τὸν ἄνεμον ἐξ εὐωνύμων καὶ ἀρμενίζουσι δεξιᾷ. οἱ δὲ ἐμπειρότεροι τῆς θαλάσσης ἐκ τῶν κυμάτων καὶ τῶν ῥευμάτων διαγνώσονται, ποῦ πορεύονται, καὶ τῇ τοι(αύ)τῃ ἡμέρᾳ ἀπολιβάζει, καὶ ἐπὶ τὴν αὔριον γίνεται κακοταρία· καὶ ἐπικρατεῖ μέχρι τῆς α' τοῦ β' παχνίτου· ὁμοίως γίνεται καὶ αὐτὸ εἰς τὸν δεύτερον παχνίτην· εἰς δὲ τὸν γ' παχνίτην γίνε-

28 παχνίται : cf. Lyd. de Ost., ed. Wachsm.², p. 130 sq. (F. B.) 36 διαγνώσκονται cod.

[1] De Cibyraiotis sive Cilicibus qui milites classiarios imperatoribus byzantinis suppeditabant non est hic locus disserendi. — Cf. excerptum de Mardaïtis supra, p. 70.

G. 420. By the protospatharios and strategos of the Cibyrrhaeots, concerning[1] the stars observed by sailors that cause storms and disturbances at sea.

On the 14th of the month of September, the star of the Exaltation of the Precious Cross appears, and a disturbance of the sea arises from a north or southwest wind, prevailing for up to two hours. On the 20th of the same month, the star of Saint Thecla appears, and a disturbance of the sea occurs lasting one hour. On the 6th of October, the star observed for Saint Thomas appears; great rough weather arises at sea, and such a star never passed without a storm (squall?). On the 12th of the same month, the star called the Tail of Taurus appears, and great rough weather and a mighty storm arise at sea. On the 26th of the same month, the star of Saint Demetrius causes a great storm at sea. On the 11th of the month of November, the star of Saint Menas appears, and rough weather and disturbance of the sea arise more than from the other stars. On the 14th of the same month, the star of Saint Philip likewise causes rough weather at sea. From the 15th of the same month begins what is called the Pleiades-setting; and every seventh day, that is from the 15th to the 22nd, a star sets; likewise in succession and on the same days, when the star sets, rough weather arises at sea. This Pleiades-period prevails for 49 days, and in the middle of these days is the star of Saint Nicholas, which likewise causes rough weather.From the same 6th of the month of December until the 4th of January, great rough weather and storms arise at sea. From that same 4th until the 20th of the month of March, the sailors sail having neither much rough weather nor yet complete calm; during the middle of these days there is no observation of stars. From the 25th of the month of March, when spring comes, the pachnitai begin; and the first pachnites prevails for 7 days, and likewise the rest; there are 7 pachnitai following the sequence of the Pleiades-setting. On the first day of the first pachnites, a strong wind called Euros arises, along with lightning and thunder, so that no one is able to sail on such a day; it prevails for two days, and thereafter it spreads and they receive the wind from the left and sail with the right. The more experienced sailors will discern from the waves and currents where they are headed, and on such a day the wind veers southwest, and on the next day rough weather arises; and it prevails until the first day of the second pachnites. The same likewise occurs in the second pachnites; and in the third pachnites there occurs— 28 παχνίται : cf. Lyd. de Ost., ed. Wachsm. 2, p. 130 sq. (F.B.) 36 διαγνώσκονται cod.

1 This is not the place to discuss the Cibyrrhaeotics or Cilicians who supplied marine soldiers to the Byzantine emperors. Cf. the excerpt on the Mardaites above, p. 70.

ται πλέον κακοταρία παρὰ τοὺς λοιποὺς παχνίτας· εἰς δὲ τὸν τέταρτον παχνίτην, γίνεται κακοταρία ἐλαφροτέρα, ὡσαύτως καὶ εἰς τὸν πέμπτον καὶ εἰς τὸν ἕκτον καὶ εἰς τὸν ἕβδομον. τῇ ια' τοῦ Μαίου μηνός ἐστι ἀστὴρ ὁ Σωρευτὴς καὶ γίνεται ἄνεμος σφοδρός· ἀπὸ δὲ τῆς ιβ' ἡμέρας
5 τοῦ Μαίου μέχρι τῆς κδ' τοῦ Ἰουνίου μηνός, ὅτε καὶ ἡ τροπὴ τοῦ Ἡλίου γίνεται, πλέεται ἡ θάλασσα ἀπαρατηρήτως· ἀστέρα γὰρ ἢ ταραχὴν θαλάσσης οὐ περιβλέπονται οἱ ναυτικοί· ἀπὸ δὲ τῆς κδ' τοῦ Ἰουνίου μηνὸς μέχρι τῆς ιε' τοῦ Αὐγούστου φυσῶσιν οἱ ἄνεμοι οἱ καλούμενοι ῥῆκται· ἐν δὲ τῇ Συρίᾳ φυσῶσι νότοι· δι' αὐτοῦ γὰρ τοῦ ἀνέμου ἐξέρ-
10 χονται ἀπὸ Συρίας εἰς Ῥωμανίαν. ἐπικρατοῦσι δὲ οἱ τοιοῦτοι ἄνεμοι ἡμέρας μθ' καθὼς καὶ ἡ πλειοδυσία, καὶ κατὰ ἑβδόμην ἡμέραν γίνεται ταραχὴ τῆς θαλάσσης· τοὺς δὲ λοιποὺς ἀστέρας οἱ πλευστικοὶ οὐ παρατηροῦνται· καὶ αὐτοὺς γὰρ τοὺς εἰρημένους ἀστέρας οἱ πεῖραν πολλὴν ἔχοντες, εἰ καὶ τάχα ταραχὴ καὶ κακοταρία γίνεται ἐν τῇ
15 θαλάσσῃ, οὐ παρατηροῦνται· ἀλλὰ καὶ ἐν ταῖς ἡμέραις τῶν τοιούτων ἀστέρων πλέουσι.

Χρὴ εἰδέναι ὅτι ἡνίκα γένηται κακοταρία ὑπὸ νότου ὅτε ἀπὸ Συρίας ἐξερχόμενοι ἀρμενίζουσι καὶ συναντήσει βορρᾶς καὶ χαλάσουσι, τοῦτο μόνον σκοπεῖν δεῖ τὴν τῶν κυμάτων φοράν, ὅπως ἔχωσι ταῦτα πρυμνά·
20 ἐξ αὐτῶν γὰρ ἐπιγινώσκουσι τὴν ὁδὸν αὐτῶν· εἰ γὰρ ταῦτα μετ' ἐπιμελείας οὐ βλέπουσι καὶ στοχάζονται, ἀπόλλυσι τὴν ὁδὸν αὐτῶν. χρὴ δὲ καὶ τοῦτο εἰδέναι, ὅτι ὅτε φυσᾷ ἄνεμος ῥήκτης, ἀρμενίζουσιν ἐξ Αἰγύπτου μέχρι τοῦ κάστρου Ἀντιοχείας, ὅπερ οἱ Σαρακηνοὶ ἐντάχειον καλοῦσι τοῦ νότου· ἀπὸ δὲ τοῦ κάστρου Ἀντιοχείας ἤτοι τῆς ταχείας
25 μέχρι τῆς Ταρσοῦ ἀρμενίζουσι τοῦ κόλπου καὶ τοῦ βορρᾶ· ἀπὸ δὲ αὐγῆς τῆς ἡμέρας μέχρις ὥρας τρίτης ἐστὶν ἐν τοῖς μέρεσιν ἐκείνοις ἄνεμος ὁ λεγόμενος κίρρος· ἀπὸ δὲ τῆς ὥρας τρίτης μέχρις ὥρας πρώτης τῆς νυκτὸς γίνεται βορρᾶς.

Ἰστέον ὅτι οἱ πλευστικοὶ μεγάλως παρατηροῦνται τοῦ ἀποκινῆσαι καὶ
30 πλεῦσαι εἰς ὁδὸν ταξειδίου εἴτε ἐν ἡμέρᾳ τρίτῃ εἴτε ἐν πέμπτῃ, ταύτας γὰρ τὰς β' ἡμέρας ὑπὲρ τὰς λοιπὰς παρατηροῦνται· τινὲς δὲ σπανίως καὶ τὸ σάββατον, διὰ τὸ μνείαν νεκρῶν γίνεσθαι καὶ νεκρώσιμον εἶναι τὴν ἡμέραν· ὁμοίως μεγάλως παρατηροῦνται καὶ τὴν ἡμέραν τῆς ἁγίας καὶ μεγάλης πέμπτης, διὰ τὸ ἐν ταύτῃ παραδοῦναι τὸν Ἰούδαν τὸν
35 Κύριον· ὁμοίως καὶ τὴν ἡμέραν τῆς ἁγίας καὶ μεγάλης παρασκευῆς, διὰ τὴν τοῦ Κυρίου σταύρωσιν. ἡ δὲ δ' τῶν ἡμερῶν, καθὼς λέγουσιν οἱ πλευστικοί, ἢ ἀνεμοφόρος ἢ ἀνεμοφθόρος τυγχάνουσα, τουτέστιν εἴτε γεννητικὴ ζάλης καὶ τρικυμίας καὶ τοῦ ἀέρος σύγχυσιν καὶ ἀκαταστασίαν ποιοῦσα εἴτε τὸν πρὶν ταύτης φυσῶντα βίαιον ἄνεμον καὶ τὴν
40 θάλασσαν διεγείροντα πρὸς ζάλην καὶ τρικυμίαν καταπαύουσα καὶ

11 εὐδόμην cod. 18 συναντήσῃ cod. 19 πρύμ·α cod. 39 πρὶν coni. Bidez : ποὶν cod.

there is more stormy weather than among the other frost-sailors; but in the fourth frost-sailor, the stormy weather becomes lighter, and likewise in the fifth, and in the sixth, and in the seventh. On the 11th of the month of May there is the star called the Heaper, and a strong wind arises; and from the 12th day of May until the 24th of the month of June, when the solstice of the Sun also occurs, the sea is sailed without particular observation; for sailors pay no heed to a star or disturbance of the sea. From the 24th of the month of June until the 15th of August, the winds called rhektai blow; and in Syria the south winds blow; for it is by this very wind that they depart from Syria to Romania. Such winds prevail for 49 days, just as with the setting of the Pleiades, and every seventh day a disturbance of the sea occurs; but sailors pay no attention to the remaining stars; for even the aforementioned stars, those who have much experience, even if perhaps a disturbance and stormy weather arise at sea, do not observe them; but they sail even on the days of such stars.

One must know that when stormy weather arises from the south wind, when those departing from Syria set their sails and a north wind meets them and they let the sails loose, the only thing that must be watched is the direction of the waves, so that they keep these at the stern; for from these they discern their course; for if they do not look at these carefully and take aim, they lose their way. One must also know this: that when the rhektes wind blows, they sail from Egypt as far as the fortress of Antioch, which the Saracens quickly call "of the south wind"; and from the fortress of Antioch, that is from the swift one, as far as Tarsus, they sail by the gulf and the north wind; and from that same day until the third hour, in those regions there is a wind called the kirros; and from the third hour until the first hour of the night, a north wind arises.

Know that sailors are very careful about departing and setting sail on a voyage either on the third day or on the fifth, for they observe these 2 days more than the rest; some rarely also observe Saturday, because on it commemoration of the dead takes place and it is a day of mourning; likewise they are very careful also about the day of Holy and Great Thursday, because on it Judas betrayed the Lord; likewise also the day of Holy and Great Friday, because of the crucifixion of the Lord. The fourth of the days, as sailors say, happens to be either wind-bearing or wind-destroying, that is, either productive of storm and heavy seas and causing confusion and instability of the air, or calming the violent wind that was blowing before it and rousing the sea to storm and heavy seas and

11 weekdays cod. 18 meet cod. 19 stern cod. 39 before coni. Bidez: where cod.

ἠρεμοῦσα καὶ τὸν ἀέρα εὐδιεινότερον καθιστῶσα. ἡ δὲ παρασκευὴ τῶν ἡμερῶν, καθὼς λέγουσιν οἱ πλευστικοί, πολλάκις ὁρᾶται εἴτε εὐδίαν τοῦ ἀέρος καὶ τῆς θαλάσσης ποιοῦσα, εἴτε τοῦ ἀέρος σύγχυσιν καὶ ἀκαταστασίαν καὶ ζάλην καὶ τρικυμίαν τῆς θαλάσσης παρέχουσα.

Ἰστέον ὅτι εἰ καὶ ὅλη ἑβδομὰς σύγχυσιν καὶ ἀκαταστασίαν τοῦ ἀέρος ἔχει καὶ τῆς θαλάσσης ζάλην καὶ τρικυμίαν, ἀλλ' οὖν τῇ κυρίᾳ τῶν ἡμερῶν ἤγουν τῇ πρώτῃ ἡμέρᾳ, ἀδύνατον μὴ καὶ τὸν ἀέρα ὀλίγον εἰς εὐδιεινότερον μετελθεῖν καὶ τὴν θάλασσαν εἰς τὸ γαληνότερον, ἢ παντελῶς καὶ τὸν ἀέρα εὐδιεινὸν γενέσθαι καὶ τὴν θάλασσαν εἰς τελείαν γαλήνην μετενεχθῆναι. ἔστι δ' ὅτε πολλάκις καὶ τὸν ἀέρα ἐν τῇ αὐτῇ συγχύσει καὶ ἀκαταστασίαν διαμεῖναι, καὶ τὴν θάλασσαν εἰς τὴν αὐτὴν ζάλην καὶ τρικυμίαν, μάλιστα ἐὰν εἴη σύνοδος τῆς Σελήνης· εἴτε γέννα εἴτε ἀπόχυσις ἢ ἐκ τῶν παρατηρουμένων ἄστρων παρὰ τοῖς πλευστικοῖς ἢ ἔκλειψις ἡλιακὴ ἢ σεληνιακὴ ὅτι καὶ αὗται παρὰ τῶν ἐμπείρων πλευστικῶν παρατηροῦνται μεγάλως.

Ἰστέον ὅτι εἴ ἐστιν ὁ ἀὴρ συνεφὴς καὶ ἐζοφωμένος ὥστε πολλάκις καὶ ψεκασμὸν ἢ καὶ ὑετὸν ἐκ τοῦ οὐρανοῦ διὰ τὴν τοιαύτην σύγχυσιν καταφέρεσθαι, εἰ μὲν αὔξεται ἡ τοιαύτη τοῦ ἀέρος συνοχὴ ἀφ' ἑσπέρας εἴτε ἀπὸ τῆς δείλης, δεῖ σκοπεῖν διὰ τῆς νυκτὸς τὸ πρῶτον πετεινόν· εἰ δὲ οὐκ ἀναστείλοι, χρὴ σκοπεῖν τὸ δεύτερον· εἰ δὲ ἔτι ἐπιμένοι, τὸ τρίτον· εἰ δὲ καὶ πάλιν ἐπιμένει ἐν τοῖς αὐτοῖς, σκοπεῖν τὸ αὖγος· εἰ δὲ καὶ τότε εἰς εὐδίαν μὴ ἔλθῃ, σκοπεῖν τὴν ἡμέραν εἶθ' οὕτω τὴν ἀνατολὴν τοῦ Ἡλίου καὶ εἰ μὲν ἔχουσι τὰ νέφη περικοπάς τινας ὥστε τὸν αἰθέρα ὁρᾶσθαι, ἐλπὶς τοῖς ταῦτα παρατηροῦσι τυγχάνει τῇ ἡμέρᾳ ἐκείνῃ εὐδιάσαι· εἰ δὲ τοὐναντίον γένηται καὶ τὰ νέφη τὴν αὐτὴν συνέχειαν καὶ πυκνότητα ἔχουσι καὶ διακοπὴ ἐν αὐτοῖς μὴ γένηται, καθὼς εἴρηται, δι' ὅλης τῆς ἡμέρας ἡ τοιαύτη ταραχὴ διαμένει· πολλάκις δὲ καὶ πρὸς ὥραν ἐννάτην εἴτε δεκάτην ἢ καὶ μέχρι τῆς ἑσπέρας εὐδία γίνεται. A. O.

19 τὸ] τὸν cod. 20 prius τὸ] τὸν cod. 25 ἐκείνῃ] μείνῃ ut vid. cod. 27 διαμείνει cod.

bringing it to rest and making the air more calm; and Friday among the days, as sailors say, is often seen either making fair weather of the air and sea, or bringing confusion and instability of the air and storm and heavy seas of the sea. Know that even if the whole week has confusion and instability of the air and storm and heavy seas, nonetheless on the Lord's day, that is on the first day, it is impossible that the air should not shift at least a little toward calmer conditions and the sea toward greater tranquility, or that the air should become entirely calm and the sea be brought to complete stillness. But it sometimes happens often that the air remains in the same confusion and instability, and the sea in the same storm and heavy seas, especially if there is a conjunction of the Moon; whether a new moon or a full moon, or from among the stars observed by sailors, or a solar or lunar eclipse — for these too are carefully observed by experienced sailors.

15

It should be known that if the air is overcast and foggy, so that drizzle or even rain is frequently brought down from the sky on account of such turbulence, and if this condensation of the air increases from the evening or from the afternoon, one must observe the first bird call through the night; and if it does not abate, one must observe the second; and if it still persists, the third; and if it again continues in the same state, one must observe the dawn; and if even then it does not turn to fair weather, one must observe the day and then likewise the rising of the Sun; and if the clouds have certain breaks so that the sky can be seen, there is hope for those who watch these signs that on that day it will clear; but if the contrary happens and the clouds maintain the same continuity and density and no break occurs in them, as has been said, such disturbance persists throughout the whole day, and often toward the ninth or tenth hour or even until evening fair weather comes. A. O.

19th] the cod. 20 prius the] the cod. 25 she] remain ut vid. cod. 27 temporary cod.

ADDENDA ET CORRIGENDA

P. 3, f. 9. Nicolai Rhabdae Psephophoria edidit Tannery, *Notices et extraits des manuscrits*, 1886, t. XXXII, p. 26 ss.

P. 6, f. 202. Cf. cod. Angelic. 29, f. 181ᵛ.

P. 24. Signa cryptographica in Marciano 334, fol. 67-69 hunc in modum interpretanda sunt :

F. 67. λε'. Περὶ τοῦ εἰ μέλλει τι(ς) συνελθεῖν γυναικί.
λς'. Περὶ πορνείας (cryptographice scriptum ὑετε'). — Des. ἔννομος ὁ γάμος.
F. 67ᵛ. λζ'. Ἄλλως. — Des. ὅτι γίνεται πορνεία.
λη'. Περὶ ὑπολήψεώς τινων εἰ ἥμαρτον. — Des. εἶναι λέγε τὴν συνάφειαν.
F. 68ᵛ. μδ'. Περὶ τοῦ εἰ ὠφεληθήσεταί τις κτλ. — Des. γυναικός.
F. 69. ν'. Περὶ τοῦ γνῶναι τὰ ἔτη τῶν κατὰ τὴν ἡμέραν βασιλέων ἀπὸ ἐρωτήματος. [F. B.]

P. 57, not. 1, lege " et 175 ".

P. 80, l. 21, pro " magistratibus " lege " tabulariis ". De variis significationibus verbi δημόσιον apud Syros, cf. R. Duval, *Littérature syriaque*, p. 407, n. 1.

[M. A. K.]

P. 85, l. 9. 25, 98, transpone 98, 25.

P. 122, l. 15, lege ὅτι.

P. 123, l. 3, lege ἄνωθεν et ἂν.

P. 125, l. 36, lege καί, εἰ ἔστιν ὥρα.

Ibid., in apparat. crit., dele " 10 εἰ δὲ cod. "

P. 126, l. 1, lege ψύξεις ... ψυχρὰς κράσεις.

Ibid., l. 17, lege [ὅτι].

P. 139, l. 1, lege " (Marc. CCCXXXIV) ".

P. 180, l. 11, lege " p. 106 ss. "

TO BE ADDED AND CORRECTED

P. 3, f. 9. The Psephophoria of Nicolaus Rhabdas was edited by Tannery, Notices et extraits des manuscrits, 1886, t. XXXII, p. 26 ff.

P. 6, f. 202. Cf. cod. Angelic. 29, f. 181ᵛ.

P. 24. The cryptographic signs in Marciano 334, fol. 67–69 are to be interpreted in the following manner:

G. 67. 35. On whether someone will have intercourse with a woman.

36. On fornication (written cryptographically: ύετε). - Des. Ἔννομος δ γάμος.

C. 675. 37. Otherwise. [redacted] Des. that fornication occurs.

38. On the suspicion of certain persons whether they have sinned. - Des. call the union the conjunction.

G. 681. 44. On whether someone will benefit, etc. - Des. of a woman.

G. 69. 50. On knowing the years of the kings of the day from a question. **[F. B.]**

P. 57, no. 1, read * and 175.

P. 80, l. 21, for "magistratibus," read "tabulariis." On the various meanings of the word δημόσιον among the Syrians, cf. R. Duval, Littérature syriaque, p. 407, n. 1.

[M. A. K.]

P. 85, l. 9. 25, 98, transpose 98, 25.

P. 122, l. 15, read ὅτι.

P. 123, 1. 3, read ἄνωθεν and [illegible] n.

P. 125, l. 36, read καί, εἰ ἔστιν ἄρα.

Ibid., in the critical apparatus, delete "10 εἰ δὲ cod."

P. 126, l. 1, read ψύξεις ... ψυχράς κράσεις.

Ibid., l. 17, read [ὅτι].

P. 139, l. 1, read "(Marc. CCCXXXIV)" [illegible]

P. 180, l. 11, read * p. 106 ss.,

INDICES NOMINUM

Numeri priores paginam et versum designant, posteriores uncis inclusi codicem et folium.

I. NOMINA SCRIPTORUM

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